

9

Grade



DISCIPLESHIP AND CULTURE

Grade 9 – OPEN

Ontario Catholic Secondary
Religious Education Resource

**ONTARIO CATHOLIC SECONDARY
CURRICULUM RESOURCES**

FOR

RELIGIOUS EDUCATION

Grade 9 - OPEN



**Institute for Catholic Education
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**Ontario Catholic Secondary Curriculum Resources for Religious Education,
Grade 9 Open**

On behalf of:

Assembly of Catholic Bishops of Ontario

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STRANDS IN RELIGIOUS EDUCATION

The major areas of study in Religious Education courses in Catholic secondary schools are organized into six distinct but related strands, which usually will be integrated in a variety of teaching strategies. These strands do not represent discrete units of study. They are expressed in such a manner as to suggest a variety of ways to integrate themes.

Strand SC: Sacred Scripture

Sacred Scripture, a gift of God's revelation, has a privileged place in Religious Education courses. As a primary source of God's revelation, the Bible records the covenantal relationship between God, the Jewish people, and the Christian Church.

As a document of faith developed within the believing community, the Bible is read and interpreted within the Church in continuity with centuries of tradition and in communion with the living reality of the contemporary people of God. In reading, listening, and praying with the Bible, students learn of the loving presence of God in all creation. The Scriptures are the inspired word of God, a living witness to the faith experience of other human beings and a revelation of God's love for all of Creation and our responses.

Since the Bible is a literary work, many of the learning outcomes in this strand involve the skills of literacy. These include an understanding of literary forms and genres, identification of the author and audience as essential to the writing process, the use of critical approaches to the reading of Sacred Scripture, and the recognition of various literary themes within the various books of the Bible.

For Catholics, "the Gospels are the heart of the Scriptures because they are our principal source for the life and teaching of the Incarnate Word, our Saviour" (*Catechism of the Catholic Church*, no. 125). These testimonies of faith are a privileged resource for meeting the person of Jesus and learning about the good news of salvation.

Evangelization... transmits Revelation to the world, [and] is also brought about in words and deeds. It is at once testimony and proclamation, word and sacrament, teaching and task. Catechesis, for its part, transmits the words and deeds of Revelation; it is obliged to proclaim and narrate them and, at the same time, to make clear the profound mysteries they contain. Moreover, since Revelation is a source of light for the human person, catechesis not only recalls the marvels worked by God in the past, but also, in the light of the same Revelation, it interprets the signs of the times and the present life of [humankind], since it is in these that the plan of God for the salvation of the world is realized. (39), General Directory for Catechesis (1997)

Strand PF: Profession of Faith

Young people need help to put their faith into words. They should be able to express what they believe in language that is common to believers around the world and across the centuries. Essential to the Catholic tradition are the Church's creeds, doctrinal statements, and the authoritative teachings of the Magisterium.

Students should achieve a genuine understanding of these teachings so that their learning is not simply a memorizing of formulas but is an intelligent articulation of their faith in a language that is appropriate to both the Catholic tradition and to their age and ability.

While it is very much a personal matter, our Catholic faith is not a private relationship between the individual and God. It is a faith lived out in community – from family to parish and school, to neighbourhood, and to the world community of believers. The Church’s creeds and doctrinal statements bind us together in a community of faith seeking understanding. The communal relationship within the Holy Trinity serves as a foundation and model for all community relationships: God with us, humankind with God, humans with each other and the rest of creation.

This communitarian relationship is at the heart of the Church’s commitment to development and peace and service to the world. In Catholic secondary schools therefore, Religious Education courses contribute to the preparation for and understanding of the meaning of moral commitment to beatitude living, communal worship and the social teachings of the Church, especially in relation to the common good of society and the coming of God’s reign.

Strand CM: Christian Moral Development

The modern world is characterized by a multiplicity of values, philosophies, and ideologies. In the democratic, pluralistic society that is Canada these perspectives may creatively interact and reinforce one another, or they may compete with and contradict one another. What is potentially lost amidst this plurality is the singular revelation of God through Jesus Christ and his Church. Moreover, for the adolescent learner, this diversity of values may relativize Christian morality and lead to ethical confusion or to secularism.

In the face of this situation, it is imperative that students be given the means with which to make sound moral choices and judgements in both personal and social spheres of life. Critical thinking and analytical skills assist in the efforts to integrate a Catholic worldview into decisions concerning such moral issues as respect for life, poverty, violence, racism, stewardship, and care for nature/environment.

Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, “they pass from the old man to the new man who has been made perfect in Christ.” The Sermon on the Mount, in which Jesus takes up the Decalogue, and impresses upon it the spirit of the beatitudes, is an indispensable point of reference for the moral formation which is most necessary today. Evangelization which “involves the proclamation and presentation of morality,” displays all the force of its appeal where it offers not only the proclaimed word but the lived word too. This moral testimony, which is prepared for by catechesis, must always demonstrate the social consequences of the demands of the Gospel. (85), General Directory for Catechesis (1997)

Strand PS: Prayer and Sacramental Life

Students should be encouraged to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory.

When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. (38), General Directory for Catechesis (1997)

This strand includes all of the various ways that the Church expresses its faith in worship, whether it be in personal prayer, liturgy or celebration. In many ways, it refers primarily to the actions that demonstrate thankful awareness of God's presence in the world.

At times, these actions will include the use of the rich prayer forms of the Catholic tradition. At other times, they will include the use of the student's own words in prayerful response to God's presence. And, at still others, they will include music, drama, meditation, and various art forms as the vehicle through which reverence can be expressed.

As well, the unfolding of the liturgical year provides many learning opportunities concerning the use of religious symbols and ritual within the school setting. Likewise, the liturgical year affords the opportunity for participation and study of the Church's sacramental life. Through the celebration of Eucharist and the experiences of religious education, students have opportunities to embrace more fully the commitment of their Confirmation in the faith.

Sacraments are visible signs of the presence and action of God. On the basis of this generic definition, Jesus is understood as the pre-eminent sacrament, whose life made visible the action of God in an unparalleled manner. In turn, the Church is the sacrament of Christ, making his teachings and his saving grace visible across all cultures and through successive generations. The seven sacraments signify and accomplish God's loving initiative to lead people to wholeness by interceding at significant moments of their lives from birth through maturity to death.

"Catechesis is intrinsically bound to every liturgical and sacramental action" ...For this reason, catechesis, along with promoting a knowledge of the meaning of the liturgy and the sacraments, must also educate the disciples of Jesus Christ "for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the creeds..." as all of this is necessary for a true liturgical life. (86), Congregation for the Clergy, General Directory for Catechesis (1997)

Strand FL: Family Life Education

Christian education in the family, catechesis and religious instruction in schools are, each in its own way, closely interrelated with the service of Christian education of children, adolescents, and young people. (76)

Family catechesis precedes... accompanies and enriches all forms of catechesis. (226) General Directory for Catechesis (1997)

Catholic Family Life Education is a multi-disciplinary curriculum area, designed to promote the Christian formation of children and adolescents in authentic human values related to personhood. The role of the school should be that of assisting and completing the work of parents, furnishing children and adolescents with an evaluation of sexuality as value and task of the whole person, created male and female in the image of God.

The bishops of Ontario have identified Family Life Education as a required curriculum strand comprising approximately twenty percent of the Religious Education curriculum at the secondary level, since both areas of study are concerned with the integration of Gospel values into the whole pattern of human life. Classroom instruction in Family Life Education provides opportunities for the holistic formation of students according to a Christian vision of personhood, relationship, and sexuality. This strand draws upon the disciplines of theology, life sciences, and the social sciences. Within these, moral theology, biology, and developmental psychology are especially significant.

Students will study three areas in Family Life Education (Personhood, Relationships, and Sexuality), to support the direction given in the OCCB's 1996 message to the Catholic education community, entitled "Family Life Education for Secondary Students."

Family Life Education therefore is a distinctive feature of Religious Education in Catholic secondary schools in its biological, medical, psychological, and moral aspects. It is the intention of Family Life Education to assist students in the development of understanding and personal attitudes toward the Christian vision of human relationships and sexuality as integral to the person, created in the image of a life-giving and loving God.¹

For this reason, Family Life Education recognizes and affirms the primary and central role of the family in the formation of character, moral development, and attitudes toward sexuality. Likewise, Family Life Education recognizes the need for students to share life related experiences within clearly established boundaries related to the public nature of the classroom setting.

Strand RI: Research and Inquiry

A well-rounded education in religious education is about much more than just providing students with knowledge of facts. A deep understanding of and fluency in the subject cannot be evaluated solely in terms of students' ability to use specialized terminology, memorize isolated facts, or repeat a theory. Rather, students must be given opportunities to develop the skills and habits of mind needed to analyse, synthesize, and evaluate information. Not only do these skills underpin critical thinking and allow students to extend their understanding of religious education, but they are also useful in students' everyday lives and will help them in pursuing their postsecondary goals.

Within the overall process of education, special mention must be made of the intellectual work done by students. Although Christian life consists in loving God and doing his will, intellectual work is intimately involved. The light of Christian faith stimulates a desire to know the universe as God's creation. It enkindles a love for the truth that will not be satisfied with superficiality in knowledge or judgment. It awakens a critical sense which examines statements rather than accepting them blindly. It impels the mind to learn with careful order and precise methods, and to work with a sense of responsibility. It provides the strength needed to accept the sacrifices and the perseverance required by intellectual labour. (49), The Congregation for Catholic Education, The Religious Dimension of Education in a Catholic School (1988)

¹ Adapted from *Family Life Education for Secondary Students: A Message to the Catholic Education Community*, a publication of the Assembly of Catholic Bishops of Ontario, 1996, pp. 4-6.

All courses in religious education outline required learning related to research and inquiry skills. In religious education, these skills are employed within the broader context of our Christian faith. The expectations in this strand describe the skills that are considered to be essential for all types of research and inquiry in the discipline. These skills apply to, and should be developed in conjunction with, the content of all the other strands of the course.

The research and inquiry skills are organized under subheadings related to the four stages of inquiry – exploring, investigating, processing information, and communicating and reflecting.

- *Exploring skills* include the ability to identify and refine topics, identify key concepts, and formulate effective questions to guide inquiry.
- *Investigating skills* include the ability to create research plans; develop research tools; locate relevant sources; and formulate hypotheses, research questions, or thesis statements.
- *Processing information skills* include the ability to assess sources, organize and synthesize findings, document sources, and formulate conclusions.
- *Communicating and reflecting skills* include the ability to use appropriate modes of communication for a specific purpose and audience. This set of skills also includes the ability to reflect on the research process in order to identify steps for improvement. In the context of religious education, *theological reflection* refers to the Christian's search for meaning and understanding of life in the context of our relationship with God.

Skills in these four areas are not necessarily performed sequentially. Inquiry may begin in any one of the areas, and students will tend to move back and forth among the areas as they practise and refine their skills.

Teachers should ensure that students develop their research and inquiry skills in appropriate ways as they work to achieve the curriculum expectations in the other strands of the course. In some courses, it may be appropriate for students to develop research and inquiry skills as they complete a major research project. In others, students might develop these skills as they read and interpret texts, assess texts for bias and perspective, and communicate their findings. In either case, skills development must be assessed and evaluated as part of students' achievement of the overall expectations for the course.

Grade 9 Discipleship and Culture, HRE 10

Open

Course Description

This course engages students in the examination of the Christian narrative as revealed in Sacred Scripture. Students are invited to a deeper understanding of both the joy and the demands of living out the call to discipleship as it is described in the Scriptures. Students explore discipleship as encountered in the Sacred Tradition of the Church (Sacraments, Liturgical Year and Church Teaching and Law), as part of their ongoing personal growth and faith understanding. Students explore Catholic rituals, teaching, practice, morals and values, and virtues to facilitate a healthy and covenantal relationship with self, God and with others. Using theological reflection, they are challenged to explore the connections and disconnections of ethical concepts (euthanasia, abortion, sexuality, etc.) between the Church and contemporary culture. The course focuses on encouraging students to know and love by following in the footsteps of Jesus. As they learn of his words and deeds, they discover the importance of prayerfully serving the community to bring about the Reign of God.

Prerequisite: None

Grade 9 Religious Education HRE 10		
Overall Expectations	Big Ideas	Guiding Questions
Scripture		
SC1. Core Teachings: Demonstrate an understanding of the relationship between Scripture* and Divine Revelation; [CCC nos. 51-141 ; 1820]	Sacred Scripture as God's Self-Revelation Role of Truth in the Catholic approach to Sacred Scripture	What does the Bible teach us about God, ourselves, each other and creation? What does it mean to say "Old" and "New" Testaments? How has God's love for humanity been revealed in Hebrew Scriptures, Christian Scriptures and history? What does it mean to be chosen by God? What are some great things about being chosen? What are some challenges that come from being chosen? Is being chosen always easy? What does being chosen demand of us? Is it more than being special or privileged? Have you ever been chosen for something you found easy to do? Have you ever been chosen for something hard to do? How is loving someone and being in relationship with them different from just doing what you are told, or doing what you have to do? Who in your life would you say you love, or is your beloved? What does it mean to say this about another person? How can the lessons and stories of the Bible be applied in our world today? What does it mean to be enslaved? Who are the people who are trapped in many ways today? To what do we surrender our freedom today in our consumerist society? What does it mean to be free? Does it mean to do whatever we want?
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai Covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. 1716-1719 ; 1726-1728]	Our relationship with God is a Covenant that is rooted in love, and involves a commitment from us. We are beloved children of God. We are chosen by God to reveal God to the world.	
SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48 ; 849-856]	The stories and lessons of the Bible can be applied to the personal, communal, and global experiences, situations and events of our time. Concepts of slavery, whether physical, spiritual, emotional, or psychological, etc., are not just realities of the past, but are part of our lived experience today. The Bible provides wisdom regarding what it means to be truly free, and how to be truly free (<i>e.g.,</i>	

*The Canadian Catholic Bishops recommend the use of the Catholic New Revised Standard Version (NRSV) of the Bible with its direct link to the Liturgy of the Word.	wellness /well-being, wholeness /holiness, mental and spiritual health, inclusivity).	What can we learn from Bible stories of oppression and slavery that could help us build a better society where all are free?
Profession of Faith		
PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (suffering, death and Resurrection of Jesus) is a continuation and fulfillment of God's Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham, Moses and David) and all people through Jesus (The Last Supper); [CCC nos. 605-713]	<p>Jesus is the fulfillment of all the Covenants in the Old Testament.</p> <p>Jesus' suffering, death and Resurrection (Paschal Mystery) is an act of salvation for all people. Through Jesus, all people are adopted into God's Covenant with the Jewish People as God's Chosen People.</p> <p>The Last Supper is connected to the 10th Plague in Exodus (Night of Passover or Pesach), and is the sacrificial meal that includes all people in God's Covenant with the Jewish people, and provides the centre of Catholic life.</p> <p>The Mass is a remembrance of the Last Supper in which Christ is fully present in the Word, the Priest, the Congregation and especially in the Eucharist.</p>	<p>How does Jesus fulfill the Old Testament expectation of a Messiah?</p> <p>Why is offering one's life for another such a noble thing to do? Where is the pattern of the Paschal Mystery evident in our own lives?</p> <p>What does it mean to be adopted into the Jewish covenant with God? How does this understanding promote respect for the Jewish people?</p> <p>Why is it important to remember through rituals and actions?</p> <p>What does it mean to say that the Mass (Eucharist) is the <i>source and summit</i> (centre) of Catholic life?</p> <p>What does it mean to say that the Real Presence of Jesus is encountered in the Mass?</p> <p>What are the similarities and differences in the role of an Apostle and that of a Disciple?</p> <p>What does it mean to follow someone? When is following someone positive? Negative?</p> <p>What is required of us if we say we believe in Jesus?</p>
PF2. Faith Seeking Understanding: Demonstrate an understanding of what it means to be a disciple of Jesus as revealed in the stories of the Apostles and Disciples of Jesus recorded in the New Testament and the implication of such in contemporary	To be a follower of Jesus required certain things of the Apostles and Disciples.	<p>What is love? How is love more than an emotion or being nice?</p> <p>Why is it important to love and take care of oneself? How is this different from selfishness?</p> <p>Why is it important to love and care for others? How is it different from allowing others to</p>

society; [CCC nos. 243 ; 425 ; 434 ; 542 ; 645-647 ; 725 ; 730 ; 1816]		mistreat, abuse, or take advantage of us? Why is it important to take care of Creation?
PF3. Faith Lived: Demonstrate an understanding of how Catholic Christians as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self, neighbour and all of Creation. [CCC nos. 1717 ; 2013-2015 ; 2030]	To be followers of Jesus in our world today means we are a holy people who express love of self, others and all of Creation.	
Christian Moral Development		
CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724 ; 2056]	The Church's Social Teachings (human dignity, community and the common good, rights and responsibilities, preferential option for the poor, participation in the life of the world, dignity of work, stewardship of creation, solidarity, role of government, and promotion of peace) provide the basis and framework for the Catholic Christian moral life.	Why does faith necessarily involve taking responsibility for others and the Created world? Why is it important to embrace our essential goodness? To do good? How is this different than avoiding evil? How do Catholic Christians use the Social Teachings of the Church to help them understand how to lead lives of goodness? How can thinking, praying, seeking advice, etc., help us to be more faithful disciples of Jesus as we make moral decision in our lives?

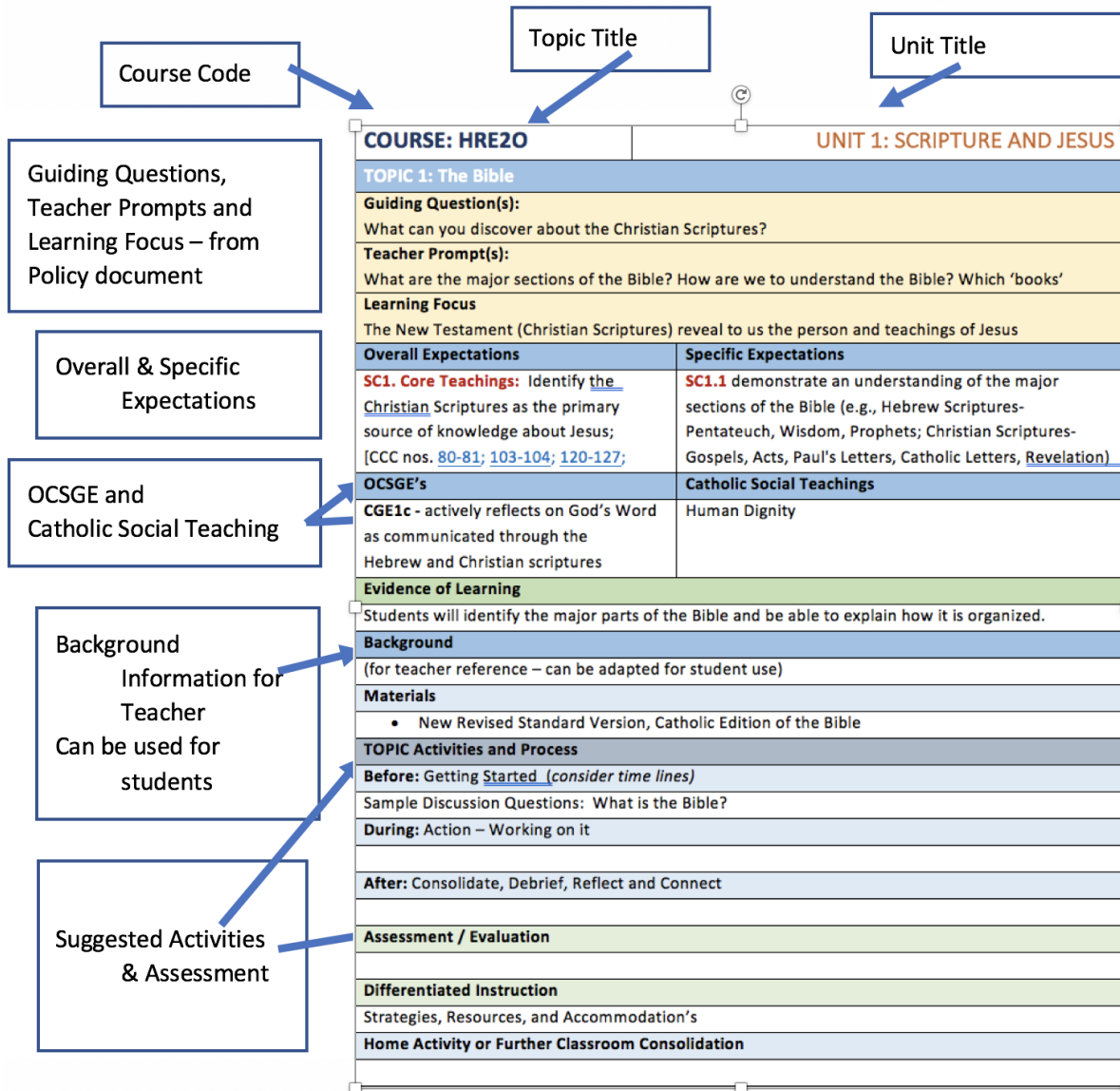
<p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p>	<p>Being able to discern about moral decisions is an essential part of living a Catholic Christian Morality. Catholic discernment involves turning to Scripture, the Teachings and Tradition of the Church (Saints, Theological, Cardinal and Moral virtues), and Prayer Life and wisdom of the current living faith community</p>	<p>How can the Bible help us when we are making moral decision? How can the Teachings of the Church and the lives of the Saints help us as we make moral decisions? To whom can we turn for good advice, rooted in our faith tradition, when we are making moral decisions? What does the Bible show us about what it means to be a follower of Jesus in word and deed? What were the first Christians like as a community? (Acts of the Apostles) What evidence is there that our contemporary society needs the healing presence of Christ? What evidence is there of Christians being authentic witnesses of Christ's healing in our world?</p>
<p>CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. 1716-1724]</p>	<p>The Bible is the source of our understanding of what it means to be a disciple of Jesus. We are called to be witnesses to Christ in our contemporary society. The teachings of the Church guide us toward understanding what we must do to be authentic witnesses to the life of Christ.</p>	<p>What impact can the Social and Moral Teachings of the Church have on making our contemporary society more just? What is the relationship between building a more just society and building the Reign of God in the world?</p>
<p>Prayer and Sacramental Life</p>		
<p>PS1. Prayer: Demonstrate a knowledge of the connections between a life of prayer (personal and communal) and the challenge of the Christian call to be loving in contemporary culture sustained by God's Grace and</p>	<p>Daily prayer (rote, spontaneous, with Scripture, etc.), both personal and communal is part of a Catholic Spirituality that provides the grace we need for the weekly culmination of our prayer in the Eucharist,</p>	<p>When is it easy to love another person? When is it easy to witness to our faith in Christ? When is it difficult to love another person? When is it difficult to witness to Christ in our society? How can prayer help us?</p>

the Holy Spirit; [CCC nos. 1113-1130 ; 1145-1152]	source and summit of our Christian life. We need God's grace to be true witnesses to Christ in our contemporary society.	What is grace? How does the grace of God help us? What does it mean to believe that all of creation is sacred and reveals God to us? What responsibilities do we have to the environment if we believe creation is sacred and holy? How does each of the Sacraments provide God's graces we need to live our Catholic Christian lives? How does the Eucharist relate to the other sacraments? How is the Eucharist a remembrance of God's covenants with God's people? What does it mean to be spiritual? How can prayer help us as we live our lives of faith? What are the ways Catholics pray? Why do some people not attend Mass on Sunday? Why do many people attend Mass on Sundays? When do we pray? What in our lives makes it difficult to pray? When is it difficult to pray? When is it easier to pray?
PS2. Sacrament: Demonstrate an understanding of the Church's teaching on sacramentality and explain its connection with the sacredness of all creation as revealed in the Creation and Covenant stories of the Bible and celebrated in the Eucharist; [CCC nos. 1113-1130]	God reveals all creation. God created all things and saw that it was good. (Gen 1) "The beauty of creation reflects the beauty of the Creator" [CCC no. 341] The Sacraments provide opportunities for us to receive the Grace we need to live lives of holiness, goodness, and authentic witness to Christ. The Eucharist is core of our faith, and of all the other sacraments. Eucharist celebrates God's loving covenant with all people through Jesus.	
PS3. Living out Prayer and Sacrament: Demonstrate an understanding of the spiritual nature of the human person and the role of prayer as a way to both enrich and express personal and communal spirituality and the challenges to a Catholic Christian life of prayer in contemporary culture. [CCC nos. 2689 ; 2691 ; 2697-2699]	As humans, we are creatures composed of both spirit and body. Prayer connects us to the Creator Prayer life provides the sustaining grace we need to do the work we must do, as disciples of Christ, in our modern world. As Catholics, we have many ways to pray. Some elements of our contemporary society challenge us and make it more difficult to live a life of prayer.	
Family Life		
FL1. Living in Relationship: Demonstrate an understanding of the Catholic	Church Tradition teaches there are a number of types of love. (agapé –	What do most people understand chastity to mean?

<p>Christian call to chastity as a virtue that is an expression of a healthy sense of self and the capacity to live in healthy relationships with others; [CCC no. 1832]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2011; 2658]</p>	<p>unconditional; philial – sibling and friendship; eros – romantic; storgé – family) Agapé is perfect love. The Catholic understanding of perfect love is summarized in 1 Corinthians 13:4-8 (Love is Patient). Love is a Theological virtue (Faith, Hope, and Love).</p>	<p>What does the Church mean by chastity? How is sexuality different from sex in the Catholic understanding? Why is it important to treat ourselves and each other with dignity? What are examples of when people use sexuality as a way of disrespecting the dignity of others? How do we recognize a healthy relationship? An unhealthy relationship? Whom do we love? How is our love for others differ? (friends, parent, spouse) What are the types of love?</p>
<p>FL3. Created Sexual: Demonstrate an understanding of the Church’s teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297; 2320]</p>	<p>The Church supports individuals and families in their sacred journeys of relationship rooted in fidelity and chastity.</p> <p>Our human dignity, rooted in our creation in the image and likeness of God, means respect for body, spirit, and the life of self and others.</p> <p>The Church teaches that we reserve sex for marital relationships as a sign that only in a truly committed relationship can sex be expressed in a way that respects the body, spirit and life of self and other.</p>	<p>What does 1 Corinthians 13:4-8 teach us about perfect love? Why would the Church teach that love is a Theological virtue? Why is love so important to us? What is the difference between being nice and being loving? Why are fidelity and chastity (faithfulness) important in truly loving relationships? What are ways people are unfaithful and disrespectful in relationships? What are some ways people hurt one another when it comes to sex and sexuality? Why is commitment in a marital relationship important for a couple? What are the challenges facing married couples in their commitment to their marriage? To be faithful?</p>

	Human life is sacred from conception to natural death.	<p>What are ways we respect the sanctity of life in our contemporary world? (challenging abortion, euthanasia, poverty, disease, unemployment, etc.)</p> <p>How is respect for life more than preventing death at any stage of life? (social justice, care for the poor, etc., – dignity of person)</p> <p>How do the Social Teachings of the Church support the consistent ethic of life?</p>
Research and Inquiry Skills		
RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;	Exploring topics and formulating questions initiate the research and inquiry process.	<p>What are some ways to locate reliable sources of information? How can one collect relevant qualitative and quantitative data, evidence, and information? What relevance and implications do the collected data, evidence, and information have? How can applications of the results of research be communicated effectively? What is plagiarism? Why does it violate the 7th commandment? [CCC no. 2454]</p>
RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen topics, using appropriate research and inquiry methods;	Creating research plans and locating information are integral to investigation.	
RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;	Inquiring about information, with higher order thinking connections, is essential for research.	
RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.	Reflecting on (with Theological Reflection) evaluating, communicating, and considering how to apply research results and conclusions are important next steps in research and inquiry.	

Features of the Resource



COURSE: HRE 101	UNIT 1: Creation and Covenant
TOPIC 1: Who am I? Who Are We? - Course Introduction & Community Building	
Guiding Question(s): Who Am I? How do I learn? How do we Learn? What do I expect? What is expected of me? Why is it important to love and care for oneself and others?	
Teacher Prompts: Why is it important that each of us be treated with dignity? What are ways we put ourselves down? What are ways we put others down?	
Learning Focus <ul style="list-style-type: none"> • Understand the course and class room community expectations • Outline the course topics and CPT • Participate in various ice breakers - “Getting To Know You” activities • Complete know your agenda (if applicable) and begin work on “Who am I” writing assessment to practice some research communication and appropriate format selection 	
Overall Expectations	Specific Expectations
PF3. Faith Lived: Demonstrate an understanding of how Catholic Christians as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self, neighbour and all of Creation. [CCC nos. 1717 ; 2013-2015 ; 2030]	PF3.1 explain how Jesus affirms the dignity of every person (Beatitudes, Miracles, Parables) and examine how Faith fosters positive, healthy self-esteem physically, intellectually, spiritually and socially as part of recognizing the importance of a healthy positive acceptance of self, with strengths and weakness [CCC nos. 546-550 ; 1716-1717 ; 2052-2055]
RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry and communication skills.	RI 4.1 use an appropriate format to communicate the results of their research and inquiry effectively.

OCSGE's	Catholic Social Teachings
CGE1a Discerning Believer Formed in the Catholic Faith Community Who: Integrates Faith with Life.	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.
Evidence of Learning	
I can outline the course topics and classroom community expectations I can identify the important points about positive relationships I can understand the bible holds the many stories of Jesus who teaches us how to be in positive relationship with ourselves, others and God	
Background	
As this is the introductory topic, there is no theological background. <u>Ice Breakers Activities Resource</u> Planning Notes Teachers need to instruct students that the material that they provide for the bingo is to be of a 'light' fun-filled nature that the students would not mind other students knowing about. You will need to place a time limit on the activity. Be aware that some students may have experienced an event provided to the 'Bingo' by another student and that is okay. If a student submits an inappropriate response, the teacher must be ready to substitute a generic response. (e.g., Someone who was born in another country, or someone who has traveled outside Ontario, etc.). The matrix is to be created by the teacher before the activity. A suggested one is provided.	
Materials	
<ul style="list-style-type: none"> • Course Information Sheets and Evaluation Policy (as determined by the school and/or board) • Ice Breakers Activities Resource. Choose one that will be effective for your class. <ul style="list-style-type: none"> ○ Human Bingo Cards ○ Two Facts and a Fabrication ○ Know Your Agenda Scavenger Hunt (if applicable) • The Good Samaritan Parable– Jesus shows us how to recognize the dignity of others. • CPT Package. • Bible 	

Lesson Activities and Process
<p>Before: Getting Started</p> <p>Post the Learning Focus and the Evidence of Learning in the Classroom. Begin with a prayer.</p> <ul style="list-style-type: none"> • Provide overview of Course. • Explain Assessment and Evaluation / CPT <p><u>Ice Breakers Activities Resource</u></p> <p>Teaching/Learning Strategies</p> <ol style="list-style-type: none"> 1. Whole Class: To begin, the teacher will instruct students to write on a small blank piece of paper something that nobody else in the class would know about them. The teacher will then collect this information and place in on a 5 x 5 matrix. OR Use the preset card given below) 2. Individual: The teacher distributes the Bingo and students will then wander about the room attempting to match each square with the person who provided the event. 3. Whole Class: Students will process the exercise by investigating how we judge others (i.e., Why did you ask certain questions of people?)
<p>During: Action – Working on it.</p> <ul style="list-style-type: none"> • Choose an appropriate Icebreaker Activity to do with the class. <ol style="list-style-type: none"> a. People Bingo b. Two Facts and a Fabrication (Assumptions activity if time permits) Teacher Background: Facts and Fabrications c. “Know Your Agenda” Scavenger Hunt (Optional if school provides Catholic agenda and/or the school website as a way to help them with their organization skills and knowledge of school and board policies) A teacher resource is provided: Teacher Background: Know Your Agenda • Parable of the Good Samaritan from Luke 10:29-37 (students can follow along with their bible; the teacher could read it aloud, etc.). <ul style="list-style-type: none"> • Teacher Prompt: now that we are starting to get to know each other, build the beginnings of relationship in our classroom community, we are going to read a story about Jesus. Jesus used to tell stories with a lesson called parables. Jesus used this parable to teach us a special lesson we need to keep in mind as we build our relationships and work together in our classroom community. As we read, let’s see if we can figure out the special lesson. After you read the story discuss. Provide them context • Teacher Prompt - a big part of Jesus’ mission on earth was to show us how to love one another. This he did with his actions and words. In this story Jesus is using the example of a Samaritan, someone that the Jewish people would see as an outsider as a hero and example of someone who understands that we all have dignity and need to love one another. The others who were Jewish did not help their fellow Jewish neighbor but the Samaritan steps up to help. What lesson can we take away? Why is it important to love and care for oneself and others? How did Jesus teach us how to recognize the dignity of others? How did Jesus teach us about the importance of love and care for others? How will this help us build our classroom community this semester?

The teacher makes connections to main lesson prompt: Why is it important to love and care for oneself and others? And the questions - How did Jesus teach us how to recognize the dignity of others? How did Jesus teach us about the importance of love and care for others? How will this help us build our classroom community this semester?

After: Consolidate, Debrief, Reflect and Connect

- Explain the diagnostic activity that they will do. Teacher Prompt – Since we are all individuals that are part of our classroom learning community, I would like to know more about you individually. Part of us all being able to contribute to this classroom community we have to recognize the dignity we bring, the talents, likes/dislikes, favourite things that make us up individually. What are ways sometimes we put ourselves down? Or even others? Often this happens because we don't appreciate the dignity we have and embrace ourselves so we then can effectively embrace others. I would like you to answer the following questions in the format that best suits you. Use the sheet to see the questions and use your brainstorm web to help you with beginning to write your ideas that you will include in your good copy. This will be a way for me to get to know you but also a chance for you to practice some research and communication skills which we are trying to build up for your CPT project toward the end of the semester.
1. Have students begin work on their "[Who am I?](#)" activity- This is communication and reflection practice with selection of appropriate format. This is in support of some Research expectations in preparation for the CPT at the end of the course.
 2. Class takes up "Know Your Agenda" answers (if you did activity)

Assessment / Evaluation

- Diagnostic assessment of communication skills – "Who Am I?" activity an Assessment for learning

Differentiated Instruction

Strategic grouping

Students can access Bible – give them page number this first time. Further instruction on how to use the bible comes in later lessons.

Students who have difficulty writing can be partnered with another student.

Students can be assessed for Knowledge and Understanding through conversation with the teacher. If discussions are with peer – write some anecdotal notes to monitor knowledge and understanding.

Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Visual Stimuli • Discussion • Visual/ Graphic Organizer • Internet / technologies 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, Chromebooks, etc.) • Chart paper • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>If you feel your class would benefit with a structure to support classroom management then you can consider the use of the 4 Tribes Agreements: Attentive Listening, Appreciation/No Put Downs, Right to Pass and To Participate, and Mutual Respect. (See Tribes Learning Communities Manual, Page 8, or www.southkent.net/~bdhs/tribes/Tribesexplain.htm)</p>		

People Bingo

B	I	N	G	O
can play an instrument	Has more than 5 people in their family	Can cross his/her eyes	Has broken a bone	Not born in Canada
Likes to get up early in the morning	Likes to dance	Was born in the same month as me	Is the youngest in their family	Can speak more than one language
Has a part-time job	Is the oldest in their family	FREE	Has planted a tree	Can name the four Gospels
Has a name that appears in the Bible	Did not make his/her bed this morning	Takes the bus to school	Attended a different elementary school than me	Attends the same Parish I do
Has travelled on a plane	Can name the principal of our school	Likes to sing	Likes to eat Sushi	Has curly hair

Teacher Background: Facts and Fabrications

Description

This activity is intended as a community builder to get students sharing and communicating.

Teaching/Learning Strategies

Whole Class: To begin, the teacher instructs students to think of two interesting things about themselves that make them unique (Facts). They are to also think of one thing that is not true about them (Fabrication).

The teacher demonstrates (using information from the life of the teacher). The information below is just an example.

Hi, my name is _____. Here are three things you might like to know about me.

- a. I can whistle "O Canada."
- b. I have 12 Cats.
- c. I have walked the Camino.

One of these facts about me is a fabrication, the other two are true.

Students begin to guess which are facts and which one is a fabrication.

The teacher then points out which statements are Facts, and which is a fabrication. For the purposes of this scenario, the teacher does not own 12 Cats!

Individual: The teacher invites students to introduce themselves with two Facts and one Fabrication. Fellow classmates and teacher attempt to ascertain which are facts and which are fabrications.

Teacher Background: Know Your Agenda

Description This activity is intended as an icebreaker. Students complete an activity sheet that enables them to explore the school's Student Agenda/School or Catholic District School Board (CDSB) Website.

Students familiarize themselves with school and/or CDSB policies, staff, extra-curricular activities available, as well as the other features of the Student Agenda Book that will help their organization and growth as students.

Planning Notes The teacher prepares a fill worksheet based on the contents of the Student Agenda and or Website. A sample worksheet is provided, but may require adjustment for the content of the local school's Student Agenda or Website Content. (Sample provided below.)

Resources: Student Agenda/School or School / Board Website

Extension As an extension, students can write an e-mail or letter to the Principal, Trustee, etc. to highlight what they have learned about the School/School Board, and ask any questions they may have. Also, a School or School Board official can be invited into the class to address student questions.

Students may work in cooperative learning pairs or groups. Student pairs or groups may be assigned portions of the worksheet to complete instead of the whole work sheet. Laptops, Smart Devices, etc. may be used.

Student Activity: Know Your Agenda Scavenger Hunt

Use your Student Agenda/School/Board Website to answer the following:

1. Some schools have mission statements. If there is one, put it in the space provided.

2. List the teachers who teach you.

Name	Subject

3. List each member of the Administration Team. Identify their role.

Name	Role	Name	Role

4. List the name of your Student Council Members. Identify their role.

Name	Role	Name	Role

5. What is the role of a school Chaplaincy team? Who are the school Chaplaincy team members?

Role of Chaplaincy	Members of Chaplaincy Teams	Way I can Help

6. Find a radio station, Website Page, Social Media where you can get information in the event of inclement weather. _____

7. If you have been bullied, physically or sexually assaulted, whom can you call?

Organization	Number	Organization	Number

8. List sports teams/clubs available in our school.

9. What is the name of our school board trustee? _____ Student Trustee? _____

10. Name the Parish(es) of your school and the names of the people on the Pastoral Teams (Priests, Deacons, Lay Ministers, Catechists, etc.)

Student Activity: Communication Diagnostic Activity: Who Am I

Directions: At this point, it is good to get to know each other a little better. The purpose of this assignment is two-fold:

1. Introduction: It is an opportunity to tell your teacher a little about yourself.
2. Diagnostic: A sample of your communicating ability to establish baseline for practice and improvement of research communication and appropriate selection of final format.

Format choices: Letter, Rap, Collage, a PowerPoint Presentation, a Blog page or a Photo essay.

Whichever format you choose please address the following topics- *You can also add any interesting details about yourself that are not included in the list below.

Your Name	<ul style="list-style-type: none">• What is your full name?• What name is generally used when addressing you?• Is there an interesting story about how you got your name? What does your name mean?
Favourite Activities	<p>What do you enjoy doing?</p> <ul style="list-style-type: none">• Do you have a particular talent or hobby?• Do you play sports?• What school activities do you enjoy?
Least Favourite Activities	<ul style="list-style-type: none">• What activities do you not enjoy? Why?
Pet Peeves	<p>What are things people do that bug you or irritate you?</p> <ul style="list-style-type: none">• Siblings, Friends, and or Classmates• Parents• Teachers• Other people in general
Religion	<p>What role does religion play in your life and family? Do you...</p> <ul style="list-style-type: none">• Attend Church• Pray• Read the Bible• Other?
Learning	<p>What is your learning style? How do you learn best?</p> <ul style="list-style-type: none">• Art and Drama• Reading and Writing• Projects and Presentations Other?

Communication Diagnostic Activity

Who Am I?

Graphic Organizer – Description Wheel - Brainstorm and write ideas in sections below

Your Name: _____



COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 2: Introduction to the Bible	
Guiding Question(s): What is the Bible?	
Teacher Prompt(s): Use a story you know in the Bible and through various media techniques, establish the context of the story. (e.g., Creation: View a brief video or other media presentation that tells the story of, or relates to Creation, discuss a literal versus contextual approach to the account)	
Learning Focus <ul style="list-style-type: none"> • Break down and summarize the main components of the Bible. • Locate a passage by book, chapter and verse. • Examine the structure and location of the various books. • Learn to work with the Bible and search references. • Identify God as the author of the Bible. 	
Overall Expectations	Specific Expectations
SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141 ; 1820]	SC1.1 explain the Catholic understanding of Sacred Scripture (contextualism) as divinely inspired literature and the Word of God expressed in human terms and compare and contrast the contextualist approach (<i>Dei Verbum</i>) with the Literalist approach to biblical interpretation [CCC nos. 51-141] SC1.2 identify the canon of Sacred Scripture as defined by the Catholic Church as 27 books in the New Testament and 46 books in the Old Testament [CCC nos. 51-141]
OCSGE's	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.
Evidence of Learning	
I can identify main components and features of the bible. I can locate different passages within the bible.	

Background

On-line Bibles

There are many on-line Bibles that you can use with your class as appropriate.

Two that are recommended:

Bible Gateway <https://www.biblegateway.com/> Choose the “New Revised Standard Version, Catholic Edition. This is the translation that is used in liturgical worship in Canada. This translation should be the primary one used.

United States Conference of Catholic Bishops website has the New American Bible available on-line: <http://www.usccb.org/bible/index.cfm> This translation is used by Catholics in the United States. Its reading level is lower than the NRSV, and might be easier for some students to understand.

Not all students have a strong background in Scripture. Depending on the needs of your class, the teacher might need to provide more information. Conversely, there could be less work needed with this.

Information from the Catechism of the Catholic Church

IV. THE CANON OF SCRIPTURE

120 It was by the apostolic Tradition that the Church discerned which writings are to be included in the list of the sacred books.⁹⁰ This complete list is called the canon of Scripture. It includes 46 books for the Old Testament (45 if we count Jeremiah and Lamentations as one) and 27 for the New.⁹¹

The Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah, Tobit, Judith, Esther, 1 and 2 Maccabees, Job, Psalms, Proverbs, Ecclesiastes, *the Song of Songs*, *the Wisdom of Solomon*, Sirach (Ecclesiasticus), Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi.

The New Testament: the Gospels according to Matthew, Mark, Luke and John, the Acts of the Apostles, the Letters of St. Paul to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, the Letter to the Hebrews, the Letters of James, 1 and 2 Peter, 1, 2 and 3 John, and Jude, and Revelation (the Apocalypse).

The Old Testament

121 The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value,⁹² for the Old Covenant has never been revoked.

122 Indeed, "the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men."⁹³ "Even though they contain matters imperfect and provisional,"⁹⁴ the books of the Old Testament bear witness to the whole divine pedagogy of God's saving love: these writings "are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way."⁹⁵

123 Christians venerate the Old Testament as true Word of God. The Church has always vigorously opposed the idea of rejecting the Old Testament under the pretext that the New has rendered it void (Marcionism).

The New Testament

124 "The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament"⁹⁶ which hand on the ultimate truth of God's Revelation. Their central object is Jesus Christ, God's incarnate Son: his acts, teachings, Passion and glorification, and his Church's beginnings under the Spirit's guidance.⁹⁷

125 The *Gospels* are the heart of all the Scriptures "because they are our principal source for the life and teaching of the Incarnate Word, our Savior".⁹⁸

126 We can distinguish three stages in the formation of the Gospels:

1. *The life and teaching of Jesus*. The Church holds firmly that the four Gospels, "whose historicity she unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught for their eternal salvation, until the day when he was taken up."⁹⁹

2. *The oral tradition*. "For, after the ascension of the Lord, the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, instructed by the glorious events of Christ and enlightened by the Spirit of truth, now enjoyed."¹⁰⁰

3. *The written Gospels*. "The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form; others they synthesized or explained with an eye to the situation of the churches, the while sustaining the form of preaching, but always in such a fashion that they have told us the honest truth about Jesus."¹⁰¹

127 The fourfold Gospel holds a unique place in the Church, as is evident both in the veneration which the liturgy accords it and in the surpassing attraction it has exercised on the saints at all times:

There is no doctrine which could be better, more precious and more splendid than the text of the Gospel. Behold and retain what our Lord and Master, Christ, has taught by his words and accomplished by his deeds.¹⁰²

But above all it's the gospels that occupy my mind when I'm at prayer; my poor soul has so many needs, and yet this is the one thing needful. I'm always finding fresh lights there; hidden meanings which had meant nothing to me hitherto.¹⁰³

The unity of the Old and New Testaments

128 The Church, as early as apostolic times,¹⁰⁴ and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God's works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son.

129 Christians therefore read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as Revelation reaffirmed by our Lord himself.¹⁰⁵ Besides, the New Testament has to be read in the light of the Old. Early Christian catechesis made constant use of the Old Testament.¹⁰⁶ As an old saying put it, the New Testament lies hidden in the Old and the Old Testament is unveiled in the New.¹⁰⁷

130 Typology indicates the dynamic movement toward the fulfillment of the divine plan when "God [will] be everything to everyone."¹⁰⁸ Nor do the calling of the patriarchs and the exodus

from Egypt, for example, lose their own value in God's plan, from the mere fact that they were intermediate stages.

V. SACRED SCRIPTURE IN THE LIFE OF THE CHURCH

131 "And such is the force and power of the Word of God that it can serve the Church as her support and vigor, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting fount of spiritual life."¹⁰⁹ Hence "access to Sacred Scripture ought to be open wide to the Christian faithful."¹¹⁰

132 "Therefore, the study of the sacred page should be the very soul of sacred theology. The ministry of the Word, too - pastoral preaching, catechetics and all forms of Christian instruction, among which the liturgical homily should hold pride of place - is healthily nourished and thrives in holiness through the Word of Scripture."¹¹¹

133 The Church "forcefully and specifically exhorts all the Christian faithful. . . to learn the surpassing knowledge of Jesus Christ, by frequent reading of the divine Scriptures. Ignorance of the Scriptures is ignorance of Christ."¹¹²

IN BRIEF

134 All Sacred Scripture is but one book, and this one book is Christ, "because all divine Scripture speaks of Christ, and all divine Scripture is fulfilled in Christ" (Hugh of St. Victor, *De arca Noe* 2,8:PL 176,642: cf. *ibid.* 2,9:PL 176,642-643).

135 "The Sacred Scriptures contain the Word of God and, because they are inspired, they are truly the Word of God" (DV 24).

136 God is the author of Sacred Scripture because he inspired its human authors; he acts in them and by means of them. He thus gives assurance that their writings teach without error his saving truth (cf. DV 11).

137 Interpretation of the inspired Scripture must be attentive above all to what God wants to reveal through the sacred authors for our salvation. What comes from the Spirit is not fully "understood except by the Spirit's action" (cf. Origen, *Hom. in Ex.* 4, 5: PG 12, 320).

138 The Church accepts and venerates as inspired the 46 books of the Old Testament and the 27 books of the New.

139 The four Gospels occupy a central place because Christ Jesus is their center.

140 The unity of the two Testaments proceeds from the unity of God's plan and his Revelation. The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other; both are true Word of God.

141 "The Church has always venerated the divine Scriptures as she venerated the Body of the Lord" (DV 21): both nourish and govern the whole Christian life. "Your word is a lamp to my feet and a light to my path" (Ps 119:105; cf. Is 50:4).

Background Information for **Bible: Stories within a story**

Bible

The word "bible" comes from the Greek word *Biblos* meaning "books"

The Bible is a collection of books written over hundreds of years by many different people

"Inerrancy" means the Bible contains eternal truths that teach us about who we are and what it means to be in relationship with God.

"Inspiration" means that God inspired the authors of the books of the Bible to record the work of God in their time, and their own lives.

"Testament" means witness or agreement.

Biblical Interpretation

Textualist: text only – in order to understand the text, you just have to read the text
 Contextualist: text and context – in order to understand the text, you must read the text along with its context (history, culture, etc.)
 Dei Verbum: The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances...”

Christian Scripture

Christian Scripture is divided into two Testaments:

The Old Testament or Hebrew Scriptures

God’s agreement with the Hebrew people through Moses

The New Testament

God’s agreement with all people through Jesus.

Jigsaw is a cooperative learning technique that increases positive educational outcomes. Just as in a jigsaw puzzle, each piece--each student's part--is essential for the completion and full understanding of the final product. The Jigsaw is an efficient way to learn the material. It also, encourages listening, engagement, and empathy by giving each member of the group an essential part to play in the academic activity. Group members must work together as a team to accomplish a common goal; each person depends on all the others. No student can succeed completely unless everyone works well together as a team. This "cooperation by design" facilitates interaction among all students in the class, leading them to value each other as contributors to their common task. If each student's part is essential, then each student is essential; and that is precisely what makes this strategy effective.

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - Student Activity: What do I Remember?
 - The Bible: Stories within a story
 - What is the Bible?

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Post the **Learning Focus** and the Evidence of Learning in the Classroom. Begin with a prayer.

Consider dividing students into cooperative learning groups and have them work together on

Student Activity: “[What Do You Remember?](#)”

Teacher Prompt – In this Unit we will begin by learning how to access the bible and studying stories in the bible to learn about creation, and covenant. Before we dive into our study of the Bible, let’s pull from our background knowledge and see what we might know or remember about key stories in the bible. You will work in small cooperative learning groups, so you can put your heads together and hopefully come up with some of the answers.

During: Action – Working on it

An: Introduction to the Bible: History, Structure, Basic Content, and Interpretation of the Bible

- Use the information in the Student Activity [‘The Bible: Stories Within a Story’](#) Teacher prompt: (as you working through the note with the students): What does it mean to say that the Bible is not one book, but a series of books written by many authors over thousands of years? How is the Bible like a library?
- Have the students then work on Student Activity “What is the Bible? Consider using a jigsaw method (outlined in the background section). Have them end their information sharing, have them describe the picture they had which helped their understanding. Give the students the entire [What is the Bible Information sheet](#) and “What is the Bible” worksheet and have them star on their own page which one their group will work on. This way if they finish early then they can read the other sections and try to see if they can answer the questions ahead of the class sharing. Have the students work in pencil so they can easily erase any errors.

Teacher prompt – Now we are working on practicing our Scripture searching skills. When you go through your part of the bible information, you will learn how the bible is organized. We will see the big picture together when we share all of the parts we learned. When you read your part make sure you then answer your part of the chart.

After: Consolidate, Debrief, Reflect and Connect

Debrief the Jigsaw Activity with the students.

Assessment / Evaluation

Verbal feedback to the students in groups

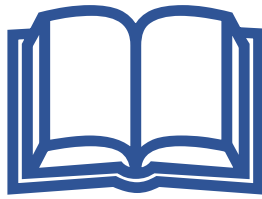
Differentiated Instruction

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies • 	<ul style="list-style-type: none"> • Digital (includes laptops, tablets, Chromebooks, etc.) • Handouts • Notes • Bible 	<ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology

Home Activity or Further Classroom Consolidation

Challenge the students to explore the various digital bibles

Student Activity “What do I Remember?”



What are the two main parts of the Bible?	
What did God do on the 7 th day of Creation?	
Name Eve’s spouse	
Where did Eve and her spouse live?	
He built an Ark	
Betrayed by his brothers, he found refuge in Egypt	
Who brought the 10 Commandments to the people in the Book of Exodus?	
Name the famous giant mentioned in the Bible.	
He slew the famous giant	
As a wise king he was also known for building the temple	
How many Gospels are there?	
Where was Jesus born?	
What is the name of Jesus’ hometown?	
How old was Jesus when he died?	
What is the last book of the bible about?	

Student Activity: *"The Bible: Stories within a story"*

The word Bible comes from Greek word _____ meaning _____.

The Bible is a _____ of books written over hundreds of by many _____ people.

"_____" means the Bible contains eternal _____ that teach us about who we are and what it means to be in _____ with God.

"_____" means that God _____ the authors of the books of the Bible to record the work of God in their _____ and their own _____.

"_____" means _____ or _____.

Christian Scripture is divided into _____ Testaments:

1. The _____ Testament or _____ Scriptures.- God's agreement with the _____ People through _____
2. The _____ Testament God's agreement with _____ people through _____. Biblical Interpretation

Textualist (Literalist): Text Only - In order to understand the text, you just have to _____ the text.

Contextualist: Text and Context - In order to understand the text, you must read the text along with its _____ (history, culture, etc.)

"Dei Verbum": "The interpreter must investigate what meaning the sacred writer _____ to express and actually expressed in particular circumstances..." The Bible: Stories within a Story

What is the Bible? Information Sheet

- ❖ For Christians, the Bible or Sacred Scripture includes the Old and the New Testaments. The Hebrew Old Testament contains 39 books, divided into the books of the Law, the Prophets and the Writings. The Old Testament, in the Christian Tradition, (Catholic and Orthodox), contains these same 39 books, and the eight Deuterocanonical books, written in Aramaic or Greek. The Protestant Tradition has only the 39 books of the Hebrew Bible.

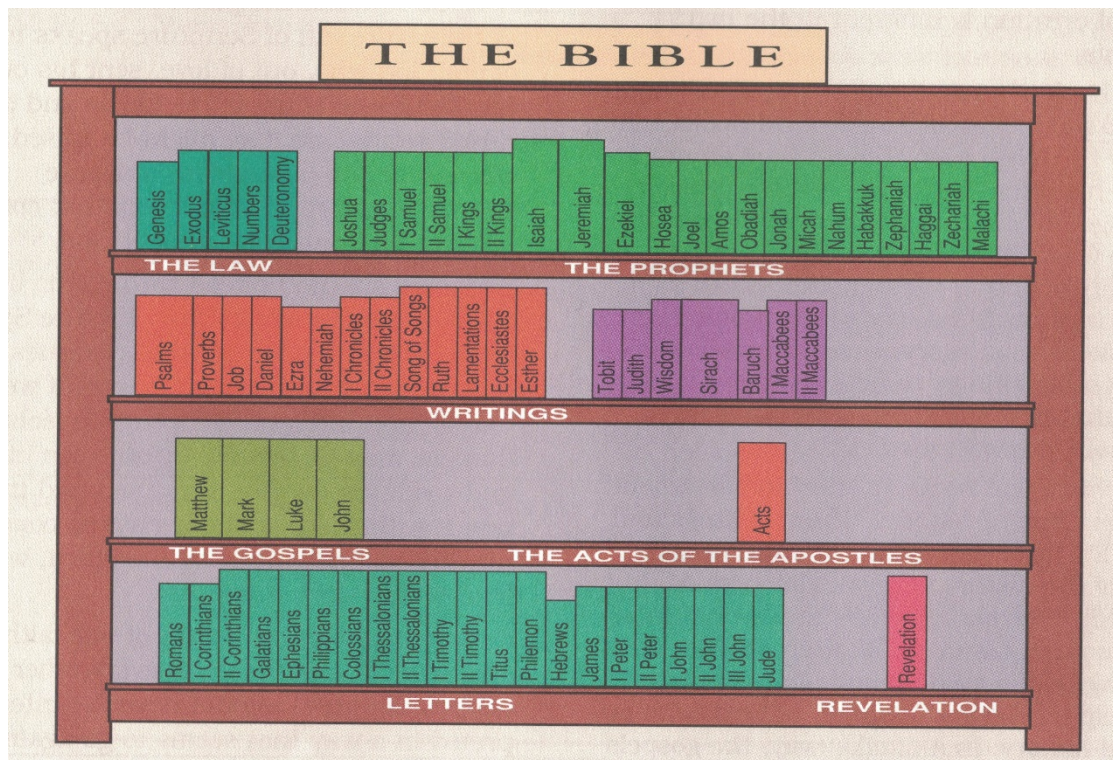


Image from Be With Me p.215

- ❖ The New Testament contains 27 books: the 4 Gospels, the Acts of the Apostles, the 14 Letters attributed to St. Paul, the Catholic Letters, and the Apocalypse (Revelation) of St. John.
- ❖ For Christians, the two Testaments form a single book containing the whole of Revelation given by God for the salvation of humankind. No part of the Old or New Testament can be separated from it for any reason, whether political or otherwise. All of Sacred Scripture is the Word of
- ❖ God is revealed in the history of the world and in the history of the people who believe. This is why the Bible is a collection of facts and words recounting divine events which are to be discerned in human deeds. The latter have been lived and then handed on first of all orally, and then by the written word.
- ❖ The Bible is not to be seen as rigid, dead text, but as a history of salvation accompanying the history of the whole of humankind. It is a living, dynamic history, unfolding throughout the centuries within every event, and God makes use of it to be made known and have the Word of God known. For this to

be fully understood and accepted, it is necessary to have faith. And those who believe must be grateful for the faith they have received.

- ❖ At different periods of time, the books of the Bible were written down by writers inspired by the Holy Spirit, so that “with God acting in them and through them, they, as true authors, consigned to writing everything and only those things which God wanted...” Therefore the author of the Bible is at the same time God and the sacred writers.
- ❖ These writers did not receive God’s word by way of dictation, word for word. Inspired by the Holy Spirit, they expressed themselves in their language, according to their abilities, customs, culture and the different literary styles proper to each person.
- ❖ Christians and Jews believe that the Bible is the basic religious text because it contains the story of God’s self-disclosure to humanity, and the Jewish and Christian understanding of that revelation.
- ❖ The Bible may be viewed more as a library than as a single book because it contains many different books. The word *Bible* comes from the Greek word *ta biblia* (or *Biblios*) which means books. (Answer Part 3, #2)
- ❖ The Old Testament (Hebrew Scriptures) tells the story of God’s saving action towards all humanity through Moses and the Hebrew people from the creation of the world, and particularly to the Hebrew people. It was composed over a period of more than 1000 years. (Answer Part 3, #3,4)
- ❖ The New Testament is the story of God’s promise of salvation fulfilled in the life, death, and resurrection of Jesus Christ. It was written over a period of about sixty years following the death and resurrection of Jesus. (Answer Part 3, #5)

The books of the Bible were written by many different authors using many different types of literature and with different reading audiences in mind. All the books of the Bible are a sharing of faith of the authors who were inspired by the Holy Spirit in many different ways to hand on their experience of God’s saving action in their midst. (We will all answer together)

Student Activity: What is the Bible Worksheet –

Part 1: The Structure of the Bible

Question	Response
1. What are the two divisions of the main part of the Bible?	
2. How many books are in the Old Testament?	
3. How is the Catholic Bible different from the Protestant Bible?	
4. What name is given to the eight extra books included in the Catholic Bible?	
5. How many Books are in the New Testament? How do are the sections of the New Testament named and how many books make up each section?	
6. What does the statement “All of Sacred Scripture is the Word of God” Mean?	

Part 2: The Bible and Faith

Question	Response
1. What are the two ways God is revealed?	
2. What collection does the Bible Record?	
3. What are the two ways the lived experience of the Bible has been passed on?	
4. What is necessary for us to understand that the Bible is not a dead text, but dynamic history of salvation?	
5. Who inspired writers of the Bible? Who can be said to have authored the Bible?	

6. The writers of scripture expressed themselves according to what five things?	
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Part 3:

Question	Response
1. Which two religions use the Bible as their holy scripture?	
2. What is a better way to describe the Bible other than “a book”? Where does the word “Bible” come from?	
3. What part of the Bible tells the story of God’s saving action towards all humanity through Moses and the Hebrew people?	
4. How many years did it take to record all the stories of the Old Testament?	
5. What Part of the Bible is the story of God’s promise of salvation fulfilled in the life, death, and resurrection of Jesus Christ?	
6. What did the writers of the Bible use to write the Bible? What did they have to keep in Mind?	

COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 3: The Bible as Library	
Guiding Question(s): How is the Bible like a library of books?	
Teacher Prompt(s): What does it mean to say that the Bible is not one book, but a series of books written by many authors over thousands of years? How is the Bible like a library?	
Learning Focus <ul style="list-style-type: none"> • Examine the structure and location of the various books. • Learn to work with the Bible and search references. • Identify God as the author of the Bible. 	
Overall Expectations	Specific Expectations
SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141 ; 1820] RI1 Exploring: Exploring topics related to Scripture and living the Catholic Faith in the contemporary world and formulate questions to guide their research.	SC1.1 explain the Catholic understanding of Sacred Scripture (contextualism) as divinely inspired literature and the Word of God expressed in human terms and compare and contrast the contextualist approach (Dei Verbum) with the Literalist approach to biblical interpretation [CCC nos. 51-141] SC1.2 identify the canon of Sacred Scripture as defined by the Catholic Church as 27 books in the New Testament and 46 books in the Old Testament [CCC nos. 51-141] RI1.2 identify key concepts related their selected topics
OCSGE's	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.
Evidence of Learning	
I can explain how the bible is like a library and what some of the different kinds of books are.	

Background

Not all students have a strong background in Scripture. Depending on the needs of your class, the teacher might need to provide more information. Conversely, there could be less work needed with this.

From the Catechism of the Catholic Church

II. THE RELATIONSHIP BETWEEN TRADITION AND SACRED SCRIPTURE

One common source. . .

[80](#) "Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal."⁴⁰ Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own "always, to the close of the age".⁴¹

. . . two distinct modes of transmission

[81](#) "*Sacred Scripture* is the speech of God as it is put down in writing under the breath of the Holy Spirit."⁴²

"And [Holy] *Tradition* transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching."⁴³

82 As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence."⁴⁴

Apostolic Tradition and ecclesial traditions

[83](#) The Tradition here in question comes from the apostles and hands on what they received from Jesus' teaching and example and what they learned from the Holy Spirit. The first generation of Christians did not yet have a written New Testament, and the New Testament itself demonstrates the process of living Tradition.

Tradition is to be distinguished from the various theological, disciplinary, liturgical or devotional traditions, born in the local churches over time. These are the particular forms, adapted to different places and times, in which the great Tradition is expressed. In the light of Tradition, these traditions can be retained, modified or even abandoned under the guidance of the Church's Magisterium.

III. THE INTERPRETATION OF THE HERITAGE OF FAITH

The heritage of faith entrusted to the whole of the Church

[84](#) The apostles entrusted the "Sacred deposit" of the faith (the *depositum fidei*),⁴⁵ contained in Sacred Scripture and Tradition, to the whole of the Church. "By adhering to [this heritage] the entire holy people, united to its pastors, remains always faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and the prayers. So, in maintaining, practicing and professing the faith that has been handed on, there should be a remarkable harmony between the bishops and the faithful."⁴⁶

The Magisterium of the Church

[85](#) "The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church

alone. Its authority in this matter is exercised in the name of Jesus Christ."⁴⁷ This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.

[86](#) "Yet this Magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith."⁴⁸

[87](#) Mindful of Christ's words to his apostles: "He who hears you, hears me",⁴⁹ the faithful receive with docility the teachings and directives that their pastors give them in different forms.

IN BRIEF

96 What Christ entrusted to the apostles, they in turn handed on by their preaching and writing, under the inspiration of the Holy Spirit, to all generations, until Christ returns in glory.

97 "Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God" (DV 10) in which, as in a mirror, the pilgrim Church contemplates God, the source of all her riches.

98 "The Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes" (DV 8 § 1).

99 Thanks to its supernatural sense of faith, the People of God as a whole never ceases to welcome, to penetrate more deeply and to live more fully from the gift of divine Revelation.

100 The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him.

ARTICLE 3

SACRED SCRIPTURE

I. CHRIST - THE UNIQUE WORD OF SACRED SCRIPTURE

101 In order to reveal himself to men, in the condescension of his goodness God speaks to them in human words: "Indeed the words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men."⁶³

[102](#) Through all the words of Sacred Scripture, God speaks only one single Word, his one Utterance in whom he expresses himself completely:⁶⁴

You recall that one and the same Word of God extends throughout Scripture, that it is one and the same Utterance that resounds in the mouths of all the sacred writers, since he who was in the beginning God with God has no need of separate syllables; for he is not subject to time.⁶⁵

[103](#) For this reason, the Church has always venerated the Scriptures as she venerates the Lord's Body. She never ceases to present to the faithful the bread of life, taken from the one table of God's Word and Christ's Body.⁶⁶

104 In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, "but as what it really is, the word of God".⁶⁷ "In the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them."⁶⁸

II. INSPIRATION AND TRUTH OF SACRED SCRIPTURE

105 *God is the author of Sacred Scripture.* "The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit."⁶⁹

"For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New Testaments, whole and entire, with all their parts,

on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author, and have been handed on as such to the Church herself."⁷⁰

106 God inspired the human authors of the sacred books. "To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more."⁷¹

107 The inspired books teach the truth. "Since therefore all that the inspired authors or sacred writers affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures."⁷²

108 Still, the Christian faith is not a "religion of the book." Christianity is the religion of the "Word" of God, a word which is "not a written and mute word, but the Word is incarnate and living".⁷³ If the Scriptures are not to remain a dead letter, Christ, the eternal Word of the living God, must, through the Holy Spirit, "open [our] minds to understand the Scriptures."⁷⁴

III. THE HOLY SPIRIT, INTERPRETER OF SCRIPTURE

109 In Sacred Scripture, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words.⁷⁵

110 In order to discover *the sacred authors' intention*, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. "For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression."⁷⁶

111 But since Sacred Scripture is inspired, there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written."⁷⁷

The Second Vatican Council indicates three criteria for interpreting Scripture in accordance with the Spirit who inspired it.⁷⁸

112 1. *Be especially attentive "to the content and unity of the whole Scripture"*. Different as the books which compose it may be, Scripture is a unity by reason of the unity of God's plan, of which Christ Jesus is the center and heart, open since his Passover.⁷⁹

The phrase "heart of Christ" can refer to Sacred Scripture, which makes known his heart, closed before the Passion, as the Scripture was obscure. But the Scripture has been opened since the Passion; since those who from then on have understood it, consider and discern in what way the prophecies must be interpreted.⁸⁰

113 2. *Read the Scripture within "the living Tradition of the whole Church"*. According to a saying of the Fathers, Sacred Scripture is written principally in the Church's heart rather than in documents and records, for the Church carries in her Tradition the living memorial of God's Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture ("... according to the spiritual meaning which the Spirit grants to the Church"⁸¹).

114 3. *Be attentive to the analogy of faith*.⁸² By "analogy of faith" we mean the coherence of the truths of faith among themselves and within the whole plan of Revelation.

How to look up a Bible Verse:

There are complex examples that you could work through with the students.

Example: 1 Samuel 3: 1-5.

The first book of Samuel (That's the number 1 in front of Samuel)

Chapter 3 (That's the number 3 after the word Samuel)

Verses 1 through 5

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - How to find a bible verse
 - Books of the Bible
 - The Bible as a Library – Stand in Line

Lesson Activities and Process
Before: Getting Started (<i>consider time lines</i>) Consider using the St. Mary's Press video: "How to: Find a Bible Verse". https://www.youtube.com/watch?v=QV08W9c9gPY
During: Action – Working on it Post the Learning Focus and the Evidence of Learning in the Classroom. Begin with a prayer. Teacher prompts <ul style="list-style-type: none"> • What does it mean to say that the Bible is not one book, but a series of books written by many authors over thousands of years? • How is the Bible like a library? • Today and most days we will work with the actual Bible. There are many Biblical Translations – when you look for a bible passage online it may be the King James Version or American Standard etc. The Catholic Bible Translation we read is the New Standard Revised Version. . <p>Consider using some or all of the Student Activity material: How to Find a Bible Verse Basic Bible Information and Skills Worksheet</p> <p>Books of the Bible</p> <p>The Bible as a Library – Stand in Line</p> <p>Note this is something you can spread out over a few classes as a minds-on or energizer. This gives them more practice and understanding of the Bible organization.</p> <p>Instructions:</p> <ol style="list-style-type: none"> 1. Students either choose or are assigned a book of the Bible. 2. Once students have their book, then any ones that remain can be posted. 3. Students are instructed to display the name of their book, and to use the Summary Statement. 4. Using a Bible, students locate the introduction page at the beginning of the book of the Bible. If an on-line version of the Bible is being used, then an Internet search might be undertaken. 5. Students locate where their book of the Bible fits among the books of the Bible. 6. Ask the students to stand in order, and then in turn students can present the contents of their summary page. 7. Once everyone is in place, the students read the contents of their summary page in order of the books of the Bible.
After: Consolidate, Debrief, Reflect and Connect Debrief with the students about the various forms of books in the Bible.
Assessment / Evaluation Verbal feedback
Differentiated Instruction

Strategies <ul style="list-style-type: none"> • Prompts • Independent Reading • Note making • Discussion • Internet / technologies 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, Chromebooks, etc.) • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Have students work on their Book of the Bible and filling out their information sheet. (Appendix 7d)		

How to Find a Bible Verse

For example
Genesis 1:31

Genesis 1:31 – the word “Genesis” is the name of the book

Genesis **1**:31 – the number “1” refers to the chapter number

Genesis 1:**31** – the number “31” refers to the verse.

- ❖ Take a close look at the two dots that come after Genesis 1: It is called a colon. The colon means that the verse number is right after it.

Sometimes, you have to read more than one verse. If this is the case, then you go about it the same way as you did above. Example: Genesis 3: 1-5. This means that you have to find Genesis in the Bible. Then you have to find chapter number 3. Then you have to read verses 1, 2, 3, 4, and 5.

Examples to look up:

1. Genesis 1: 31 – 2:3

The dash (-) in the middle of those numbers means that you have read all the way over to Genesis 2:3, which means Genesis chapter 2: verse 3.

The name of the book you have to read is _____.

The chapter number of the book is _____.

The verse number of the book is _____.

2. Genesis 2: 4-7, 14; 3: 1-3.

The name of the book you have to read is _____.

The chapter of the book is _____.

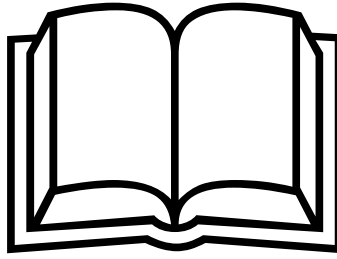
The verses you have to read are _____.

When you’ve finished reading verse 7, you have to go on to verse _____.

Then, when you’ve finished you have to go over to Genesis chapter _____.

The verses you have to read in Genesis 3 are _____.

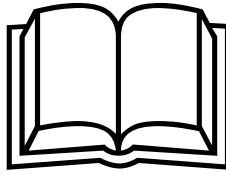
Student Activity: Basic Bible Information and Skills Worksheet



Look up the following Bible passages to find the answers!

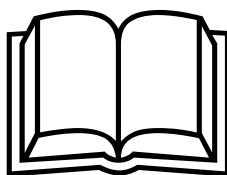
- | | |
|--------------------|---|
| 1. 2 Samuel 18:9 | Find one good reason for keeping your hair short. |
| 2. Judges 16:19 | Find one good reason for letting your hair grow. |
| 3. 2 Cori 11:33 | How did St. Paul get out of a tight spot? |
| 4. Acts 18:3 | What did St. Paul do for a living? |
| 5. Acts 7:55:60 | Who was the first Christian to get stoned? |
| 6. Jn. 13:21 | What does Jesus predict? |
| 7. Rom. 15:1 | Who should we help? |
| 8. Num. 3: 5-10 | Who shall become priests? |
| 9. 1 Macc.1:16-18 | What did Antiochus use to attack Egypt? |
| 10. Matt. 5:3-10 | List three kinds of blessed people. |
| 11. Deut. 16:16-17 | What should everyone bring to the party? |
| 12. 2 Cor. 4:18 | What should our attention focus on? |
| 13. Rev. 8:1-3 | What happened when the 7th seal was broken? |
| 14. Jer. 13:1-5 | What were Jeremiah's shorts made out of? |
| 15. Gen. 26:19 | What did Isaac's servants find? |
| 16. Acts 26:15-16 | To whom did the Lord appear? |
| 17. Ex. 25:10 | What is being measured? |
| 18. Jdt. 1:13 | Find the name of a king. |
| 19. Sir. 21:14 | What is a definition of a fool? |
| 20. Genesis 2:4-6 | What is create first? |

Books of the Bible



Old Testament	Isaiah
Genesis	Jeremiah
Exodus	Ezekiel
Leviticus	Hosea
Numbers	Joel
Deuteronomy	Amos
Joshua	Obadiah
Judges	Micah
1 & 2 Samuel	Nahum
1 & 2 Kings	Habakkuk
1 & 2 Chronicles	Zephaniah
Ezra	Haggar
Nehemiah	Zechariah
Ruth	Malachi
Esther	New Testament
Daniel	Matthew
Jonah	Mark
Job	Luke
Psalms	John
Song of Solomon	Acts of the Apostles
Lamentations	Epistles/Letters
Proverbs	Revelation
Ecclesiastes	

Bible as a Library – Stand in Line Resource:



Bible Summary Slip

My name is _____.

I represent the Book of _____ in the Bible.

I come before the Book of _____ and after the Book of _____.

I record _____ in the Bible.

Three facts about me are:

1. _____
2. _____
3. _____

COURSE: HRE 101	UNIT 1: Creation and Covenant
TOPIC 4: Truth in the Bible	
Guiding Question(s): What does “Truth” mean when referring to the Bible?	
Teacher Prompts: Use a story you know in the Bible and through various media techniques, establish the context of the story. (e.g., Creation: View a brief video or other media presentation that tells the story of, or relates to Creation, discuss a literal versus contextual approach to the account) What does it mean to say that the Bible is not one book, but a series of books written by many authors over thousands of years? How is the Bible like a library?	
Learning Focus Identify the different kinds of truth in the Bible Understand the two approaches to Biblical Interpretation: Literal and Contextual Understand that as Roman Catholics we are called to Contextual Interpretation of Scripture	
Overall Expectations	Specific Expectations
SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141 1820]	SC1.1 explain the Catholic understanding of Sacred Scripture (contextualism) as divinely inspired literature and the Word of God expressed in human terms and compare and contrast the contextualist approach (<i>Dei Verbum</i>) with the Literalist approach to biblical interpretation [CCC nos. 51-141] SC1.3 identify, define and explain the various types of literature found in Scripture (e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels) and how they connect with the notion of Truth in scripture [CCC nos. 51-141]
OCSGE’s	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.

Evidence of Learning
<p>I can tell the difference between literal and contextual interpretations when reading the bible.</p> <p>I can answer review questions about reading the bible and the truths about the bible.</p>
Background
<ul style="list-style-type: none"> Use “Where did the Bible Come From?” from the Catholicism in Focus series to provide some background to assist teachers and/or students: https://www.youtube.com/watch?v=AT5CoiOyaWo&index=25&list=PLIEHvf1_M4UuA0RA03q6AIQf7oxbbEzIK <p>Kahoot! Is a free, online game resource with which you can create games to review content throughout the course. The students can access it using their personal or teacher-supplied smartphones or tablets. Access the website and set up a free account at https://kahoot.com Look for already created games for Grade 9 Religion.</p>
Materials
<ul style="list-style-type: none"> Bible Student Activity/Worksheets <ul style="list-style-type: none"> Interpretation How Do We Interpret the Bible? Is the Bible True? Scripture Review
Lesson Activities and Process
Before: Getting Started
<p>Student Activity Sheet: Interpretation</p> <ul style="list-style-type: none"> The idea is interpretation is important to establish before endeavoring to read and understand anything, especially the bible. Teacher prompts – Now we have a better understanding of how to access and navigate the bible, we are going to explore how to interpret the bible passages. We are going to play a game. Each of you will get a little piece of paper and you will be either a drawer or describer. The first person is a drawer and they will draw a picture as best as they can of the topic I give them. Then the next person will take a look at the picture, put it underneath their paper and then describe what the picture is on their paper, for example a doggy bag. Then the next person will look at the description given, put it underneath the pile now forming and then draw the picture of the description and so on. Let’s try it out! Can I get one person from each group to come and see me for their topic? Debrief with them afterwards – Teacher Prompts – How did you do? Did you have the correct picture and description as the one you started with? What does this teach us about communication and interpretations? Now let’s take a look at the notes that will help us in our interpretation of the Bible.

During: Action – Working on it.		
Student Activity: Interpretation <ul style="list-style-type: none"> • “How Do We Interpret the Bible?” note • “Is the Bible True?” note • “Origins of the Bible” note • Kahoot! Game information • Go through “How do we Interpret the bible?” “Is the Bible True?” and “Origins of the Bible?” notes with the students. As you go along stop and do the practice opportunities or give specific examples. For example: for the “How do we Interpret the Bible?” note have the students go through the different examples to determine if they know the interpretations. The exercise is to show that context is so important in interpreting the common idioms or sayings in the English language that are given as examples on the page.. Teacher prompts – <p>Video: “Ways to Read the Bible” https://www.youtube.com/watch?v=6hb7nSL1gKU Fr. Mike Schmitz, Ascension Press</p>		
After: Consolidate, Debrief, Reflect and Connect		
Following class discussion of the notes, have students participate in Kahoot! Game. There is the opportunity to discuss answers between each question. Note the questions and answers are in Appendix 1.2.6 as well as information needed.		
Assessment / Evaluation		
Assessment of learning – Scripture Review		
Differentiated Instruction		
For ESL students this may be difficult so help them through it or ask them about sayings in their culture & language		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Note making • Discussion • Visual/ Graphic Organizer • Internet / technologies 	Resources <ul style="list-style-type: none"> • Digital • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Students can explore various online Bible Search Sites or Apps and present their findings to the Class.		

Student Activity: Interpretation

This little activity helps students understand the importance of understanding interpretation and how it can go awry if initially misunderstood.

Setup:

The students are to be put into small groups of six. Each group is given six pieces of paper – one for each group member. The group should be assembled into a circle.

Game play:

Have a quick conference with the first group member to tell them what they will draw. (This is to help ensure that the picture is appropriate – if you have a mature group, then you can let them pick what the first picture will be.

The students will alternate being the person doing the drawing or being the person describing the drawing until they reach the last person. At the end hopefully you have what you started with. If not, it is a funny result. The debrief is the importance of interpretation when understanding different texts. See diagram below – First person started with the topic Doggie Bag which they had to draw. Next person guesses with written description. Next person draws and so on.



Resource: Paper Telephone, Adapted by: AnneMarie Galliani, HWCDSB from Telestrations Game- the Telephone Game Sketched Out! <http://usaopoly.com/games/telestrations>

Student Activity: How Do We Interpret the Bible – Literally or Contextually?

Literal Approach

- Literal means “every word”
- Reading the Bible word for word
- Every sentence is taken to mean exactly what it says.

Contextual Approach

- The words are put in context.
- We consider the culture, time, and place.
- This approach tries to determine what the authors were saying to the people of their own time.

Sometimes we have to “interpret” the passage to understand what the author was saying.
Interpret the following statements.

Statement	Meaning
• It’s raining cats and dogs.	•
• Break a leg.	•
• The early bird catches the worm.	•
• Kill two birds with one stone.	•
• A stitch in time saves nine.	•
• Give me a break.	•
• Knock it off.	•
• Take a hike.	•
• I literally died!	•

Is the Bible true?

FIRST... Recall These Two Concepts

1. **Inspiration:** Although the Bible was not written by God, we believe the Holy Spirit has influenced the Bible's writers to write only what is true and good.
2. **Inerrancy:** As a result, we believe that while there are some minor errors in Scripture (dates, names, etc.) there is NO ERROR in the main message.

SECOND... There are Different Kinds of Truth

- **Religious Truth** – The Bible has recorded how humans have responded and failed to respond with God over the centuries. For example: the story of Jonah. God calls upon him to be a prophet but he runs away. Jonah 1-3
- **Moral and Proverbial Truth** – Using a variety of stories and proverbs (pieces of wisdom) the Bible teaches us what is right versus what is wrong. For example: The Parable of the Good Samaritan. Luke 10:25-37
- **Symbolic Truth** – Using myths, allegories and parables the Bible teaches us the lessons that a person requires to live their lives in goodness. For example: The Parable of the Prodigal Son. Luke 15:11-32. In movies we often see stories used as an allegory that references scripture even if it wasn't on purpose. For example: The Avatar film is an allegory of the creation story's lesson of our responsibility for stewardship of the earth. In the film we see many humans failing to understand that responsibility as they look to destroy Pandora to get its energy source.
- **Historical Truth** – The Bible contains the most accurate history of the Hebrew people that we know. There are not many history books from this era. For example: Chapter 5 of Genesis outlines Adam's Descendants to Noah and His Sons.
- **Scientific Truth** – The Bible reflects the scientific beliefs of the various times it was written. The science of the time is used within many Biblical stories. In Isaiah's reference to the majesty of God he paints the image of all of us in God's care on the earth are like grasshoppers. He understands that beyond just the Jewish population there are more people on the earth.

THIRD... The Bible Has Three Types of History

A. Oral History:

Memorized and retold songs, stories and lesson.

B. Written History:

Written stories, guidelines, instructions, historical records

C. Edited History:

The compilers selected the best of what was told and written.

Origins of the Bible & Its Truths

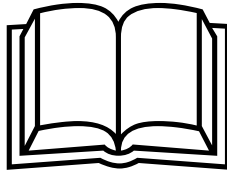
The Bible is a compilation of the religious experiences of the people of Israel. It showed their developing understanding of their relationship with God.

What Should We Believe about the Bible:

- It is a special way for God to communicate with us
- God also speaks to us through creation and our conscience
- The authors of the Bible were writing about how they experienced God in their lives (an important tool for reflection)
- If the Bible is read with sincerity, then it becomes God's special revelation to us. We are free to hear or ignore this revelation to us.
- The Bible can be interpreted in many ways
- It can be experienced differently for different people
- A person can change, build upon or explore their experience

Source: Adapted handout by M. Lawlor and N. Perri, HWCDSB

Bible Review



Review questions

1. How many testaments are there in the Bible? 1, 2, 3, 4
2. When reading a scriptural reference, the first word you see is the... name of the book, the chapter, the verse, the name of the bible
3. What does the first number represent in this scriptural reference shown – Genesis 1:31, Chapter, Verse, Column, Line
4. What do the second numbers after the colon represent in 2 Samuel 7: 7 – 10, 15 – Chapter, Verse, Column, Line
5. Who inspired the Bible's authors? God, Moses, Jesus, Holy Spirit
6. The Old Testament is about which group of people? Egyptians, Romans, Hebrews, Greeks
7. The New Testament is mainly about the life of which person? Moses, Jesus, Abraham, John the Baptist
8. Inerrancy means that in the main message of the bible there are: new ideas, bad ideas, some errors, no error
9. Which of the following is not a type of truth found in the bible? Religious Truth, Scientific Truth, Historical Truth, Emotional Truth
10. Which of the following is not a type of history found in the bible? Oral History, Physical History, Written History, Edited History
11. Literal means... some words, a few words, every word, no words
12. Catholics believe they should read the bible with which approach? – literal, contextual, emotional, historical

COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 5: Literary Forms in the Bible	
Guiding Question(s): What are the different kinds of writing (literary forms) in the Bible? How can this help us when understanding “Truth” in the Bible?	
Teacher Prompt(s): How can we establish context in the different stories we know in the Bible? How is the bible like a library? What are many ways people communicate today? (social media, etc.) How are songs different from stories? How are movies different from novels? Can each of these teach the same message in different ways?	
Learning Focus <ul style="list-style-type: none"> Identify the different literary forms in the Bible. 	
Overall Expectations	Specific Expectations
SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141 ; 1820]	SC1.1 explain the Catholic understanding of Sacred Scripture (contextualism) as divinely inspired literature and the Word of God expressed in human terms and compare and contrast the contextualist approach (<i>Dei Verbum</i>) with the Literalist approach to biblical interpretation [CCC nos. 51-141] SC1.3 identify, define and explain the various types of literature found in Scripture (e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels) and how they connect with the notion of Truth in scripture [CCC nos. 51-141]
OCSGE’s	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.
Evidence of Learning	
“I can identify the different literary forms in the Bible”	

Background
Materials
<ul style="list-style-type: none"> • Bible • Student Activity /Worksheets as appropriate <ul style="list-style-type: none"> ○ Overview of Literary Forms in the Bible ○ Identifying Literary Forms ○ Literary Forms in the Bible ○ How much do I know - Bible Quiz
Lesson Activities and Process
Before: Getting Started (<i>consider time lines</i>)
<ul style="list-style-type: none"> • Review the basic concepts: Biblical Interpretation, Truth in the Bible, Inerrancy and Inspiration • Facilitate class discussion using the following Teacher Prompts: What are many ways people communicate today? (social media, etc.) How are songs different from stories? How are movies different from novels? Can each of these teach the same message in different ways?
During: Action – Working on it
<p>Share the information on the “Overview of Literary Forms in the Bible”. This could be done by reading the note, brainstorming the various types, projecting it, etc.</p> <p>Then have students work on completing the Identifying Literary Forms. Take up the work with them.</p>
After: Consolidate, Debrief, Reflect and Connect
Remind students the tie-back to the different literary forms in the Bible – Teacher Prompts – You are all telling a story but you use a specific form that represents you but also will be understood by your audience.
Assessment / Evaluation
Use the How Much do I know - Bible Quiz to provide feedback to the students.

Differentiated Instruction		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	Resources <ul style="list-style-type: none"> • Digital (• Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Challenge the students to explore the various digital bibles		

Overview of Literary Forms in the Bible

MYTH

A traditional story focusing on the acts of gods or heroes, often in explanation of some mysteries of life or ways of a particular culture.

LIST

A series of names, events, or words, usually in a set order.

POETRY

Poetry expressing the poet's personal and inner feelings on love.

PROPHECY

A prediction made under divine influence and direction, to tell of future events or to warn people about the consequences of their actions.

LAW

Rules telling us how to behave.

HISTORY

A record or account of past events.

LETTER

A written message, sometimes of a personal nature.

PARABLE

A story which serves to teach a lesson or provide insights into human nature.

SERMON

A speech of a serious or solemn kind, often based on a passage from the Bible.

DRAMA

A story about people's lives, including dialogue and interaction.

Identifying Literary Forms

Example	Literary Form	Example	Literary Form
I like fish and I like fries I like eating apple pies Popcorn, peanuts, orange juice I love eating Canadian moose		I predict that pollution will no longer exist in the year 2020.	
Martin Luther King was an American civil rights leader who helped many people gain freedom and equality. He was murdered.		Dear Cindy, Please leave me the keys to the house tonight so that I can get in tomorrow. Thanks.	

Stop at red lights		Don't hit anyone	
These are the only clothes I wear: 2 blue pants, 2 orange shirts, 1 purple pair of underwear, 6 yellow socks, 1 leather jacket		Every morning I eat these things: Cereal, toast, bread, jam, eggs, bacon & sausages.	
People who practice will be great at what they do.		World War Two ended in 1945.	
Life is like a rose; it has a way of tickling your toes.		By the time you read this, I will be in a warm country, basking in the sun and fishing. If you want to reach me, my telephone number is 888-888-8888.	
Once upon a time there was a giant. Tony killed it because it was bothering the people. But upon being killed, the giant turned in a zillion mosquitoes that came back and sucked the blood of all the people.		To whom it may concern:	

Literary Forms in the Bible

Read each passage below, and identify its literary forms, and explain why you think it is that literary form.

Passage	Literary Form	Explanation
Nahum 3: 5-7		
Philippians 2: 6-11		
I Maccabees 1: 1-9		
Deut. 24: 1-4		
3 John 1: 1-4		
Sirach 51		
Ezra 7: 11-26		
Ezra 8: 2-14		
Genesis 1: 1-31		
Luke 6: 27-36		

How Much do I know - Bible Quiz

1. Find each of the following chapters and briefly explain what they record. Write the literary form used for the ones that have “Literary form” inside the box.

Passage	Explanation
Genesis 22	
Matthew 6	
Jeremiah 45	
1 Samuel 17	
Psalms 50	
2 Peter 2	
Luke 8	
Exodus 20	

2. Matching For each of the following terms match the best description by placing the letter in the first box.

	Biblical Testaments	A. No error in bible's main message
	Holy Spirit	B. Subjects of Old testament scripture
	Contextual approach	C. Two – Old and New
	Inerrancy	D. Subject of New testament scripture
	Bible	E. Inspiration for the Biblical authors
	Oral, Written, Edited	F. many books, like a library
	Jesus	G. Catholic way of reading the Bible
	Hebrews	H. Types of History in the Bible

COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 6: The Story of Creation	
Guiding Question(s): What does creation mean?	
Teacher Prompt(s): What does each story teach us about who God is, what our relationship with God is, and how we are to treat each other and all of creation?	
Learning Focus The stories and lessons for the Bible can be applied to the personal, communal, and global experiences, situations and events of our time. - Blessedness of Creation (Ecology & Aboriginal Connections), Human Stewardship of Creation, Compare and Contrast the two Creation Stories	
Overall Expectations	Specific Expectations
SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom). [CCC nos. 1731-48 ; 849-856]	SC3.1 examine how the two Creation stories in the Book of Genesis teach us truths about the nature of God, our human dignity, our relationship with God, and our responsibilities to one another and the created world [CCC nos. 280 ; 338 ; 340-341 ; 2415-2418 ; 2456]
OCSGE's	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race. Stewardship of Creation The Bible contains a profound message about the stewardship of material creation: God created the world, but entrusts it to human beings. We are responsible for the protection and preservation of the environment.

Evidence of Learning

I can understand the basic truths of the Creation stories which includes the nature of God, our human dignity, our relationship with God and our responsibilities to one another and the created world.

I understand the truths of the creation stories and can connect them to present day examples.

Background

From the Catechism of the Catholic Church

I. CATECHESIS ON CREATION

282 Catechesis on creation is of major importance. It concerns the very foundations of human and Christian life: for it makes explicit the response of the Christian faith to the basic question that men of all times have asked themselves:¹²⁰ "Where do we come from?" "Where are we going?" "What is our origin?" "What is our end?" "Where does everything that exists come from and where is it going?" The two questions, the first about the origin and the second about the end, are inseparable. They are decisive for the meaning and orientation of our life and actions.

283 The question about the origins of the world and of man has been the object of many scientific studies which have splendidly enriched our knowledge of the age and dimensions of the cosmos, the development of life-forms and the appearance of man. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers. With Solomon they can say: "It is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements. . . for wisdom, the fashioner of all things, taught me."¹²¹

284 The great interest accorded to these studies is strongly stimulated by a question of another order, which goes beyond the proper domain of the natural sciences. It is not only a question of knowing when and how the universe arose physically, or when man appeared, but rather of discovering the meaning of such an origin: is the universe governed by chance, blind fate, anonymous necessity, or by a transcendent, intelligent and good Being called "God"? And if the world does come from God's wisdom and goodness, why is there evil? Where does it come from? Who is responsible for it? Is there any liberation from it?

285 Since the beginning the Christian faith has been challenged by responses to the question of origins that differ from its own. Ancient religions and cultures produced many myths concerning origins. Some philosophers have said that everything is God, that the world is God, or that the development of the world is the development of God (Pantheism). Others have said that the world is a necessary emanation arising from God and returning to him. Still others have affirmed the existence of two eternal principles, Good and Evil, Light and Darkness, locked, in permanent conflict (Dualism, Manichaeism). According to some of these conceptions, the world (at least the physical world) is evil, the product of a fall, and is thus to be rejected or left behind (Gnosticism). Some admit that the world was made by God, but as by a watch-maker who, once he has made a watch, abandons it to itself (Deism). Finally, others reject any transcendent origin for the world, but see it as merely the interplay of matter that has always existed (Materialism). All these attempts bear witness to the permanence and universality of the question of origins. This inquiry is distinctively human.

286 Human intelligence is surely already capable of finding a response to the question of origins. The existence of God the Creator can be known with certainty through his works, by the light of human reason,¹²² even if this knowledge is often obscured and disfigured by error. This is why faith comes to confirm and enlighten reason in the correct understanding of this truth: "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear."¹²³

287 The truth about creation is so important for all of human life that God in his tenderness wanted to reveal to his People everything that is salutary to know on the subject. Beyond the natural knowledge that every man can have of the Creator,¹²⁴ God progressively revealed to Israel the mystery of creation. He who chose the patriarchs, who brought Israel out of Egypt, and who by choosing Israel created and formed it, this same God reveals himself as the One to whom belong all the peoples of the earth, and the whole earth itself; he is the One who alone "made heaven and earth".¹²⁵

288 Thus the revelation of creation is inseparable from the revelation and forging of the covenant of the one God with his People. Creation is revealed as the first step towards this covenant, the first and universal witness to God's all-powerful love.¹²⁶ And so, the truth of creation is also expressed with growing vigor in the message of the prophets, the prayer of the psalms and the liturgy, and in the wisdom sayings of the Chosen People.¹²⁷

289 Among all the Scriptural texts about creation, the first three chapters of Genesis occupy a unique place. From a literary standpoint these texts may have had diverse sources. The inspired authors have placed them at the beginning of Scripture to express in their solemn language the truths of creation - its origin and its end in God, its order and goodness, the vocation of man, and finally the drama of sin and the hope of salvation. Read in the light of Christ, within the unity of Sacred Scripture and in the living Tradition of the Church, these texts remain the principal source for catechesis on the mysteries of the "beginning": creation, fall, and promise of salvation.

II. CREATION - WORK OF THE HOLY TRINITY

290 "In the beginning God created the heavens and the earth":¹²⁸ three things are affirmed in these first words of Scripture: the eternal God gave a beginning to all that exists outside of himself; he alone is Creator (the verb "create" - Hebrew *bara* - always has God for its subject). The totality of what exists (expressed by the formula "the heavens and the earth") depends on the One who gives it being.

291 "In the beginning was the Word. . . and the Word was God. . . all things were made through him, and without him was not anything made that was made."¹²⁹ The New Testament reveals that God created everything by the eternal Word, his beloved Son. In him "all things were created, in heaven and on earth. . . all things were created through him and for him. He is before all things, and in him all things hold together."¹³⁰ The Church's faith likewise confesses the creative action of the Holy Spirit, the "giver of life", "the Creator Spirit" (*Veni, Creator Spiritus*), the "source of every good".¹³¹

292 The Old Testament suggests and the New Covenant reveals the creative action of the Son and the Spirit,¹³² inseparably one with that of the Father. This creative co-operation is clearly affirmed in the Church's rule of faith: "There exists but one God. . . he is the Father, God, the Creator, the author, the giver of order. He made all things by *himself*, that is, by his Word and by his Wisdom", "by the Son and the Spirit" who, so to speak, are "his hands".¹³³ Creation is the common work of the Holy Trinity.

Pope Francis' Encyclical "Laudato Si"

http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Materials

- Bible
- Background Information/Student Activity /Worksheets as appropriate
 - Background Information: Truths of the Creation Stories
 - Laudate Si Encyclical – Making connections to our Responsibility for Stewardship
 - Student Activity: The Promise Tree

Construction paper and scissors for promise tree leaves (hand cut outs of the students)

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Brainstorm with the students what they know about the biblical Creation stories. Consider noting what the students remember and then comparing it with the actual account.

Begin by setting the context with the Catechism reference to Responsibility [CCC1731 – 1748] Teacher Prompt – the Catechism of the Catholic Church provides information on all of the rules and expectations of the Church. It is like a guidebook. So, inside this book we can get background information on the Responsibility that is imposed on us through our Creation.

During: Action – Working on it

Creation Accounts from Scripture:

Consider watching the clip from *Genesis- The Creation of World*

https://www.youtube.com/watch?v=bLHB_hNk42g

Go through the two accounts of Creation (Genesis 1 and 2). This could be done by shared reading, a dramatization, videos, etc. Pay particular attention to what the stories teach us about our duties to:

- The earth (Ecology)
- Each other – Social Justice, Human Dignity
- God – Worship, Prayer, Sacraments

Student Activity: The Promise Tree

The teacher prepares a tree for the classroom – Wall Display, or actually branches or tree in the classroom. You can put knots on the trunk to make it look more realistic. Be as creative as you like.

The teacher prepares leaf shapes on which the students can write. Use leaves of different colours. An alternative is to have students create their own “leaves” by tracing the shape of their hand on a piece of paper, and then cutting it out and using it.

Have students brainstorm how they can contribute to the ongoing creation of a good world for us to live in.

Students write, on the leaf, a measurable promise that they can do as individuals to protect the environment.

Each student reads their promise aloud to the class, if appropriate, and places it on the Promise Tree.

As an alternative, students can list attributes of Stewardship (care of the earth) on the left hand leaf and Supporting Human Dignity (taking care of others) on the right hand leaf. The idea is with their two hands they will contribute to ongoing creation of a good world for us live in.

Sources: Some activities Adapted from *KEEPERS OF THE EARTH: Presenting opportunities for Ecological Education in the Religious Education Curriculum* -- Religious Education Part 3 Practicum Handout July 13, 2009 (Peter Parente, Michael Pasutto, Christobel Payne, Lori Piccoli, Rina Volpe; Others from presentations by Dave Szollosy and Monica Godin, Educating for the Common Good, OECTA, August 2009; others yet from Creation Activities Teacher Resource, Page 1

After: Consolidate, Debrief, Reflect and Connect

Challenge students to find how digital media portray the Creation stories

Assessment / Evaluation

Verbal feedback – assessment as learning – The Promise Tree

Differentiated Instruction

Strategies

- Read Aloud
- Prompts
- Independent Reading
- Note making
- Discussion
- Internet / technologies

Resources

- Digital
- Handouts
- Notes
- Bible

Accommodations

- Computers
- Reduced questioning
- Extra time
- Graphic Organizers
- Handouts
- Assistive Technology

Home Activity or Further Classroom Consolidation

Challenge the students to discern how they can be wise stewards of the environment.

Background Information: Truths of The Creation Stories

The writers of each of the two Creation Stories wanted to teach us truths about humanity and our relationship with God.

1st Creation Story in Genesis

1st Creation Story

1. There is only one God. (Only God is responsible for creation)
2. God planned creation. (Everything God did was deliberately done)
3. God Made Everything Good. (All of creation has goodness because it is by God's design)
4. God Made the Sabbath Day Holy. (God establishes the Holiness of Creation in the day of rest Sunday)
5. Humanity is made in the image of God. (God's goodness is in all of Creation. The beauty of creation reflects the beauty of the Creator)

2nd Creation Story in Genesis

2nd Creation Story

1. God Cares for Humanity and Seeks Intimacy With Us. (God give us free will to choose relationship with God.)
2. God Cares for Creation and Shares Power and Responsibility with Us. (With the God given free will, we have a responsibility as part of ongoing creation. We are beloved children of God who are chosen by God to reveal God to the world. Choosing this responsibility helps us to truly be free.)
3. God Values the Equality of Humans and our Relationships with One Another – Male and Female, Nations to Nations, etc. (God affirms and blesses humanity and all of creation. God wants to recognize the dignity of humanity. God calls us to use our free will to realize this dignity and be stewards of the earth and to care for each other)

Pope Francis' Laudate Si Encyclical – Helping us understand our responsibility as stewards of the Earth

Pope Francis wrote a letter to the world to help us all understand our responsibility as stewards of our Common Home – Earth.

To better understand his letter, we must explore part of what Pope Francis References – The Catechism of the Catholic Church.

In the section of the Catechism that talks about Life in Christ (carrying on the mission of Jesus) we are reminded about our freedom and responsibility:

1731 Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude.

1733 The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and do evil is an abuse of freedom and leads to "the slavery of sin."²⁸

1734 Freedom makes man *responsible* for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts.

1738 Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom*, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order.³²

This means:

In our Freedom we have the power to act. When we do this keeping our responsibility as God's creation in mind it adds to the perfection of God's creation.

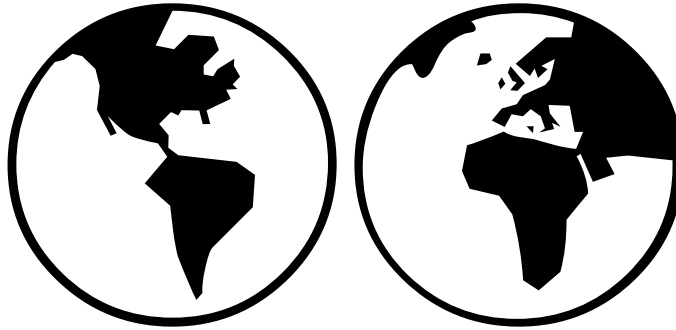
This saves us from being slaves to Sin.

The main reason fulfilling our responsibility to help the earth and other humans helps be free is because it is OUR CHOICE. We all need to work on exercising our virtues (for example Prudence, Temperance, Fortitude and Justice and Faith, Hope and Love). [CCC 1803-1845] Virtues are attitudes and habits that make us likely to do what is good without even necessarily thinking about it. Becoming a virtuous person takes prayer, education and practice. We can practice by doing what Pope Francis suggests in this encyclical.

So, in Laudate Si Pope Francis Highlights 5 Main Items for us to Remember in care of our Common home.

1. We can't ignore the problems we face in our common home.
2. St. Francis of Assisi (from whom he chose his name as Pope) is an excellent example of this responsibility, freedom and stewardship.
3. Our common home has 4 main areas that need our collective help the most:
4. Pollution, waste and our "throwaway culture"
5. Our Use of Water – its being wasted and still many don't have access to clean water
6. Loss of Biodiversity – many animals, insects and small organisms are going extinct because us
7. Global inequality – such huge gaps remain between the rich and the poor

Student Activity: Promise Tree



Brainstorm how you can contribute to the ongoing creation of a good world for us to live in.

Write on your leaf, how you can contribute to the this.

This measurable promise should be one that you can do as an individual to protect the environment.

As instructed by your teacher, post your promise.

COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 7: Environmental Stewardship	
Guiding Question(s): What does the Bible teach us about God, ourselves, each other and creation?	
Teacher Prompt(s): What does each story teach us about who God is, what our relationship with God is, and how we are to treat each other and all of creation? What are some Social Justice topics you would like to explore?	
Learning Focus Application of the Creation stories to modern life	
Overall Expectations	Specific Expectations
SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48 ; 849-856] RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;	SC3.1 examine how the two Creation stories in the Book of Genesis teach us truths about the nature of God, our human dignity, our relationship with God, and our responsibilities to one another and the created world [CCC nos. 280 ; 338 ; 340-341 ; 2415-2418 ; 2456] RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry RI1.2 identify key concepts (<i>e.g., through discussion, brainstorming, use of visual organizers</i>) related to their selected topics
OCSGE's	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race. Stewardship of Creation Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.
Evidence of Learning	

I can discern what environmental stewardship is in my life.

Background

Frayer Method

https://www.nbss.ie/sites/default/files/publications/frayer_model_-_vocabulary_strategy_handout_copy_3.pdf

Creation and Stewardship

From the Assembly of Catholic Bishops of Ontario:

(Homily Notes – Year B – Notes on the Ecological Crisis; 31st Sunday in Ordinary Time)

<http://acbo.on.ca/download/year-b/>

1) Love of Creation for our Neighbour's Sake

The Bible says: "God loves all that he has made" – all creation. To be like God, we must love all creation.

God has given us the earth to be our home; we hear in the First Reading how God gave the people of Israel "a land flowing with milk and honey". God has given us the goods of the earth to sustain us. God wants everyone to have an income sufficient to provide for themselves and their families.

Loving our neighbour includes caring for and protecting the earth and its goods that our neighbour needs.

2) The Ecological Crisis

Our earth today is being depleted and destroyed in many ways: deforestation, the extinction of many species of creatures, climate change, contamination of air and water, soil erosion, are some of these.

We have an unprecedented and accelerating ecological crisis. The ecosystem means all that exists, all of creation, including ourselves.

We can see how air and water contamination is harming many of our brothers and sisters of the human race, especially in poor countries. But we suffer here too. Remember the Walkerton tragedy from contaminated water. Over one billion people do not have access to safe drinking water.

The ecological crisis affects all of us. For instance, we are experiencing the effects of climate change, caused by what we putting into the atmosphere.

3) The Ecological Crisis and Our Relationship with God

Not only is the ecological crisis harming us physically, it's harming our relationship with God.

"To enter into ever deeper relationship with God – this lover of Life – entails striving to develop right relations with nature (as well) as other human beings. God reveals himself to us, (his love and care for us), in the natural world, yet we humans are presently destroying creation. In destroying creation, we are limiting our ability to know and love God." (CCCB Past. Letter "You Love All That Exists", Oct. 4/03, no.3)

Stewards of Creation

The Bible contains a profound message about the stewardship of material creation: God created the world, but entrusts it to human beings. Caring for and cultivating the world involves the following:

Joyful appreciation for the God-given beauty and wonder of nature;

Protection and preservation of the environment, which would be the stewardship of ecological concern;

Respect for human life—shielding life from threat and assault, doing everything that can be done to enhance this gift and make life flourish; and

Development of this world through noble human effort—physical labor, the trades and professions, the arts and sciences. We call such effort "work." Work is a fulfilling human vocation.

The Second Vatican Council points out that, through work, we build up not only our world but the Kingdom of God, already present among us. Work is a partnership with God—our share in a divine human collaboration in creation. It occupies a central place in our lives as Christian stewards.

Source: From the United States Conference of Catholic Bishops:

<http://usccb.org/beliefs-and-teachings/what-we-believe/stewardship/index.cfm>

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - Background Information on Environmental Stewardship from the United States Conference of Catholic Bishops
 - Background Information on Human Dignity from Development and Peace (the Canadian Catholic International Agency)
 - Frayer Model – learning about Environmental Stewardship and Support for Human Dignity (Social Justice)
 - Creation Stories: Comic Strips making connections to present day examples
 - Creation Stories Rubric

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Recall the activity from the previous topic.

Teacher Prompt – Remember the brainstorm you started last day? It is a representation of your promise to be a Steward of the earth and Caring of others. One hand will represent each responsibility. Let's build on our ideas with exploration of the two responsibilities more closely.

During: Action – Working on it

- Use the Frayer Model exploration of Environmental Stewardships and Support for Human Dignity to help you explore the two types of responsibility the Creation story tell us about.

Human Dignity and Environmental Stewardship

- Refer to the United States Conference of Catholic Bishops resource "Catholic Social Teaching on Care for Creation and Stewardship of the Earth"
- Refer as well to the material on Human Dignity from Development and Peace

- Engage students to jot down their ideas about what Environmental Stewardship is and Support for Human Dignity (Social Justice). Then have students research definitions of Environmental Stewardship and choose the best one together as a class. Do the same for Human Dignity, which can be thought of as Social Justice as well. Then go through the characteristics, examples, non-examples. Be sure for non-examples to include and discuss bullying, holocaust, genocide, treatment of indigenous peoples, slavery, sweat shops, child labour. The class can be split into two groups – one investigates Environmental Stewardship and the other groups Social Justice. Continue discussion until sheet is filled.
- After reviewing the Frayer Model ideas, then transition the discussion into the tie-backs to the creation story. Students are to work on creating a 3 – 5 panel comic strip to show the part of the creation story that relates to the present day examples of Environment Stewardship or Social Justice in action.
- The last panel must be to display this present-day example of Environmental Stewardship or Social Justice in action.

Comic Strip Activity

- Teacher Prompts – now we have an understanding of the responsibilities of Creation you are going to put together a comic strip to show the lessons we learn. Think of your audience as a younger sibling or cousin or student that you are trying to explain the story to. Remember you are using one of the Creation stories to summarize and highlight either Environmental Stewardship or Support for Human Dignity in our Care for others. The last panel must make a direct connection to current times and that responsibility at work in an example of something you are doing in your life or something we as humanity are doing together.
- Have students work on a brief 3 – 5 panel comic strip depicting how either the 1st or 2nd Creation story gives example of environmental stewardship or support for human dignity (last panel must relate to the ongoing environmental stewardship or support for human dignity – the moral in action – it can be them personally or an example of humanity depicted in the last panel)

After: Consolidate, Debrief, Reflect and Connect		
Students can make Indigenous Connections by comparing and contrasting a version of an Indigenous Creation story with the Stories of Creation in the Christian Bible. Consider working with a local Indigenous Peoples to learn more of their story.		
Assessment / Evaluation		
Creation Connections Comic Strip – Assessment for learning – make connections with the creation story and our continued role in stewardship of creation.		
Differentiated Instruction		
Comic strip can be created using computer program like Power Point (each slide represents a panel of the comic strip), Bit Strip or Pixton which are both comic strip programs or Prezi (each slide represents a panel of the comic strip).		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies • Multimedia Presentations 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, Chromebooks, etc.) • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Students can make Indigenous Connections by comparing and contrasting a version of an Indigenous Creation Story with the Stories of Creation in the Christian Bible. Consult with your local Indigenous /First Nation community to choose an appropriate one.		

United States Bishops Catholic Social Teaching on Care for Creation and Stewardship of the Earth

The Catholic Church has a well-documented tradition of Care for Creation and Stewardship of the Earth. This resource includes elements of Catholic teaching that highlight this tradition.

This resource is intended to serve as an introduction on this issue; it is not comprehensive.

1. Audience with Representatives of the Churches and Ecclesial Communities and of the Different Religions Pope Francis, March 2013

“The Church is likewise conscious of the responsibility which all of us have for our world, for the whole of creation, which we must love and protect. There is much that we can do to benefit the poor, the needy and those who suffer, and to favor justice, promote reconciliation and build peace.”

2. The Compendium of the Social Doctrine of the Church Pontifical Council for Justice and Peace, 2005 (no. 466)

“Care for the environment represents a challenge for all of humanity. It is a matter of a common and universal duty, that of respecting a common good, destined for all, by preventing any- one from using ‘with impunity the different categories of beings, whether living or inanimate—animals, plants, the natural elements—simply as one wishes, according to one’s own economic needs.’ It is a responsibility that must mature on the basis of the global dimension of the present ecological crisis and the consequent necessity to meet it on a worldwide level, since all beings are interdependent in the universal order established by the Creator. ‘One must take into account the nature of each being and of its mutual connection in an ordered system, which is precisely the ‘cosmos’”.

3. World Environment Day, Pope Francis, June 2013

“We are losing the attitude of wonder, contemplation, listening to creation. The implications of living in a horizontal manner [is that] we have moved away from God, we no longer read His signs.”

4. World Day of Peace, Pope Emeritus Benedict XVI, 2007

“Alongside the ecology of nature, there exists what can be called a ‘human’ ecology, which in turn demands a ‘social’ ecology. All this means that humanity, if it truly desires peace, must be increasingly conscious of the links between natural ecology, or respect for nature, and human ecology. Experience shows that disregard for the environment always harms human coexistence, and vice versa. It becomes more and more evident that there is an inseparable link between peace with creation and peace among men.

5. Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching, 1991 (no. 2)

“Our mistreatment of the natural world diminishes our own dignity and sacred- ness, not only because we are destroying resources that future generations of humans need, but because we are engaging in actions that contradict what it means to be human. Our tradition calls us to protect the life and dignity of the human person, and it is increasingly clear that this task cannot be separated from the care and defense of all creation.”

6. Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social

Teaching, 1991 (no. 8)

"Created things belong not to the few, but to the entire human family."

7. The Compendium of the Social Doctrine of the Church Pontifical Council for Justice and Peace, 2005
"There is a need to break with the logic of mere consumption and promote forms of agricultural and industrial production that respect the order of creation and satisfy the basic human needs of all. These attitudes, sustained by a renewed awareness of the interdependence of all the inhabitants of the earth, will contribute to eliminating the numerous causes of ecological disasters as well as guaranteeing the ability to respond quickly when such disasters strike people and territories. The ecological question must not be faced solely because of the frightening prospects that environmental destruction represents: rather it must above all become a strong motivation for an authentic solidarity of worldwide dimensions" (no. 486).
8. On the Development of Peoples (Populorum Progressio), Pope Paul VI, 1967 "
Already on the first page of Sacred Scripture we read these words: 'Fill the earth and subdue it' (Gn 1:28). By these words we are taught that all things of the world have been created for man, and that this task has been entrusted to him to enhance their value by the resources of his intellect, and by his toil to complete and perfect them for his own use. Now if the earth has been created for the purpose of furnishing individuals either with the necessities of a livelihood or the means for progress, it follows that each man has the right to get from it what is necessary for him. The Second Ecumenical Vatican Council has reminded us of this in these words: 'God destined the earth with all that it contains for the use of all men and nations, in such a way that created things in fair share should accrue to all men under the leadership of justice with charity as a companion.' (no. 22)
9. Charity in Truth (Caritas in Veritate) Pope Emeritus Benedict XVI, 2009
"The protection of the environment, of resources and of the climate obliges all international leaders to act justly and to show a readiness to work in good faith, respecting the law and promoting solidarity with the weakest regions of the planet." (no.22)
10. Charity in Truth (Caritas in Veritate) Pope Emeritus Benedict XVI, 2009
"The protection of the environment, of resources and of the climate obliges all international leaders to act justly and to show a readiness to work in good faith, respecting the law and promoting solidarity with the weakest regions of the planet." (no. 50)
11. Global Climate Change: A Plea for Dialogue, Prudence and the Common Good, 2001
"At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God's creation and the one human family. It is about protecting both 'the human environment' and the natural environment. It is about our human stewardship of God's creation and our responsibility to those who come after us."
12. Economic Justice for All, 1997 (no. 34) citing St. Cyprian
"From the patristic period to the present, the Church has affirmed that misuse of the world's resources or appropriation of them by a minority of the world's population betrays the gift of creation since 'whatever belongs to God belongs to all.'"

13. The Compendium of the Social Doctrine of the Church, Pontifical Council for Justice and Peace, 2005 (no. 462)

“With the progress of science and technology, questions as to their meaning increase and give rise to an ever greater need to respect the transcendent dimension of the human person and creation itself.”

Source:

United States Conference of Catholic Bishops, <http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/environmental-justice-program/upload/Environmental-Primer.pdf>

Department of Justice, Peace and Human Development

3211 4th St. NE · Washington, DC 20017 · (202)541-3160 usccb.org/jphd

Human Dignity: The Cornerstone of Catholic Social Teaching In Share Lent

February 13, 2013

by Luke Stocking, Deputy Director, In Canada Programs and John Gabor, Animator, British Columbia



Then God said, "Let us make humankind in our image, according to our likeness;"

– Genesis 1:26

Scripture makes it clear that each and every person is made in the image and likeness of God. This radical claim is the source of our belief in the inherent and inviolable dignity of the human person. The dignity of the human person is the cornerstone of all Catholic social teaching.

Being made in God's image, we are all God's children. This is true no matter where we are born and no matter what our economic or social status. As you read this, there are seven billion living and breathing unique images of God on the face of the Earth. You are one of them.

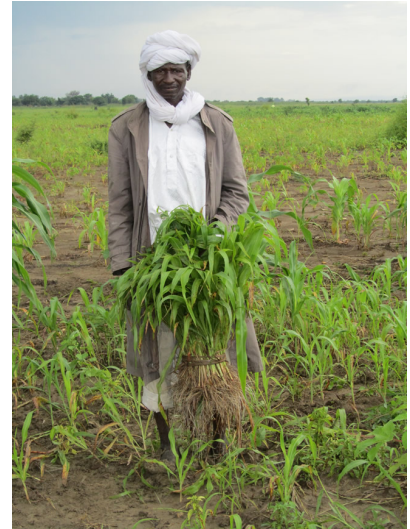
Because it comes from God, human dignity is not something that we can bestow or take away from another person. It is intrinsic to our existence. What we can do is enter into relationships that respect our mutual human dignity. When respect for human dignity forms the basis of our relationships, God's divine nature shines forth in a true communion of persons.

Too often we fail to do this. Too often we de-humanize our brothers and sisters or shut our ears when they cry out. Failure to recognize the human dignity of each and every person opens the door to all manner of violence and injustice. But how can we truly make human dignity the cornerstone of our relationships?

This question is especially pertinent when we reflect on our relationships with people we may never meet; people who suffer in the far corners of the world and whose names we do not know. Although we may never meet, we still share the same planet and its gifts.

These gifts are not simply for our own personal use but are entrusted to us by God for the flourishing of our human family. We are increasingly aware that our actions in one part of the world can affect people who live far away from us. We are interconnected. We are in relationship with all seven billion of God's children.

"Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone." – Catechism of the Catholic Church, 357



Catholic social teaching can serve as the guidepost that helps us to enter into relationships that respect human dignity. Solidarity, the option for the poor, care for creation, economic justice, and the common good are examples of values that are vital to any society built upon the dignity of the human person.

At Development and Peace, Catholic social teaching guides our relationship with the world. We are not patrons to the poor. We are partners with them. This partnership is rooted in the recognition of our common human dignity. To recognize the human dignity of the poor as equal to our own requires us to respect their freedom. This freedom includes their right to choose what development means for them. The poor must always be seen as subjects and not objects of development.

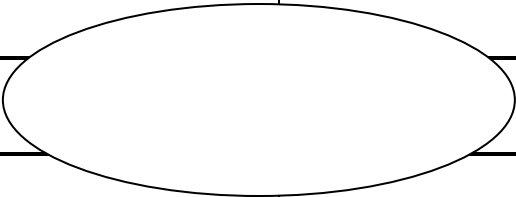
Development and Peace enters into relationship with groups of men and women who have a vision for their own development and of their liberation from poverty and injustice. Through your generous support, we are able to call them partners. It is an honour to join them in their work.

Note:

Development and Peace is the official Canadian Catholic agency that assists with projects around the world.

<https://www.devp.org/en/blog/human-dignity-cornerstone-catholic-social-teaching>

Frayer Model Template

DEFINITION	CHARACTERISTICS
	
EXAMPLES/MODELS	NON-EXAMPLES

Creation Story Comic Strip

Your task is to create a brief 3 – 5 panel comic strip depicting how either the 1st or 2nd Creation story gives example of environmental stewardship or support for human dignity. The last panel must relate to the ongoing environmental stewardship or support for human dignity. This is the “moral in action”. This moral in action can be personal or can be an example of humanity in general.

Creation Story Comic Strip Rubric.

Application - The use of knowledge and skills to make connections between Religious Education and the world outside the school				
Student is able to:	Level 1	Level 2	Level 3	Level 4
Transfer of knowledge and skills (e.g., concepts, procedures, processes) to new contexts	– transfers knowledge and skills to new contexts with limited effectiveness	– transfers knowledge and skills to new contexts with some effectiveness	– transfers knowledge and skills to new contexts with considerable effectiveness	– transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections between Religious Education and the world (e.g., moral issues; ethically based problems; social justice issues)	– makes connections between various contexts with limited effectiveness	– makes connections between various contexts with some effectiveness	– makes connections between various contexts with considerable effectiveness	– makes connections between various contexts with a high degree of effectiveness
Communication - The conveying of meaning through various forms				
Student is able to:	Level 1	Level 2	Level 3	Level 4
Expression and organization of ideas and information (e.g., clarity of expression, logical organization) in oral, visual, and written forms (e.g., prayers, reflections, presentations, reports)	– expresses and organizes ideas and information with limited effectiveness	– expresses and organizes ideas and information with some effectiveness	– expresses and organizes ideas and information with considerable effectiveness	– expresses and organizes ideas and information with a high degree of effectiveness

Students can make it simplistic but it must be done neatly and coloured/designed appropriately to clearly convey their message. Below is the template you can give the students. The image can be expanded onto a piece of paper.

Comic Template

Name: _____

--	--	--	--

_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 8: Sin	
Guiding Question(s): How can sin be identified and addressed in the world?	
Teacher Prompt(s): What does each story teach us about who God is, what our relationship with God is, and how we are to treat each other and all of creation? The first Christians considered sin to mean “being a bad example or poor witness to the faith.” What does this understanding of sin teach us about the importance of living a faith life that seeks goodness?	
Learning Focus Students deepen their understanding of sin by exploring the Biblical introduction of the concept.	
Overall Expectations	Specific Expectations
SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48 ; 849-856] CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724 ; 2056]	SC3.1 examine how the two Creation stories in the Book of Genesis teach us truths about the nature of God, our human dignity, our relationship with God, and our responsibilities to one another and the created world [CCC nos. 280 ; 338 ; 340-341 ; 2415-2418 ; 2456] CM1.2 examine the nature of sin (personal and social), types of sin (original, venial, mortal; sins in thought, word, deed and omission) and the role of conscience in moral decision-making [CCC nos. 1776-1794 ; 1846-53]
OCSGE's	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures. CGE1j Discerning Believer Formed in the Catholic Community Who:	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race. Stewardship of Creation Catholic tradition insists that we show our respect for the Creator by our

Recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of <i>redemption</i> . (Witnesses to Faith)	stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.
Evidence of Learning	
I can explain what sin is, and how it is related to the Biblical story in Genesis.	
Background	
<p>From the Catechism of the Catholic Church</p> <p>THE DIGNITY OF THE HUMAN PERSON</p> <p>ARTICLE 8 SIN</p> <p>I. MERCY AND SIN</p> <p>1846 The Gospel is the revelation in Jesus Christ of God's mercy to sinners.¹¹³ The angel announced to Joseph: "You shall call his name Jesus, for he will save his people from their sins."¹¹⁴ The same is true of the Eucharist, the sacrament of redemption: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."¹¹⁵</p> <p>1847 "God created us without us: but he did not will to save us without us."¹¹⁶ To receive his mercy, we must admit our faults. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."¹¹⁷</p> <p>1848 As St. Paul affirms, "Where sin increased, grace abounded all the more."¹¹⁸ But to do its work grace must uncover sin so as to convert our hearts and bestow on us "righteousness to eternal life through Jesus Christ our Lord."¹¹⁹ Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:</p> <p>Conversion <i>requires convincing of sin</i>; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in man's inmost being, becomes at the same time the start of a new grant of grace and love: "Receive the Holy Spirit." Thus in this "convincing concerning sin" we discover <i>a double gift</i>: the gift of the truth of conscience and the gift of the certainty of redemption. The Spirit of truth is the Consoler.¹²⁰</p> <p>II. THE DEFINITION OF SIN</p> <p>1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."¹²¹</p> <p>1850 Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight."¹²² Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods,"¹²³ knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God."¹²⁴ In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.¹²⁵</p> <p>1851 It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate's cowardice and the cruelty of the soldiers, Judas' betrayal - so bitter to Jesus, Peter's denial and the disciples' flight. However, at the very hour of darkness, the hour of the prince of this world,¹²⁶ the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.</p>	

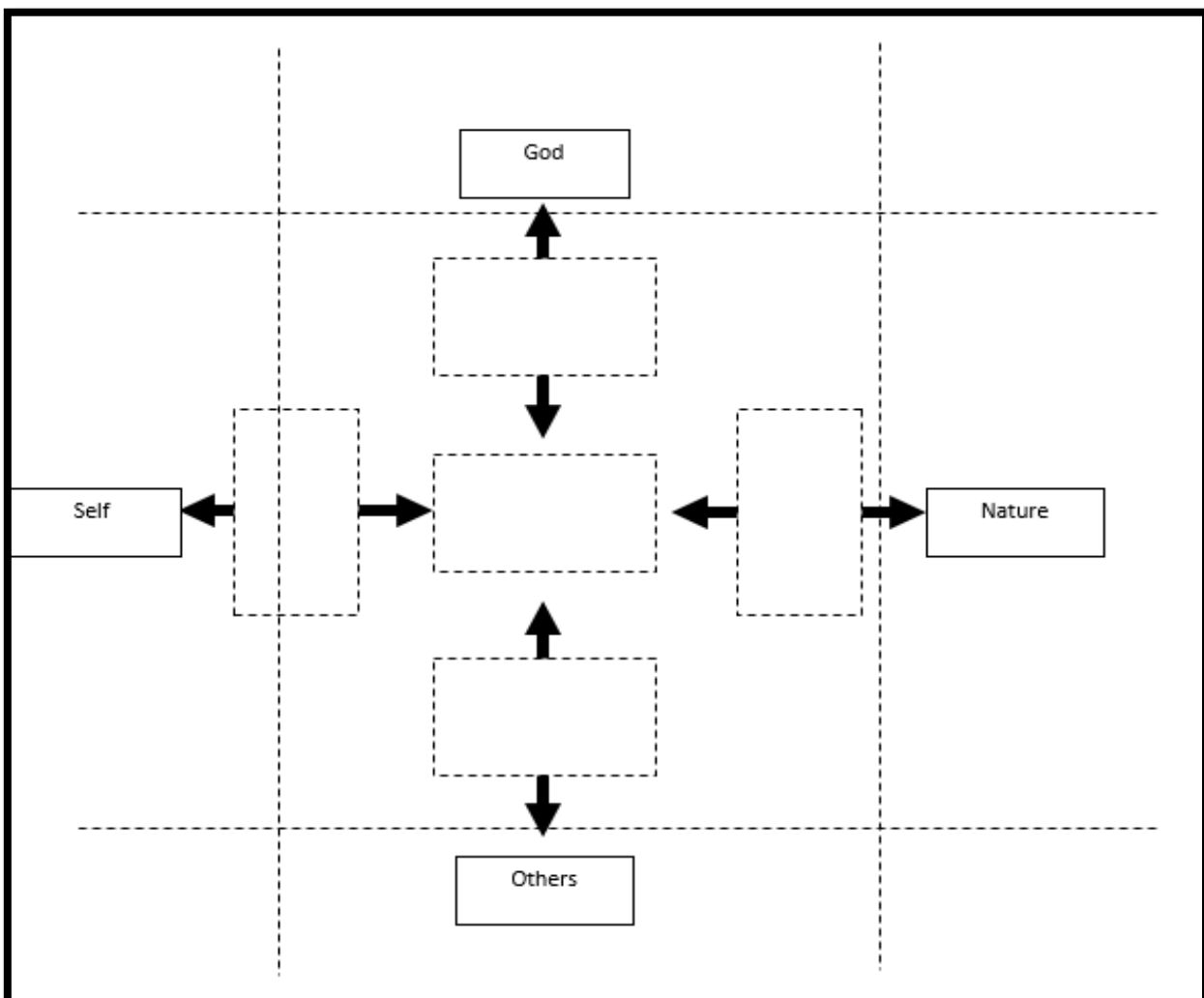
Materials
Bible Student Activity /Worksheets as appropriate <ul style="list-style-type: none"> • My Sin Activity • What is Sin? • Scripture Search on Sin • Understanding Sin in Genesis 3 and 4
Lesson Activities and Process
Before: Getting Started (<i>consider time lines</i>)
Begin with a prayer. Brainstorm: To access prior knowledge, ask the students what their understanding of sin is and sinful actions. Write student responses in a Web/Point form on the board. Teacher Prompts – What is sin? Is it good or bad? What are some examples? How does the creation story give us an example of sin? How can sin be like slavery?
During: Action – Working on it
My Sin Activity This is a graphic organizer to help them connect their personal experience of sin to the meaning presented. What is Sin? Have students create definitions of sin. Help students highlight key ideas and concepts. Teacher Prompts – Sin is the following 4 things. What are some examples of Sin? What does the Catechism say about Sin? Have students compare their insights with those found on the sheet. Scripture Reading: Read Genesis 3 and Genesis 4. This could be done by shared reading, by listening to an audio version of the text, or by reading it alone. Scripture Search on Sin Use the Bible to assist in answering the questions.
After: Consolidate, Debrief, Reflect and Connect
Understanding Sin in Genesis 3 and 4 Summarize what students have learned by using the headings as a starting point.
Assessment / Evaluation
Verbal feedback

Differentiated Instruction		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies 	Resources <ul style="list-style-type: none"> • Digital • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		

My Sin Activity

Instructions: Sin can be seen as the harming of a relationship.

- In the centre of the page write your name.
- Around the page you will see some of the important relationships we have.
- In the boxes around your name write some examples of things that you can do to harm the relationships that you have (sins).
- Imagine that where each dotted line was, you were to tear the dotted line between the relationship and yourself.
- Answer this reflection question on a separate sheet: Why is a sin like the tearing that you experienced?



What is Sin?

SIN is

- 1. the name we give in to the actions in our lives and in the lives of others that harm our relationships is sin.
- 2. against our efforts to become holy, healthy, and happy. We fail to love God and neighbor, to love as Jesus loved us.
- 3. has 2 main parts - 1. breaking rules and 2. harming/breaking relationships.
- 4. is a part of us. We are reminded of the story of Adam and Eve. Sin is part of our human make-up from our origins. That’s why Adam and Eve’s first sin is called original sin

We sin when we give into our own selfish desire because we will make harmful choices. We become slaves to these choices and make others slaves too because we can cause loneliness, fear, frustration and anxiety in the lives of those we meet and live within our own lives.

Reflections on Sin by Thomas Zanzig (Called To Live the Gospel, Thomas Zanzig, general editor)

Catechism of the Catholic Church 1850 Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight." (Psalm 52:4) Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods," (Genesis 3-5) knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God."(St. Augustine) In this proud self- exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation. (Phil 2:6-9)

What Sin means in my own words:

Give two examples of each understanding from your own life or current events. Why are both understandings of sin useful?

	Sin as breaking rules	Sin as harming relationships
Example #		
Example # 2		

Scripture Search on Sin

As you read the following scripture passages, you will be looking for evidence of broken rules and harmed relationships. Write your answers for each question on a lined sheet of paper. Once complete, fill-out summary chart to show analysis of broken rules and harmed relationships.

1. Who was the serpent (or who was using the serpent's body) in verse 1? (Rev. 12:9)
2. List the serpent's characteristics. (Verses 1, 4-5, 13)
3. Summarize the serpent's strategy. How was he able to cast doubt?
4. How is this sort of thing done today? What do we need to watch for?
5. After Adam and Eve's sin, how did they feel around each other? (3:7)
6. A. After Adam and Eve's sin how did they feel around God? (3:8-10)
7. In what ways do people try to hide things from God today?
8. What word or feeling is first mentioned in the Bible in Genesis 3:10?
9. What was the curse (and the meaning of the curse) pronounced on:

A. the serpent, B. the woman, C. the man
10. How did Adam and Eve attempt to cover their nakedness?
11. What significant tree had been standing all this time in the Garden of Eden untouched by Adam and Eve? (2:9, 3:22)
12. Who sent Adam and Eve out of the Garden of Eden? Why?
13. What were the occupations of Cain and Abel?
14. How did the Lord attempt to deal with Cain's anger and keep him from falling deeper into sin?
15. What downward steps do you think Cain took from the time of his sacrifice (4:3) to the murder of his brother Abel? (4:8)
16. How did God confront Cain about his sin? (4:9-10) What questions did God ask Cain, and why do you think He asked them?
17. What does it mean to be your *brother's/sister's keeper*? (4:9) Does God intend us to be our *brother's/sister's keeper*? If so, how?
18. What was Cain's punishment? How did he feel about it? (4:11-15)

Understanding Sin in Genesis 3 and 4

1. Using the chart below, summarize the rules that were broken and the relationships that were harmed by the different figures in Genesis 3 & 4:

Figure	Sin by breaking rules	Sin by harming relationships
Serpent		
Adam		
Eve		
Cain		

2. How did Adam and Eve harm their relationships with?
 - a) God
 - b) Each other
 - c) Their own selves
 - d) Nature

COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 9: De-Creation Today	
Guiding Question(s): How can De-Creation be identified and addressed in the world?	
Teacher Prompt(s): What are examples of slavery in our time? (Consider slavery in terms of addictions. These can be addictions to drugs or alcohol, or addictive patterns of living that are harmful to self or the environment. Also consider our societal addictions to consumerism, use of fossil fuels, materialism, etc.) What would the people enslaved today need in order to be liberated? What strategies can you use to determine the relevance of the information you have gathered? Did you ensure that you used vocabulary words from the course appropriately?	
Learning Focus Students explore the five facets of De-Creation and its contemporary manifestations.	
Overall Expectations	Specific Expectations
SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48 ; 849-856] PS3: Living out Prayer and Sacrament: Demonstrate an understanding of the spiritual nature of the human person and the role of prayer as a way to both enrich and express personal and communal spirituality and the challenges to a Catholic Christian life of prayer in contemporary culture. [CCC nos. 2689 ; 2691 ; 2697-2699] RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry; RI4. Communicating and Reflecting: Communicate the results of their	SC3.1 examine how the two Creation stories in the Book of Genesis teach us truths about the nature of God, our human dignity, our relationship with God, and our responsibilities to one another and the created world [CCC nos. 280 ; 338 ; 340-341 ; 2415-2418 ; 2456] SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748] RI3.1 assess various aspects of information gathered from primary and secondary sources (<i>e.g., accuracy, relevance, reliability, inherent values and bias, voice</i>) RI3.3 demonstrate academic honesty by documenting the sources of all information generated through research and synthesize findings and formulate conclusions (<i>e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question</i>) RI4.2 use terms relating to the study of religion (<i>e.g., scripture, morality, prayer and sacramentality, family life, etc.</i>) and clearly communicate the results of their inquiries (<i>e.g., write clearly, organize ideas logically, use language conventions properly</i>), and follow APA conventions for acknowledging sources (<i>e.g., generate</i>

research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.	a reference list in APA style, use in-text author-date citations) PS3.3 articulate and defend the importance of prayer for the living of an authentic Christian life, and the obstacles or challenges to a life of prayer in contemporary society [CCC nos. 2697 ; 2732-2733 ; 2755]
OCSGE's	Catholic Social Teachings
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1j Discerning Believer Formed in the Catholic Community Who: Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of <i>redemption</i>. (Witnesses to Faith)</p> <p>CGE2b An Effective Communicator Who: reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: writes and speaks fluently one or both of Canada's official languages.</p>	<p>Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p> <p>Stewardship of Creation Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.</p>
Evidence of Learning	
I will look for solutions to address De-Creation in the world starting with my prayer assignment	
Background	
<p>Laudato Si Vatican Releases Video on Pope's Encyclical https://www.youtube.com/watch?time_continue=32&v=KXA5_juFgDg</p>	
Materials	
<ul style="list-style-type: none"> • Bible • Student Activity /Worksheets as appropriate <ul style="list-style-type: none"> ○ De-Creation: Categories of Sin ○ De-Creation Today ○ De-Creation Today – Ecological Issues 	

- De-Creation Today – Treatment of Indigenous Peoples
- De-Creation Today – International Conflicts
- De-Creation Today – Genocides
- De-Creation Today – Bullying in Schools
- Co-operative Group Role Cards
- Student Check List
- Prayer Assignment and Rubric

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Post the **Learning Focus** and the Evidence of Learning in the Classroom. Begin with a prayer.

Prayer – have students help you select something sinful that is happening in the world, and co-construct a few prayer petitions together.

During: Action – Working on it

Review the definition of sin and the learning from the Understanding Sin Scripture Search: Genesis 3 & 4.

De-Creation: Categories of Sin

Identify 5 Main Categories of sin that occurred in the stories. For each failure/sin presented in the chapter who Present as Person vs _____. Use Think-Pair-Share to help them think of the possible pairings.

Using the De-Creation handout, you will help students discern the 5 main categories of relationships that are harmed and examples. Go through the examples together and as class determine which of the 5 main categories apply.

De-Creation Activity

Make 5 groups. Each group will be given an example of De-Creation in the world today.

Topics include:

- Bullying in schools
- Genocide
- Indigenous Peoples
- Ecological Issues
- International Conflict

Each group can discuss each of the topics using their worksheet questions and write their ideas in their chart for each topic. A checklist is provided for them to monitor their work. If possible, have this set up ahead of time, so that students can begin working on their topics.

Review the ideas contributed by each group as a large class discussion.

De-Creation in the World Prayer Assignment

Assign students the prayer assignment.

They could use one of the topics they explored earlier to use.

You may need to review how to write a brief petition.

After: Consolidate, Debrief, Reflect and Connect		
Debrief with the students the prayers that were presented. Teacher Prompt: what are some of the obstacles or challenges to a life of prayer		
Assessment / Evaluation		
Prayer Assignment Rubric		
Differentiated Instruction		
If a student is not able to, or is uncomfortable presenting their prayer in front of the class, then make alternative arrangements for them.		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, Chromebooks, etc.) • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Encourage students to share their prayers with their families or in the parish.		

De-Creation: Categories of Sin

De-Creation

“Personal sin occurs when individuals knowingly and willingly do something that hurts their relationship with God, self, neighbour, or nature. Social sin occurs when a whole group or society participates in a process or system that harms human relationships. Everyone in the group or society shares, to some degree, the responsibility for the damage caused. Discrimination on the basis of gender — or sexism — is a good example of how sin crosses over from the personal level to the social level.” —Thomas Zanzig

Five different forms of sin or De-Creation are described in the above paragraph.

Person vs. God

Person vs. Self

Person vs. Others (e.g. Neighbour)

Person vs. Nature

Group vs. group

Which of the following form of De-Creation do the groups of examples represent?

Examples	Category of De-Creation
<ul style="list-style-type: none">▪ Hunting an endangered animal▪ Pouring raw sewage into a river▪ Cutting down trees without replanting	
<ul style="list-style-type: none">▪ Swearing, using God’s name in vain▪ Denying one’s belief in God▪ Refusing to pray	
<ul style="list-style-type: none">▪ Punching someone in anger▪ Stealing from a store▪ Spreading rumours about a friend	
<ul style="list-style-type: none">▪ Consistently eating junk food▪ Drug abuse▪ Self-harm	
<ul style="list-style-type: none">▪ War▪ Racism▪ Gender discrimination	

De-Creation Today

Complete your part of the class chart to show how different forms of De-Creation are found in modern issues.

*Note that in every example of De-Creation and Sin where a person is involved they broke a rule or caused harm IS against God and their responsibility as God's creation.

Questions to answer before filling out your chart...

1. What are some examples of problems in the world that are breaking rules and causing harm that affect nature/environment negatively?

For Example - Pollution

2. What are some examples of things people are doing in the world that are breaking the rules and causing harm to nature/environment?

For Example – People create too much garbage which fill landfills

3. Which categories do each of your examples of things people are doing in the world that are breaking rules and causing harm to nature/environment. Put them in the chart below.

Form of De-Creation	Ecological Issues
Person vs. God	
Person vs. Self	
Person vs. Others	
Person vs. Nature	

De-Creation Today – Ecological Issues

Complete your part of the class chart to show how different forms of De-Creation are found in modern issues.

*Note that in every example of De-Creation and Sin where a person is involved they broke a rule or caused harm IS against God and their responsibility as God's creation.

Question to answer before filling out your chart...

What are some examples of problems in Canada that happened in the past or now are happening in the present that break rules and cause harm to the environment? Brainstorm then put them in the chart below.

For Example – The use of plastic straws is contributing to a build up of plastics in the world's oceans.

Put them in the chart below.

Form of De-Creation	Treatment of the Indigenous People
Person vs. God	
Person vs. Self	
Person vs. Others	
Person vs. Nature	
Group vs. Group (think of the groups who are causing the challenges and the group of people affected)	

De-Creation Today – Treatment of Indigenous Peoples

Complete your part of the class chart to show how different forms of De-Creation are found in modern issues.

*Note that in every example of De-Creation and Sin where a person is involved they broke a rule or caused harm IS against God and their responsibility as God's creation.

Question to answer before filling out your chart...

What are some examples of problems in Canada that happened in the past or now are happening in the present that break rules and cause harm to Indigenous Peoples? Brainstorm then put them in the chart below.

For Example – Early European Settlers in Canada created treaties that allowed them to take the land of the Indigenous Peoples.

Put them in the chart below.

Form of De-Creation	Treatment of the Indigenous People
Person vs. God	
Person vs. Self	
Person vs. Others	
Person vs. Nature	
Group vs. Group (think of the groups who are causing the challenges and the group of people affected)	

De-Creation Today – International Conflicts

Complete your part of the class chart to show how different forms of De-Creation are found in modern issues.

*Note that in every example of De-Creation and Sin where a person is involved they broke a rule or caused harm IS against God and their responsibility as God's creation.

Question to answer before filling out your chart...

What are some examples of problems in the world that happened in the past or now are happening in the present that are breaking rules and causing harm to innocent people? For

Example – An Islamic State militant group that believes it should be in charge of its area Iraq and Syria have kicked out, captured and killed many who are in the way of their takeover. The war still continues.

Form of De-Creation	International Conflicts
Person vs. God (think of the leaders in charge of the conflict)	
Person vs. Self	
Person vs. Others	
Person vs. Nature	
Group vs. Group (think of the groups who are causing the conflict and the group of people affected)	

De-Creation Today – Genocides

Complete your part of the class chart to show how different forms of De-Creation are found in modern issues.

*Note that in every example of De-Creation and Sin where a person is involved they broke a rule or caused harm IS against God and their responsibility as God's creation.

Question to answer before filling out your chart...

What are some genocides in the world that happened in the past or now are happening in the present that are breaking rules and causing harm to people just because of who they are?

For Example – The Holocaust is example of how the Jewish people were targeted and exterminated just because they were Jewish.

Form of De-Creation	Genocides
Person vs. God (think of the leaders in charge of the Genocide)	
Person vs. Self	
Person vs. Others	
Person vs. Nature	
Group vs. Group (think of the groups who caused the genocides and the groups who were affected)	

De-Creation Today – Bullying in Schools

Complete your part of the class chart to show how different forms of De-Creation are found in modern issues.

*Note that in every example of De-Creation and Sin where a person is involved they broke a rule or caused harm IS against God and their responsibility as God's creation.

Question to answer before filling out your chart...

What are some examples of Bullying in our Schools that are breaking rules and causing harm to people just because of who they are? Brainstorm and then put your answers in the chart below in the right categories.

For Example –

Form of De-Creation	Bullying in Schools
Person vs. God (think of the person responsible for the bullying)	
Person vs. Self (think of the bully)	
Person vs. Others (think of the bully and the person the bully)	
Person vs. Nature	
Group vs. Group (think of the groups who participate in bullying against another group – like gangs)	

Cooperative Group Role Cards

<p>LEADER</p> <p>Makes sure that every voice is heard</p> <p>Focuses work around the learning task</p> <p>Sound bites:</p> <p>-Let's hear from ____ next."</p> <p>-“That's interesting, but let's get back to our task.”</p>	<p>RECORDER</p> <p>Compiles group members' ideas on collaborative graphic organizer</p> <p>Writes on the board for the whole class to see during the presentation</p> <p>Sound bites:</p> <p>-“I think I heard you say_____; is that right?”</p> <p>-“How would you like me to write this?”</p>
<p>TIME KEEPER</p> <p>Encourages the group to stay on task</p> <p>Announces when time is halfway through and when time is nearly up</p> <p>Sound bite:</p> <p>-“We only have five minutes left. Let's see what we can do to finish up on time.”</p>	<p>PRESENTER</p> <p>Presents the group's finished work to the class</p> <p>Sound bite:</p> <p>“How would you like this to sound?”</p>
<p>ERRAND MONITOR</p> <p>Briefly leaves the group to get supplies or to request help from the teacher when group members agree that they do not have the resources to solve the problem.</p> <p>Sound bites:</p> <p>-“Do you think it's time to ask the teacher for help about the website?”</p> <p>-“I'll go and put the checkmarks on the chart for our section.”</p>	

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Monitor the group work. Ensure the students understand their role but all participate in the research aspect and brainstorming.

Student Check List

As you are completing your work, put a check mark in each De-Creation Category that applies for your topic. A remind them you are responsible for one column.

	Ecological Issues	Treatment of First Nation, Metis, Inuit	International Conflicts	Genocides such as the Holocaust	Bullying in schools
Person vs. God					
Person vs. Self					
Person vs. Others (e.g. Neighbour)					
Person vs. Nature					
Group vs. group					

Key words for internet searches

- Ecological issues (search keywords – Ecological issues in the world today)
- Treatment of the Indigenous People (search keywords – treatment of aboriginal peoples in Canada)
- Genocides (search keywords – genocides in the world, Holodomor bus Canada) -
- Bullying in Schools (search keywords – bullying in Canada schools)
- International Conflicts (search keywords – conflict in world today)

De-Creation Article & Prayer Assignment Graphic Organizer

Title	
Source& Author	
5 W's	Explain in one or two sentences
Who's Involved	
What happened?	
When did it happen?	
Where did it happen?	
Why did it happen?	

Making Connections – why did we choose this article? How is it related to De-Creation? What solutions can be explored?

My life me		This World	
This class		Prayer or Song Choice	Prayer Intention

De-Creation in the World Prayer Assignment

FIRST - Choose a topic related to De-Creation in the world today.

APPROPRIATE TOPICS to find examples of DE-CREATION INCLUDE:

1. Social Justice Issues:
 - ✓ Poverty, homelessness, prejudice, violence, war, abuse (sexual, physical, mental, spiritual, emotional), child labour, labour abuse, welfare, gender inequality, racism, terrorism...
2. Environmental Issues:
 - ✓ Pollution, garbage, shortage of land, exploitation of land, depletion of natural resources, the Rain Forest, the ozone layer, environmental disasters, animals in danger...
3. Natural Disasters:
 - ✓ Tsunami, mud slides, flooding, earthquakes, volcanic eruptions, tornadoes, hurricanes, avalanches, snow storms...

Please see your teacher for any other topic that does not relate to one of the categories above.

SECOND – Write your prayer.

1. Must be a communication to God related to the appropriate topic you have chosen.
2. Write a **special intention** related to the topic. It has to state what or who we are praying for and what we want from God.
Ex. “My prayer is being offered for the special intentions of...”
3. Author is sourced, even if it is you.

THIRD - INCLUDE A BRIEF SUMMARY

1. Write a brief explanation of the reason you chose the topic. This concise explanation has to relate to how it is an example of De-Creation and how it might be rectified.
2. Source the information you use (author, URL, date, etc.)

Oral Presentation in front of the class- Brief summary and then properly, lead the class in prayer

Prayer Rubric

Application - The use of knowledge and skills to make connections between Religious Education and the world outside the school				
Student is able to:	Level 1	Level 2	Level 3	Level 4
Transfer of knowledge and skills (e.g., concepts, procedures, processes) to new contexts	– transfers knowledge and skills to new contexts with limited effectiveness	– transfers knowledge and skills to new contexts with some effectiveness	– transfers knowledge and skills to new contexts with considerable effectiveness	– transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections between Religious Education and the world (e.g., moral issues; ethically based problems; social justice issues)	– makes connections between various contexts with limited effectiveness	– makes connections between various contexts with some effectiveness	– makes connections between various contexts with considerable effectiveness	– makes connections between various contexts with a high degree of effectiveness
Communication - The conveying of meaning through various forms				
Student is able to:	Level 1	Level 2	Level 3	Level 4
Expression and organization of ideas and information (e.g., clarity of expression, logical organization) in oral, visual, and written forms (e.g., prayers, reflections, presentations, reports)	– expresses and organizes ideas and information with limited effectiveness	– expresses and organizes ideas and information with some effectiveness	– expresses and organizes ideas and information with considerable effectiveness	– expresses and organizes ideas and information with a high degree of effectiveness

COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 10: Re-Creation and Covenant	
<p>Guiding Question(s): How has God’s love for humanity been revealed in Hebrew Scriptures, Christian Scriptures and history? What does it mean to be chosen by God? What are some great things about being chosen? What are some challenges that come from being chosen? Is being chosen always easy? What does it demand of us? Why would the Church teach that love is a Theological virtue? Why is love so important to us? What are ways people are unfaithful and disrespectful in relationships?</p>	
<p>Teacher Prompt(s): Give examples of times you have been chosen, and you did not want to be the one chosen. (Take out the garbage, run an errand, demonstrate a skill in gym class, etc.) How did it feel to be chosen? Give examples of times you were chosen, and you wanted to be the one chosen. (Win a prize, most valuable player, take a trip, class president, etc.) How did it feel to be chosen? How can both experiences of being chosen help us understand what it means to be the Chosen people of God? Who in your life proves that they are committed to you and tries to not let you down? And you try to do the same for them? How do you know if you are in a truly healthy and loving relationship? What are some examples of contracts people sign in our society today? (e.g. Phone plans, work, scholarships NBA & NHL contracts etc.) How are these different from covenants that people enter into today? (e.g., <i>Sacraments as covenant. Review the vows made in Baptism, Confirmation, Holy Orders, and Matrimony</i>) How are contracts and covenants similar? Different? Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar, to one another, and how are they different. In what ways do external factors support or challenge our call to live as Catholic Christians in our covenant relationship with God? Describe the pressures in our day-to-day lives that prevent us from meeting our covenant obligations as presented to us in the Sinai Covenant. Explain ways in which we can overcome these obstacles using a Christian approach to life.</p>	
<p>Learning Focus Students explain the Covenant by exploring the ideas of community, Biblical covenants (Abrahamic, Sinai, and Davidic). The notion of Restorative Justice is introduced to help students show how communities can deal with broken covenants.</p>	
Overall Expectations	Specific Expectations
<p>SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses</p>	<p>SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant</p>

<p>and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011]</p> <p>PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p>	<p>relationship to all people through Jesus [CCC nos. 198; 355-356; 381; 514-515; 522; 610-611; 1961-1964; 2410-2411]</p> <p>SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840; 1539-1541; 1961-1964; 2410-2411]</p> <p>SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental Vows and Promises) in the modern world [CCC nos. 1716-1724; 2056]</p> <p>PF1.1 connect the stories of Covenant, and the teachings of the prophets, to the understanding of Jesus and the Paschal Mystery presented in the Gospels [CCC nos. 587-713]</p> <p>FL2.1 analyze covenant in Scripture and present an example of God’s fidelity to humanity as part of a covenantal relationship [CCC nos. 30; 35; 62-64; 74; 205; 218-219; 307; 410; 422; 431; 2011; 2084-2085; 2782-2785]</p> <p>FL2.3 compare and contrast the elements of covenant and contract as they pertain to the relationship humans have with God, and relationships with one another [CCC nos. 30; 35; 62-64; 74; 205; 218-19; 307; 410; 422; 431; 2011; 2084-85; 2782-85; 2577]</p>
OCSGE’s	Catholic Social Teachings
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p>	<p>Community and the Common Good The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable. (US Bishops)</p>

Evidence of Learning

I can identify covenant in the Bible and in daily living.

I understand the difference between contracts and covenant and identify how to renew commitment to God.

I know and can describe the different types of love and how to identify them in healthy and loving relationships.

Background

5 covenants of the Old Testament

<https://reasonabletheology.org/5covenants/>

- The Noahic Covenant (Genesis 9)
- The Abrahamic Covenant (Genesis 12)
- The Mosaic Covenant (Exodus 19-24)
- The Davidic Covenant (2 Samuel 7)
- The New Covenant (Jeremiah 31)

The VIRTUES (from the Catechism of the Catholic Church)

1803 "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."⁶²

A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions.

The goal of a virtuous life is to become like God.⁶³

The Decalogue in Sacred Scripture (from the Catechism of the Catholic Church)

2056 The word "Decalogue" means literally "ten words."¹¹ God revealed these "ten words" to his people on the holy mountain. They were written "with the finger of God,"¹² unlike the other commandments written by Moses.¹³ They are pre-eminently the words of God. They are handed on to us in the books of *Exodus*¹⁴ and *Deuteronomy*.¹⁵ Beginning with the Old Testament, the sacred books refer to the "ten words,"¹⁶ but it is in the New Covenant in Jesus Christ that their full meaning will be revealed.

2057 The Decalogue must first be understood in the context of the Exodus, God's great liberating event at the center of the Old Covenant. Whether formulated as negative commandments, prohibitions, or as positive precepts such as: "Honor your father and mother," the "ten words" point out the conditions of a life freed from the slavery of sin. The Decalogue is a path of life:

If you love the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply.¹⁷

This liberating power of the Decalogue appears, for example, in the commandment about the sabbath rest, directed also to foreigners and slaves:

You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out thence with a mighty hand and an outstretched arm.¹⁸

2058 The "ten words" sum up and proclaim God's law: "These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them upon two tables of stone, and gave

them to me."¹⁹ For this reason these two tables are called "the Testimony." In fact, they contain the terms of the covenant concluded between God and his people. These "tables of the Testimony" were to be deposited in "the ark."²⁰

2059 The "ten words" are pronounced by God in the midst of a theophany ("The LORD spoke with you face to face at the mountain, out of the midst of the fire."²¹). They belong to God's revelation of himself and his glory. The gift of the Commandments is the gift of God himself and his holy will. In making his will known, God reveals himself to his people.

2060 The gift of the commandments and of the Law is part of the covenant God sealed with his own. In *Exodus*, the revelation of the "ten words" is granted between the proposal of the covenant²² and its conclusion - after the people had committed themselves to "do" all that the Lord had said, and to "obey" it.²³ The Decalogue is never handed on without first recalling the covenant ("The LORD our God made a covenant with us in Horeb.").²⁴

2061 The Commandments take on their full meaning within the covenant. According to Scripture, man's moral life has all its meaning in and through the covenant. The first of the "ten words" recalls that God loved his people first:

Since there was a passing from the paradise of freedom to the slavery of this world, in punishment for sin, the first phrase of the Decalogue, the first word of God's commandments, bears on freedom "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery."²⁵

2062 The Commandments properly so-called come in the second place: they express the implications of belonging to God through the establishment of the covenant. Moral existence is a *response* to the Lord's loving initiative. It is the acknowledgement and homage given to God and a worship of thanksgiving. It is cooperation with the plan God pursues in history.

2063 The covenant and dialogue between God and man are also attested to by the fact that all the obligations are stated in the first person ("I am the Lord.") and addressed by God to another personal subject ("you"). In all God's commandments, the singular personal pronoun designates the recipient. God makes his will known to each person in particular, at the same time as he makes it known to the whole people:

The Lord prescribed love towards God and taught justice towards neighbor, so that man would be neither unjust, nor unworthy of God. Thus, through the Decalogue, God prepared man to become his friend and to live in harmony with his neighbor. . . . The words of the Decalogue remain likewise for us Christians. Far from being abolished, they have received amplification and development from the fact of the coming of the Lord in the flesh.²⁶

The Excellence of Virtues (from the United States Conference of Catholic Bishops)

The Christian moral life is one that seeks to cultivate and practice virtue. "A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself" (*Catechism of the Catholic Church*, no. 1803). An effective moral life demands the practice of both human and theological virtues.

Human virtues form the soul with the habits of mind and will that support moral behavior, control passions, and avoid sin. Virtues guide our conduct according to the dictates of faith and reason, leading us toward freedom based on self-control and toward joy in living a good moral life. Compassion, responsibility, a sense of duty, self-discipline and restraint, honesty, loyalty, friendship, courage, and persistence are examples of desirable virtues for sustaining a moral

life. Historically, we group the human virtues around what are called the Cardinal Virtues. This term comes from the Latin word *cardo* meaning “hinge.” All the virtues are related to or hinged to one of the Cardinal Virtues. The four Cardinal Virtues are prudence, justice, fortitude, and temperance.

There are a number of ways in which we acquire human virtues. They are acquired by frequent repetition of virtuous acts that establish a pattern of virtuous behavior. There is a reciprocal relationship between virtue and acts because virtue, as an internal reality, disposes us to act externally in morally good ways. Yet it is through doing good acts in the concrete that the virtue within us is strengthened and grows.

The human virtues are also acquired through seeing them in the good example of others and through education in their value and methods to acquire them. Stories that inspire us to want such virtues help contribute to their growth within us. They are gained by a strong will to achieve such ideals. In addition, God’s grace is offered to us to purify and strengthen our human virtues, for our growth in virtue can be hampered by the reality of sin. Especially through prayer and the Sacraments, we open ourselves to the gifts of the Holy Spirit and God’s grace as another way in which we grow in virtue.

The Theological Virtues of faith, hope, and charity (love) are those virtues that relate directly to God. These are not acquired through human effort but, beginning with Baptism, they are infused within us as gifts from God. They dispose us to live in relationship with the Holy Trinity. Faith, hope, and charity influence human virtues by increasing their stability and strength for our lives.

Each of the Ten Commandments forbids certain sins, but each also points to virtues that will help us avoid such sins. Virtues such as generosity, poverty of spirit, gentleness, purity of heart, temperance, and fortitude assist us in overcoming and avoiding what are called the seven deadly or Capital Sins—pride, avarice or greed, envy, anger, lust, gluttony, and sloth or laziness—which are those sins that engender other sins and vices

<http://www.usccb.org/beliefs-and-teachings/what-we-believe/morality/index.cfm>

Materials

Bible

Student Activity /Worksheets as appropriate

- Covenants Worksheet
- Exploring Contracts vs Covenants Worksheet
- Mind Map Explanation and Guidelines for Teacher and Student
- Sample Mind Map
- Application Rubric for Covenant Mind Map
- Types of Love Note and Healthy Relationships
- Restorative Justice

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Post the **Learning Focus** and the Evidence of Learning in the Classroom. Begin with a prayer. Introduce the topic by reviewing Creation and De-Creation.

Prompts - What does each story teach us about who God is, what our relationship with God is, and how we are to treat each other and all of creation? How is De-Creation connected to Sin? What are the 5 main types of De-Creation and Sin?
Teacher Prompt – On the other hand, there are two inter-related aspects of Re-Creation to be explored: Covenant and Restorative Justice.

During: Action – Working on it

Class Discussion on what it means to be chosen.

This will be the lead into our learning about covenant – each instance shown in the Old Testament gives an example of how God continually wants to be in relationship with humanity. Consider having a “think-pair-share”

- Think about examples of times you have been chosen, “How did it feel to be chosen?”
- How did being chosen make you want to keep up whatever it is you were chosen for?”

Covenants

Watch video clip: Covenants <https://www.youtube.com/watch?v=8ferLlsvlml>

We see evidence of special people chosen in the old testament of the bible. -With the aid of a worksheet (Covenants Appendix 1.12-13.1) and video clip, go through the main people who were chosen to have covenants with God in the Old testament. Have the students engage with the bible first, finding the scripture passages for each of the main chosen people and the covenants made with God. Go through the first little bit of each to get an overview and then watch the video clip.

Prompts during lesson - Give examples of times you have been chosen, and you did not want to be the one chosen. (Take out the garbage, run an errand, demonstrate a skill in gym class, etc.) How did it feel to be chosen? Give examples of times you were chosen, and you wanted to be the one chosen. (Win a prize, most valuable player, take a trip, class president, etc.) How did it feel to be chosen? How can both experiences of being chosen help us understand what it means to be the Chosen people of God? How does Jesus fulfill the Old Testament expectation of a Messiah?

How does our Baptism signify that we are Chosen by God? What are ways we choose to live out our Baptism in our daily lives? (be sensitive to the unbaptized in the class; if a significant number of students are not baptized, then you might want to rephrase the question.)

Covenants and Contracts

- Create a T-Chart. Put the word “contract” on one side and “covenant” on the other. Have the students take two small sticky notes between a pair and write one idea they have for a contract people sign and one idea for covenants people enter into. When they are done, one partner can come and place them on the class t-chart. Discuss the answers and add some more that weren’t mentioned
- Prompts - What are some examples of contracts people sign in our society today? (e.g. Phone plans, work, scholarships NBA & NHL contracts, mortgage, car purchase etc.) What are some Covenants that people enter into today? How are these different from covenants that people

enter into today? (e.g., *Sacraments as covenant. Review the vows made in Baptism, Confirmation, Holy Orders, and Matrimony*)

- How are contracts and covenants similar? Different? Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar, to one another, and how are they different.

Covenant Mindmap

- Students get the opportunity to create mind maps to help them consolidate understanding of covenant. If time permits the teacher can allow students to share their mind maps by posting mind maps on the wall and inviting students to take part in a Gallery Walk, which will allow them to provide their peers with feedback.

After: Consolidate, Debrief, Reflect and Connect

Recap the Sinai Covenant (the Decalogue) and how we are called to live our lives. Explore the notion of the virtues as a response to our call to live in covenant relationships in the modern world.

Assessment / Evaluation

Verbal feedback on Mindmap

Differentiated Instruction

Strategies

- Read Aloud
- Prompts
- Independent Reading
- Note making
- Discussion
- Internet / technologies
- Multimedia Presentations

Resources

- Digital (includes laptops, Chromebooks, etc.)
- Handouts
- Notes
- Bible

Accommodations

- Computers
- Reduced questioning
- Extra time
- Graphic Organizers
- Handouts
- Assistive Technology

Home Activity or Further Classroom Consolidation

Extending our Knowledge: Making Connections Text to Self or World –

How can both experiences of being chosen (when we want to be and when we don't want to be) help us understand what it means to be the Chosen people of God?

How does our Baptism signify that we are Chosen by God? What are ways we choose to live out our Baptism in our daily lives?

Covenants Activity

After God's acts of creation and human failures (de-creation) we see a third pattern of action emerging in the Scriptures, this is a pattern of healing and restoring harm. One of the ways of moving to healing is that of the Covenant. A Covenant is an agreement and a contract between people or groups. But in the Bible, another dimension is added: sacred love. It is not merely a deal but a relationship with obligations based on God's love for people and people's love for God.

Noah: God's covenant with Noah in Genesis 6.

God tells Noah to 6:14 _____

Because God was 6:17 _____

However, God made a covenant with Noah that He would 8:21 _____

The outward sign was that the flood ended and earth had been restored.

Abraham: God's Covenant with Abraham in Genesis 17.

The covenant is made between _____ 17:1 who then is renamed _____

17:5 by God. And God made a Covenant with Abraham that he would:

17:4 _____

17:7 _____

17: 8 _____

17: 16 _____

The People will _____ 17:9.

The outward sign of the Covenant is: _____ 17:10.

Moses at Mount Sinai: God Expands the Covenant to people of Israel (The Israelites – the Hebrew People). Exodus 19 – 24 Through Moses, God expands the Covenant with Abraham's descendants to include all the Hebrew People. That is why Israelites and later Jews are "The Chosen People" in the Old Testament. They were chosen to keep a special agreement (Covenant) with God.

Since God had helped the Israelites to escape the slavery of the 19:3 _____,
God makes a Covenant with them saying they were the Chosen people 19:5-6 _____

One of the ways to help them to keep the Covenant (an outward sign) was the title of Exodus Chapter 20 _____

Conclusion: God's laws free us from slavery to error and selfishness (sin) so that we can live together in PEACE.

David: God Sets the New Covenant in Motion. 2 Samuel 7:12-13 and Jeremiah 31:31-34

The last major covenant in the Hebrew Scriptures features King David. In this Covenant the prior, Covenants although failed, are renewed but God promised that a Messiah would come from King David's descendants. "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever." 2 Samuel 7:12-13

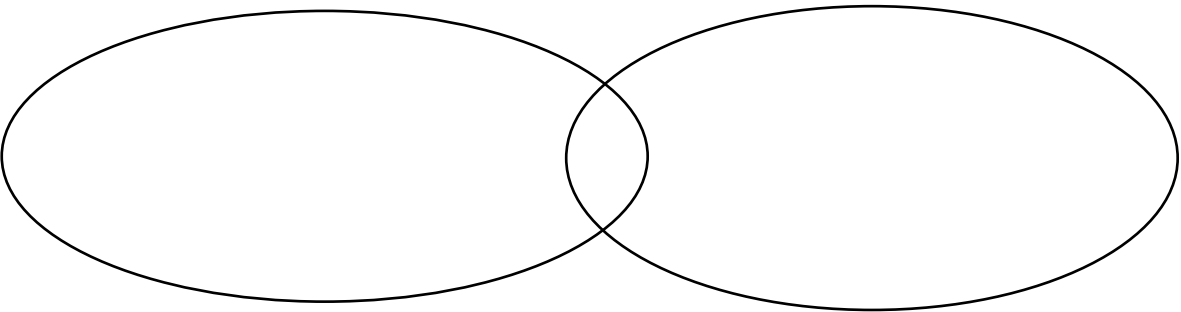
Jeremiah 31:31-34 "The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah...the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord", for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity and remember their sin no more."

Who was the outward sign of this Covenant as it was fulfilled? _____

Exploring Contracts vs Covenants

Contracts	Covenants

Venn Diagram - How are contracts different from Covenants that people enter today? What do contracts, and Covenants have in common?



Reviewing of Examples of Covenant

Sacrament	What covenant is made?	What are the outward signs/symbols?
Baptism		
Marriage		
Holy Orders		

Why are these Covenants so important?

Looking back into Scripture what are some examples of Covenant? How do the Sinai and New Covenant differ?

For our mind map –Covenant is the main topic. Categories include Definition, Requirements to keep a Covenant, Old Testament Example, Opportunities for Re-Creation - Baptism, Marriage

Covenant Mindmap

Students are asked to create a mind map in response to the learning about the Covenant that reflects the main ideas of the Covenant and the values implicit in the Covenant. Mind mapping (or concept mapping) involves writing down a central idea and thinking up new and related ideas which radiate out from the centre. By focusing on key ideas written down in their own words, and then looking for branches out and connections between the ideas, they are mapping knowledge in a manner which will help them understand and remember new information.

Use lines, colours, arrows, branches or some other way of showing connections between the ideas generated on your mind map. These relationships may be important in their understanding new information or in constructing a structured essay plan. By personalizing the map with their own symbols and designs you will be constructing visual and meaningful relationships between ideas which will assist in your recall and understanding.

All of these things promote linear thinking and the idea of mind mapping is to think creatively and in a non-linear manner. There will be plenty of time for modifying the information later on but at this stage it is important to get every possibility into the mind map. Sometimes it is one of those obscure possibilities that may become the key to your knowledge of a topic.

Some students find that using capital letters encourages them to get down only the key points.

Capitals are also easier to read in a diagram. They may, however, wish to write down some explanatory notes in lower case. Some students do this when they revisit the mind map at a later date while others write in such things as assessment criteria in this way. Most students find it useful to turn their page on the side and do a mind map in "landscape" style. With the main idea or topic in the middle of the page this gives the maximum space for other ideas to radiate out from the centre.

Some of the most useful mind maps are those which are added to over a period of time. After the initial drawing of the mind map they may wish to highlight things, add information or add questions for the duration of a subject right up until exam time. For this reason, it is a good idea to leave lots of space.

These are the foundation structures of a Mind Map, although these are open to free interpretation by the individual:

1. Start in the centre with an image of the topic, using at least 3 colours.
2. Use images, symbols, codes and dimensions throughout your Mind Map.
3. Select key words and print using upper or lower case letters.
4. Each word/image must be alone and sitting on its own line.
5. The lines must be connected, starting from the central image. The central lines are thicker, organic and flowing, becoming thinner as they radiate out from the centre.
6. Make the lines the same length as the word/image.
7. Use colours – your own code – throughout the Mind Map.
8. Develop your own personal style of Mind Mapping.
9. Use emphasis & show associations in your Mind Map.
10. Keep the Mind Map clear by using Radiant hierarchy, numerical order or outlines to embrace your branches.

Mind Map Guidelines

Improving your Mind Maps: Your Mind Maps are your own property: once you understand how to make notes in the Mind Map format, you can develop your own conventions to take them further. The following suggestions may help to increase their effectiveness:

- *Use single words or simple phrases for information:* Most words in normal writing are padding, as they ensure that facts are conveyed in the correct context, and in a format that is pleasant to read. In your own Mind Maps, single strong words and meaningful phrases can convey the same meaning more potently. Excess words just clutter the Mind Map.
- *Print words:* Joined up or indistinct writing can be more difficult to read.
- *Use colour to separate different ideas:*
This will help you to separate ideas where necessary. It also helps you to visualize of the Mind Map for recall. Colour also helps to show the organization of the subject.
- *Use symbols and images:*
Where a symbol or picture means something to you, use it. Pictures can help you to remember information more effectively than words.
- *Using cross-linkages:*
Information in one part of the Mind Map may relate to another part. Here you can draw in lines to show the cross-linkages. This helps you to see how one part of the subject affects another.

Key points:

Mindmapping is an extremely effective method of taking notes. Mind Maps show not only facts, but also the overall structure of a subject and the relative importance of individual parts of it. They help you to associate ideas and make connections that you might not otherwise make.

If you do any form of research or note taking, try experimenting with Mind Maps. You will find them surprisingly effective!

This website has some useful information and graphics: <http://www.mindmapping.com>

Application Rubric for Covenant Mindmap Activity

Application - The use of knowledge and skills to make connections between Religious Education and the world outside the school				
Student is able to:	Level 1	Level 2	Level 3	Level 4
Transfer of knowledge and skills (e.g., concepts, procedures, processes) to new contexts	– transfers knowledge and skills to new contexts with limited effectiveness	– transfers knowledge and skills to new contexts with some effectiveness	– transfers knowledge and skills to new contexts with considerable effectiveness	– transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections between Religious Education and the world (e.g., moral issues; ethically based problems; social justice issues)	– makes connections between various contexts with limited effectiveness	– makes connections between various contexts with some effectiveness	– makes connections between various contexts with considerable effectiveness	– makes connections between various contexts with a high degree of effectiveness
Communication - The conveying of meaning through various forms				
Student is able to:	Level 1	Level 2	Level 3	Level 4
Expression and organization of ideas and information (e.g., clarity of expression, logical organization) in oral, visual, and written forms (e.g., prayers, reflections, presentations, reports)	– expresses and organizes ideas and information with limited effectiveness	– expresses and organizes ideas and information with some effectiveness	– expresses and organizes ideas and information with considerable effectiveness	– expresses and organizes ideas and information with a high degree of effectiveness

COURSE: HRE10	UNIT 1: Creation and Covenant
TOPIC 11: Covenants – Noah to King David	
Guiding Question(s): How has God’s love for humanity been revealed in Hebrew Scriptures, Christian Scriptures and history?	
Learning Focus Give examples of times you have been chosen, and you did not want to be the one chosen. (Take out the garbage, run an errand, demonstrate a skill in gym class, etc.) How can both experiences of being chosen help us understand what it means to be the Chosen people of God? How does our Baptism signify that we are Chosen by God? What are ways we choose to live out our Baptism in our daily lives? Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different. How can we renew our commitment and relationship with God?	
Learning Focus The story of the Old Testament Covenants reminds us our relationship with God is a covenant that is rooted in love, and involves a commitment from us. God affirms and blesses humanity and all of creation. Review Timeline for Noah to King David – scripture study shows the importance of each of their covenants and how it relates to us today Joseph’s story is a paradigm of the Creation/De-Creation/Re-Creation model. Students are challenged to see this model at work in scripture, their own lives and in contemporary situations. The stories and lessons of the Bible can be applied to personal, communal and global experiences, situations and events of our time.	
Overall Expectations	Specific Expectations
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19 ; 1726-28 ; 1820]	SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. 198 ; 355-356 ; 381 ; 514-515 ; 522 ; 610-611 ; 1961-1964 ; 2410-2411] SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic

	Social Teaching) [CCC nos. 839-840 ; 1539-1541 ; 1961-1964 ; 2410-2411]
OCSGE's	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p>
Evidence of Learning	
<p>I can identify covenants in the bible and in daily living.</p> <p>I understand the Creation, De-Creation, Re-Creation model applies to the stories and lessons of the Bible but can also be applied to personal, communal and global experiences in past and present times.</p>	
Background	
<p>Catechism of the Catholic Church</p> <p>761The gathering together of the People of God began at the moment when sin destroyed the communion of men with God, and that of men among themselves. The gathering together of the Church is, as it were, God's reaction to the chaos provoked by sin. This reunification is achieved secretly in the heart of all peoples: "In every nation anyone who fears him and does what is right is acceptable" to God.¹⁵⁶</p> <p>762 The remote <i>preparation</i> for this gathering together of the People of God begins when he calls Abraham and promises that he will become the father of a great people.¹⁵⁷ Its immediate preparation begins with Israel's election as the People of God. By this election, Israel is to be the sign of the future gathering of All nations.¹⁵⁸ But the prophets accuse Israel of breaking the covenant and behaving like a prostitute. They announce a new and eternal covenant. "Christ instituted this New Covenant."¹⁵⁹</p> <p>II. THE STAGES OF REVELATION</p> <p>In the beginning God makes himself known</p> <p>54 "God, who creates and conserves all things by his Word, provides men with constant evidence of himself in created realities. And furthermore, wishing to open up the way to heavenly salvation - he manifested himself to our first parents from the very beginning."⁶ He invited them to intimate communion with himself and clothed them with resplendent grace and justice.</p> <p>55 This revelation was not broken off by our first parents' sin. "After the fall, [God] buoyed them up with the hope of salvation, by promising redemption; and he has never ceased to show his solicitude for the human race. For he wishes to give eternal life to all those who seek salvation by patience in well-doing."⁷</p>	

Even when he disobeyed you and lost your friendship you did not abandon him to the power of death. . . Again and again you offered a covenant to man.⁸

The Covenant with Noah

56 After the unity of the human race was shattered by sin God at once sought to save humanity part by part. The covenant with Noah after the flood gives expression to the principle of the divine economy toward the "nations", in other words, towards men grouped "in their lands, each with [its] own language, by their families, in their nations".⁹

57 This state of division into many nations is at once cosmic, social and religious. It is intended to limit the pride of fallen humanity¹⁰ united only in its perverse ambition to forge its own unity as at Babel.¹¹ But, because of sin, both polytheism and the idolatry of the nation and of its rulers constantly threaten this provisional economy with the perversion of paganism.¹²

58 The covenant with Noah remains in force during the times of the Gentiles, until the universal proclamation of the Gospel.¹³ The Bible venerates several great figures among the Gentiles: Abel the just, the king-priest Melchisedek - a figure of Christ - and the upright "Noah, Daniel, and Job".¹⁴ Scripture thus expresses the heights of sanctity that can be reached by those who live according to the covenant of Noah, waiting for Christ to "gather into one the children of God who are scattered abroad".¹⁵

God chooses Abraham

59 In order to gather together scattered humanity God calls Abram from his country, his kindred and his father's house,¹⁶ and makes him Abraham, that is, "the father of a multitude of nations". "In you all the nations of the earth shall be blessed."¹⁷

60 The people descended from Abraham would be the trustee of the promise made to the patriarchs, the chosen people, called to prepare for that day when God would gather all his children into the unity of the Church.¹⁸ They would be the root on to which the Gentiles would be grafted, once they came to believe.¹⁹

61 The patriarchs, prophets and certain other Old Testament figures have been and always will be honored as saints in all the Church's liturgical traditions.

God forms his people Israel

62 After the patriarchs, God formed Israel as his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognize him and serve him as the one living and true God, the provident Father and just judge, and so that they would look for the promised Savior.²⁰

63 Israel is the priestly people of God, "called by the name of the LORD", and "the first to hear the word of God",²¹ the people of "elder brethren" in the faith of Abraham.

64 Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting Covenant intended for all, to be written on their hearts.²² The prophets proclaim a radical redemption of the People of God, purification from all their infidelities, a salvation which will include all the nations.²³ Above all, the poor and humble of the Lord will bear this hope. Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith and Esther kept alive the hope of Israel's salvation. The purest figure among them is Mary.²

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - Characteristics of a Covenant
 - Creation, De-Creation, Re-Creation in the Story of Joseph

- Resource: Patriarchs of Faith
- Family Tree Diagram
- Venn Diagram: Families in Scripture and Today

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Post the **Learning Focus** and the Evidence of Learning in the Classroom. Begin with a prayer.

Review Covenants. Describe how all of these chosen people were part of a big family – Recall with them times they were chosen. How can both experiences of being chosen help us understand what it means to be the Chosen people of God? All the various chosen were connected from Abraham and were a big family a people chosen by God.

Teacher could use or adapt parts of [CHARACTERISTICS OF A COVENANT](#) to assist.

During: Action – Working on it

Creation, De-Creation and Re-Creation Cycle

Teach students about the Cycle of the Creation – De-Creation – Re-Creation pattern with the diagram: Teacher Prompts – Like some things in life we experience cycles. We cycle through season in Canada, we cycle through good times and bad times, and in history we seem to cycle through problems we always have genocides. These different cycles, especially regarding human behavior can be viewed through the Cycle of Creation, De-Creation and Re-Creation. Invites students, in pairs, to suggest a book or movie that follows the Creation, De-Creation and Re-Creation pattern. Teacher prompts - Think about some movies or television shows or books you have read. What are some examples of this cycle of Creation, De-Creation and Re-Creation? Have them brainstorm, Think-Pair-Share style. These ideas are shared with the class. Point out that this pattern is very common in literature and drama.

Cycle of Creation, De-Creation and Re-Creation.

Show them the story of Joseph in the Bible and how his story gives us a Biblical example of this cycle. Teacher Prompt -. We are going to focus on the story of Joseph.

<https://www.youtube.com/watch?v=VpbWbyx1008>, When you are watching, be sure to start it at 2:48. Let them know this is the important new story we are going to draw connections to the cycle of Creation, De-Creation and Re-Creation. Let them know that Jacob is one of the many descendants of Abraham. When the video clip finishes have them answer the questions and take them up.

Have students then work on Joseph’s Story connection to the Creation, De-Creation and Re-Creation cycle. Be sure to highlight as Joseph mentions” God made right the evils of his brothers with goodness and love.

Patriarchs

Review the covenants made with the Patriarchs

- What do they have in common? All were broken at some point, but then were renewed by God to try to re-establish relationship.

Can use or adapt [Resource: Patriarchs of Faith](#) to provide additional information

Family Tree

Have students do a family tree. Adapt the diagram, or have students create their own, especially if their family structure does not fit the template provided (adopted child, single parent family, foster child, etc.)

Make connections with their own family and the patriarchs in their covenantal relationship with God and each other.

Could use the Venn Diagram provided to make the connections.

List of Patriarchs – Noah, Abraham, Moses, David.

Themes to be expected in Venn Diagram for the Patriarchs – They were good and righteous men, they had direct dialogue with God (Noah, Abraham, Moses, David), they had to move to a new place or situation, their faith was tested, in their failings or difficulties God worked with them or around them to make things right – some of these may be an intersection for the students. Have students think about what their families had to do to establish themselves in Canada. A big commonality between the two families is especially how God maintains relationship with humanity by making right the mistakes/breaks of covenant with love through or around the patriarchs.

After: Consolidate, Debrief, Reflect and Connect

Recap what they have learned about the notion of covenant in the book of Genesis.

Assessment / Evaluation

Differentiated Instruction

Strategies

- Read Aloud
- Prompts
- Note making
- Discussion
- Internet / technologies

Resources

- Digital
- Handouts
- Notes
- Bible

Accommodations

- Reduced questioning
- Extra time
- Graphic Organizers
- Handouts
- Assistive Technology

Home Activity or Further Classroom Consolidation

Begin to review the material for unit assessment.

CHARACTERISTICS OF A COVENANT

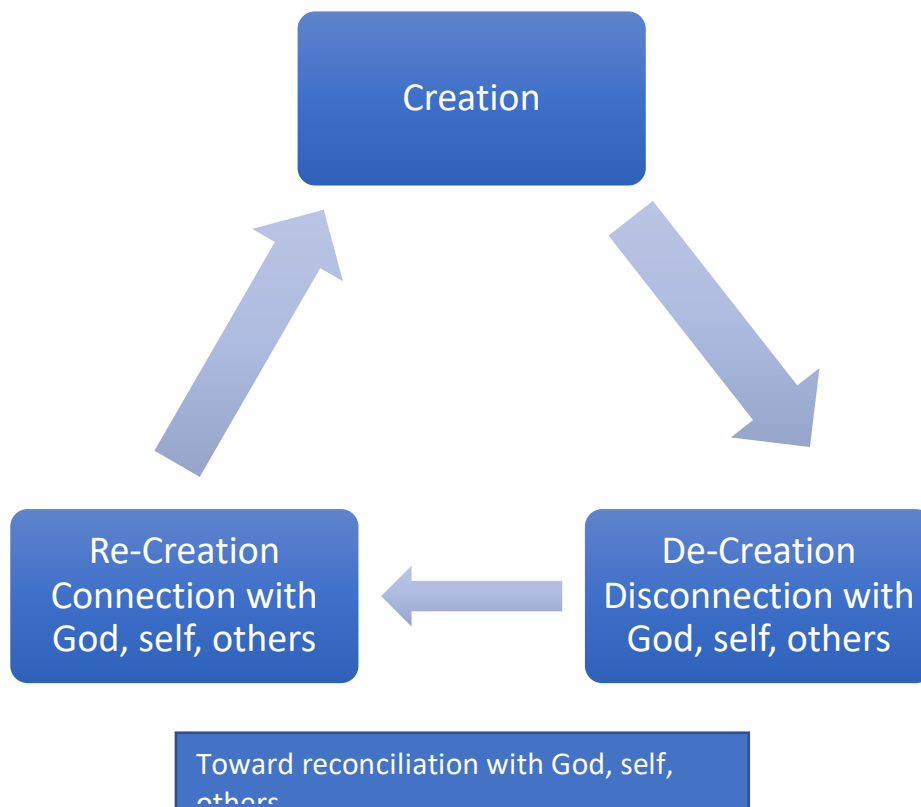
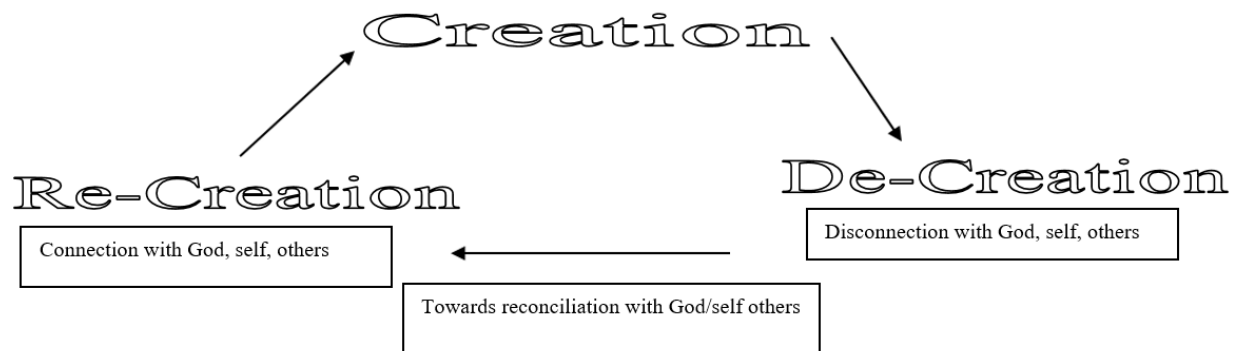
FOUR CHARACTERISTICS OF A COVENANT:

1. A covenant is like a treaty or alliance
 - Israelites used a political and cultural model between the Lord and the people.
2. A covenant has conditions
 - The code is called the *Torah* or the Law
 - The code consists of the Ten Commandments
3. A covenant is sealed with a ceremony
 - The code is read and agreed upon
4. A covenant is celebrated with both parties present
 - Covenant celebration example: in the Sinai covenant, it was sealed with a ceremonial meal

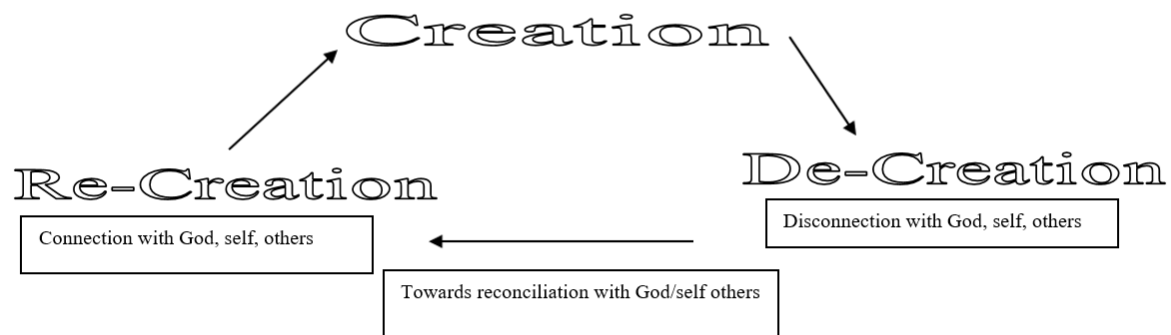
HOW THE ISRAELITES WERE CHANGED BY THE COVENANT?

1. The Israelites become a people of the covenant
 - Foundation of this new nation was their liberation by God and God became the centre of their lives
2. The Israelites received a code
 - The Ten Commandments
3. The Israelites had prophets as leaders
 - Moses was a mediator acting as a spokesperson of God
5. The Israelites celebrated the actions and events of the Lord - Passover

Creation, De-Creation and Re-Creation Cycle



Creation, De-Creation & Re-Creation in the Story of Joseph



Question	Response
1. Who was Jacob's favourite son?	
2. What did Joseph get from his dad?	
3. How did his brother's feel about it? What did they do?	
4. When Joseph first arrived in Egypt what happened to him?	
5. After a series of drastic events what positive thing happened to Joseph?	
6. How did Joseph treat his brothers when he met them because of the famine?	

Find examples of Creation, De-Creation, and Re-Creation in Genesis 37-50. At the top of the box determine which box the episode Joseph went through in his life belongs in and write what happened. Then use the bottom of the appropriate box to write down the example of a present day connection.

Episode	Creation	De-Creation	Re-Creation
Joseph's relationship with his father Jacob. How's love between a parent and their child seen in our community? In your personal life?			
Joseph's life before he arrives in Egypt. (37:1-36) How is slavery still a part of the World? Your personal life?		Joseph was sold into slavery by his brothers. Slave trading is still a serious problem in some parts of the world.	
Joseph's life when first comes to Egypt. (39:1-41:52) How is imprisonment an issue in our world?			
Joseph encounters his brothers because of the famine. How does good leadership affect our community? Our World?			

Resource: Patriarchs of Faith

Patriarch: father; ruler of a family or church

Noah

- God made a **Covenant** with Noah
- Noah was told to build an arc and put his family and pairs of animals on it
- God said that: “I will never again destroy the earth”

Abraham

- 4000 years ago, God made a **promise** with Abraham
- Abraham is told to leave his home and go to a new land
 - Promised he would have children with his barren wife Sarah (Sarai)
 - Having faith, Abraham trusted this promise from God and eventually did have a child at an old age (test of faith)

Moses (Great Spiritual Leader)

- God promised Moses he would set the Israelite slaves in Egypt free
 - Israelites: descendants of Abraham who went to Egypt due to a famine
- Moses was to mold the Hebrew slaves of Egypt into a people, a nation...the **Chosen People**
- Therefore, through Moses, God shaped the culture of the Hebrew nation (suggests that God also shapes culture)

God of Chosen people – A covenant with the Israelites is made

- God makes a promise to Moses, from a voice in a burning bush, that Hebrew slaves will be set free. While the voice says it is the *God of Abraham*, it also gives itself another name:
- Since the name is so holy, people dare not pronounce it:

The “Holy Name” is *YHWH*

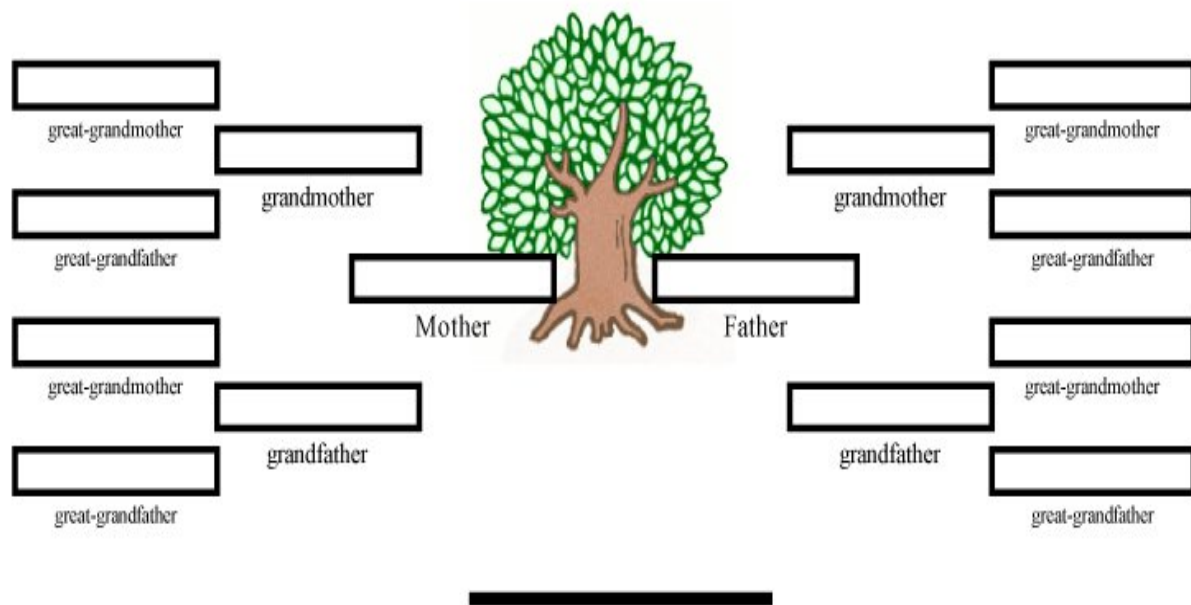
- The name means that God will always be with His people
- As a result of this revelation, God establishes a bond with the Israelites

David (Great King) – part of the

- God promised David that he would be a great king
- God promised David that his family line would have the Messiah – Jesus who was fulfillment of the New Covenant

Adapted by: Michael Lawlor and Nicky Perri, HWCDSB

Family Tree



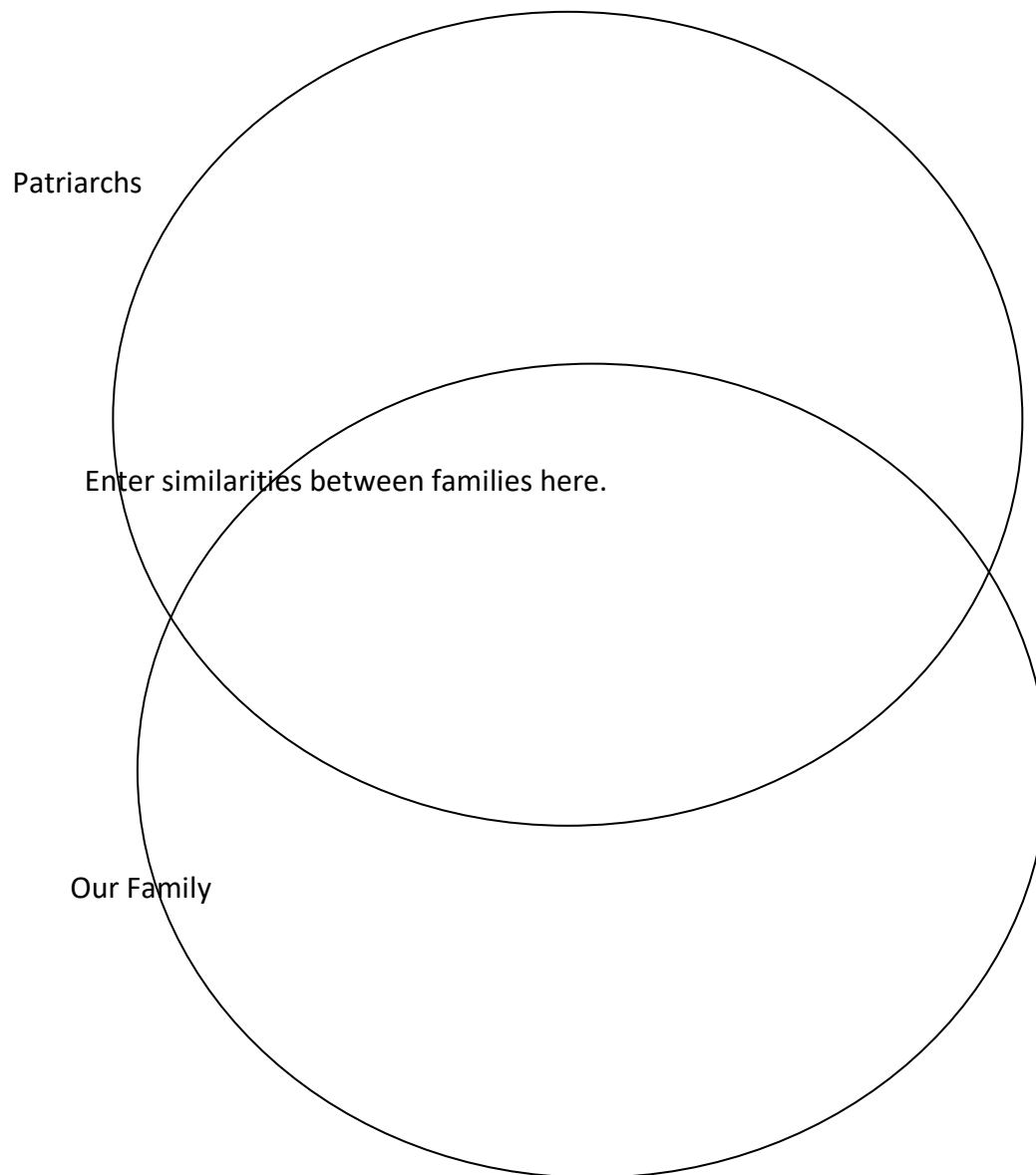
Source: <https://templatelab.com/family-tree-templates/>

Families in Scripture Today, Venn Diagram

Source (Adapted from the BBC

http://www.bbc.co.uk/religion/religions/judaism/history/abraham_2.shtml and

<http://www.jewfaq.org/origins.htm>)



Unit 2 Overview – From Slavery to Freedom

Unit 2 focuses on the Exodus Story and the Sinai Covenant. Students explore the key elements of the story of Moses, Passover (Pesach) and the connection to our Catholic Celebration of Eucharist. Furthermore, students analyze the Sinai Covenant as an entry point in the discussion of ways we experience or witness oppression in our current age. Also, students explore the role of the Sinai Covenant, the Decalogue, and Laws as essential for our ultimate freedom as human persons created and loved by God. As part of Re-Creation, students consider the vital role that the Covenant of Sinai plays in our current contributions to restore creation to the perfection God intended. The CPT focused Summative Task invites students to imagine a current day Moses, and the needs of our world. This is an opportunity for students to build upon the topic for CPT focus.

COURSE: HRE10	UNIT 2: From Slavery to Freedom	
TOPIC 1: The Book of Exodus: Why Does it Matter?		
Guiding Question(s): How can the lessons and stories from Exodus be applied in our world today?		
Teacher Prompt(s): Use a story you know in the Bible and through various media techniques, establish the context of the story. What are the many ways people communicate today? (social media, etc.) How is communication different in each social media tool? How are songs different from stories? How are movies different from novels? Can each of these teach the same message in different ways? What are some examples of contracts people enter into in our society today? What are some covenants people enter into today? (e.g., <i>Sacraments as covenant. Review the vows made in Baptism, Confirmation, Holy Orders, and Matrimony</i>) How are contracts and covenants similar? Different? Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different. How can we renew our commitment and relationship with God? Create a written contract with God and create a written covenant with God. In what ways do external factors support or challenge our call to live as Catholic Christians in our covenant relationship with God? Describe the pressures in our day-to-day lives that prevent us from meeting our covenant obligations as presented to us in the Sinai Covenant. Explain ways in which we can overcome these obstacles using a Christian approach to life. What does freedom mean? Are we free to do whatever we please? Are there limitations on our freedom? How does our freedom connect to our happiness? What are examples of slavery in our time? (Consider slavery in terms of addictions. These can be addictions to drugs or alcohol, or addictive patterns of living that are harmful to self or the environment. Also consider our societal addictions to consumerism, use of fossil fuels, materialism, etc.) For other ideas of addictions or slavery, refer to Pope Francis and <i>Laudato Si</i> . What would the people enslaved today need in order to be liberated?		
Learning Focus We are learning about the Book of Exodus and God’s (Sinai) Covenant with Moses.		
Overall Expectations	Specific Expectations	
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from	SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840 ; 1539-1541 ; 1961-1964 ; 2410-2411] SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the	

Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. 1716-19 ; 1726-28 ; 1820]	nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental Vows and Promises) in the modern world [CCC nos. 1716-1724 ; 2056]
OCSGE's	Catholic Social Teachings
<p>CGE1a Discerning Believer Formed in the Catholic Faith Community Who: illustrates a basic understanding of the saving story of our Christian faith.</p> <p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE2c An Effective Communicator Who: presents information and ideas clearly and honestly and with sensitivity to others.</p>	<p>Dignity of Work and Rights of Workers</p> <p>In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. If the dignity of work is to be protected, then the basic rights of workers must be respected -- the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.</p> <p>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis</p> <p>https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
Evidence of Learning	
<p>I can ...</p> <ul style="list-style-type: none"> • retell the story of Exodus • highlight key elements of the story of Moses and the Sinai Covenant • relate events in my world to events in the Biblical story 	
Background	
<p><i>Dei Verbum</i>, Dogmatic Constitution on Divine Revelation</p> <p>http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html</p> <p><i>How does God speak to us and how do we know it is God?</i> The ultimate purpose of [Die Verbum] is to help people in search of truth to strengthen their faith. It is in hearing the message of Christ that people believe, and in believing, we hope, and through hope, we learn to love more perfectly. We Catholics believe that Divine Revelation is the <i>Word of God</i> expressed in the words of [hu]mans. We have access to God through Scripture and that helps us to share in God's nature. The Gospel would have no relevance and we would have no business centering ourselves around the Bible if it were not God's Word.</p> <p>http://www.statucson.org/sites/statucson.org/files/LT%20Times%20-%20Summary%20of%20Dei%20Verbum%20-%20Divine%20Revelation.pdf</p>	

Materials
<ul style="list-style-type: none"> • Bible • Student Activity /Worksheets as appropriate <ul style="list-style-type: none"> ○ Book of Exodus Reading using “Novel in an Hour Strategy” ○ The Story of Moses
Lesson Activities and Process
Before: Getting Started (<i>consider time lines</i>)
<p>Post the Learning Focus and the Evidence of Learning in the Classroom. Begin with a prayer. Display the following situations on the Board. Ask students to consider if they or someone they are aware of has found themselves in one or more of these situations.</p> <ol style="list-style-type: none"> 1. You were concerned about a particular group of recent immigrants, called them “foreigners” and treated them unjustly. 2. You were forced to leave your country; conditions were very harsh in your new land. 3. You were expected to do something immoral to oppress another group. 4. You stood up for a group of people who were being oppressed and you paid a steep price. 5. You did the right thing and it resulted in unpleasant consequences for your friends. 6. You didn’t believe when someone promised you that something good would happen. 7. After you survived a difficult situation; you found yourself complaining about little things. 8. Your friends were goofing off, and you completely lost your temper. <p>Using the Think, Pair, Share strategy, ask students to talk about one or more of their experiences. Once students have shared their recollections, explain that these are just a few examples of things that happen in the Book of Exodus. Inform students that in this unit we will be looking at the parallels between the story of Moses and the Israelites and our contemporary society.</p>

<p>During: Action – Working on it</p> <p>Using the “Novel in an Hour”² strategy, students will collaboratively read and present a portion of the Book of Exodus to the class.</p> <p>Begin by co-constructing success criteria for a successful retelling of a story (e.g., stick to key events, incorporate important details, and leave out minor events or unimportant information.)</p> <p>Divide the class into 5 groups. You will want to ensure that reluctant readers are divided equally among the groups and that groups are diversified in ability and learning style.</p> <p>Give each group their list of selections from the text found in Book of Exodus Reading using “Novel in an Hour” Strategy. Inform the class that they will work together to read the text out loud, taking turns reading. Students have the right to pass if they do not wish to read aloud to their group. You may wish to use a prop or visual clue for each of the five parts of the story as a way of assisting your visual and kinesthetic learners in following and remembering the story. Examples might include but are not limited to: (1) a small plant, (2) a plastic bug, (3) a cane, staff or stick (4) two flat rocks (5).</p> <p>Have one person volunteer to record the responses. Have each group appoint a time keeper who will ensure that the group uses approximately 25 minutes to read over their selection and 35 minutes to prepare their presentation.</p> <p>Tell the groups, that as they are reading the text, they should be thinking about how they can summarize the key events for the class using drama, music, art or technology. Have each student share what they remember from the reading and have one person in the group record those responses. Their goal is to present an overview of their section so that classmates who have not read the entire book of Exodus will know the story.</p> <p>Explain that you will be observing and assessing both the learning skill of participation as well as collaboration.</p> <p>Each group will have approximately 10 minutes to finalize their presentation and 5 minutes to present their section of Exodus to the class.</p> <p>When students are finished, you may wish to distribute THE STORY OF MOSES which they can refer to in subsequent lessons.</p>
<p>After: Consolidate, Debrief, Reflect and Connect</p> <p>Using one of the scenarios from the beginning of this lesson as a guide, students will work with a partner to compare an event from the book of Exodus to something that is happening in the world today.</p> <p>Students record their ideas on a large piece of chart paper incorporating specific facts and information from both the bible story and the current event. When completed, student can post their work around the room.</p> <p>Provide 10 minutes for students to conduct a “Gallery Walk” to see what the other groups have created.</p>
<p>Assessment / Evaluation</p>

² Gibbs, Jeanne.(2006) Reaching All by Creating Tribes Learning Communities. p. 289.

<p>Assessment for Learning. This activity will provide insight into what the students already know about the story of Exodus and current events around the world.</p> <p>Assessment of Learning: Group work, participation</p> <p>Assessment of Learning: Students complete a short quiz on the events of Exodus.</p>		
Differentiated Instruction		
<p>Strategic grouping, assistance in reading and writing (This may require assistive technologies.)</p> <p>Students can access Bible online for text to voice, increased font etc.</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Students who have difficulty reading aloud can be assisted by having groups follow a collaborative reading strategy. Each group can take turns reading aloud from their section allowing students the right to pass if they do not wish to be a reader.</p>		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	Resources <ul style="list-style-type: none"> • Digital • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>If there is time, allow class to share their observations of what they saw and read on the chart papers and to comment on the similarities and differences which they have noted.</p> <p>Have students look for articles or cite on-line articles about situations in the contemporary context that mimic some of the events in the Book of Exodus.</p> <p>This would also be a good time to review strategies for critical thinking when reading. Ask students to identify how they can distinguish between truth, fiction and fantasy and ask them to recognize why the Book of Exodus reveals truth.</p> <p>Look at online maps of the area described in the Book of Exodus and roughly trace the route. (Raamses, Red Sea, Gulf of Suez, Mount Hor, Mount Sinai, Moab Plains etc.). Look at the distances traveled by other immigrant groups and discuss not only their hardships but also the responsibility of those in neighboring countries. Be sensitive to those in your class who may have themselves endured long journeys to arrive in Canada. Without signaling the student out, you may have a conversation a few days ahead of this lesson to ask the student if they wish to share their story.</p>		

Book of Exodus Reading using “Novel in an Hour” Strategy

Group	Students	Section
One		Pharaoh’s Oppression: Exodus 1: 8-17, 2:1-22 The Call of Moses Exodus 3: 1-20, 4: 1-17; 5:1-9 Exodus 6:1-13
Two		The Plagues Exodus 7: 14 – 10:29 The Passover and Exodus Exodus 11: 1- 13-22
Three		Deliverance Exodus 14:1-15:21 Journey through the Wilderness Exodus 15: 22-18:27
Four		The Covenant at Mount Sinai Exodus 19: 1— 13 The Ten Commandments Exodus 20: 1- 26 Exodus 24: 1-22 Exodus 30: 22-38, 31:12-18
Five		Difficulty living the Covenant Exodus 32: 1 – 34:9 Construction of the Tabernacle Exodus 35: 1-22, 36: 8-12 Exodus 39: 32-43 Exodus 40: 1-16

THE STORY OF MOSES

The Book of Exodus has three parts:

1. The CALL: God called Moses to lead the Hebrews out of slavery in Egypt. This part of the story is also called The Liberation because it ends with Moses leading the people across the Red Sea
2. The COVENANT: The Hebrews (Jews) had to obey the 10 Commandments. In return, God promised to watch over and guide them.
3. The TEST: God let the Hebrews wander 40 years in the desert to see if they would be faithful in keeping the 10 Commandments.

THE CALL

- ❖ God calls Moses in order to keep the covenant God made with Abraham (descendants, land, father and light to many nations)
- ❖ He appears to Moses in the form of a burning bush as a sign that He is all powerful.
- ❖ God comes to the rescue, giving Moses powers to communicate his message.
- ❖ The Israelite people are “chosen” by God because they have a special responsibility to fulfill God’s LAWS. We call them the “Chosen People” because God selected them for this special task.

God Guides People Through Miracles in Nature

The Plagues are a sign of God’s initiative to free Israel

The Pillars of Cloud and Fire represent how God guides us

THE COVENANT

This covenant was very different than Abraham’s because, for the first time, God made it clear that we had to treat one-another well if we were to please God.

The 10 Commandments were what the Israelites had to obey in order to keep their side of the covenant. There are two kinds of commandments:

- ❖ Commands that unite us to God (Commandments 1, 2 and 3)
 - Example: Do not say the Lord’s name in vain.
- ❖ Commands that unite us to others (Commandments 4 to 10)
 - Example: Do not steal.

Covenant now means an agreement between God and a group of people that is made out of love.

FREEDOM

The Ten Commandments are NOT intended to restrict our freedom but to provide freedom and peace to the community.

These Laws have three purposes:

1. Laws protect us;
2. Laws guide us;
3. Laws unite us.

God's laws free us from slavery to error and sin

Sin against others

The Egyptians force the Israelites/Hebrews to be slaves.

Pharaoh kills the Hebrew newborn males.

Sin against God

Idolatry = the worship of false gods

The Pharaoh was presented as, and believed to be, a god.

Without sin, we can live together in true freedom = PEACE.

THE TEST

- ❖ As a sign of God's love, the Israelites received quail, manna, and water.
- ❖ These nature miracles can be explained naturally or supernaturally.
 - For example, limestone rock is known to have veins holding water.
 - Manna comes from a plant.
- ❖ The quantity of food and water and the timing with which they came, make it clear that God was involved in these historical events.
 - The food and water represent how God takes care of us even when we lose faith
- ❖ After receiving the Commandments, the Israelites wandered 40 years in the desert
 - Their faith in God was tested.

(Adapted from Grade 9 Religion Program Supplement: York Catholic District School Board, 2007.)

COURSE: HRE10	UNIT 2: From Slavery to Freedom
TOPIC 2: From Freedom to Canaan to Slavery in Egypt	
Guiding Question(s): What does it mean to be enslaved?	
Teacher Prompt(s): How can both experiences of being chosen help us understand what it means to be the Chosen people of God? What does freedom mean? Are we free to do whatever we please? Are there limitations on our freedom? How does our freedom connect to our happiness? What are examples of slavery in our time? (Consider slavery in terms of addictions. These can be addictions to drugs or alcohol, or addictive patterns of living that are harmful to self or the environment. Also consider our societal addictions to consumerism, use of fossil fuels, materialism, etc.) For other ideas of addictions or slavery, refer to Pope Francis and Laudato Si. What would the people enslaved today need in order to be liberated? What is dignity? Who has dignity? Where does a person's dignity come from? (Each of us has an innate dignity that is a gift from God. God loves us and we are children of God. Dignity is not earned or given to us by others. It is given to us by God.) How does our Catholic understanding of human dignity influence our call to justice for any who are marginalized? (We have a dignity that is never compromised because we are created in the image of God. CCC nos. 355-61) How does our Church's teaching on homosexuality demonstrate our Catholic understanding of the dignity of the human person? (Homosexuality is not chosen; homosexual orientation is not a sin; no unjust discrimination; we are to accept all persons with respect and love.) [CCC nos. 2356-2359] To whom can students turn for support in our school and parish communities (e.g., teacher, guidance counsellor, chaplaincy leader, local Pastor)?	
Learning Focus We are learning about the Israelites who lived as slaves in Egypt. We are discovering what it means to be oppressed. We are comparing the Israelite experience to that of contemporary people or groups.	
Overall Expectations	Specific Expectations
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's	SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. 198 ; 355-356 ; 381 ; 514-515 ; 522 ; 610-611 ; 1961-1964 ; 2410-2411] SC3.2 examine the Exodus event and identify the key elements of the story of God's covenantal faithfulness and desire for people to be free, and identify and

<p>response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48; 849-856]</p> <p>FL3. Created Sexual: Demonstrate an understanding of the Church's Teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297]</p>	<p>define the Church's understanding of freedom and explain the importance of freedom in our relationship with God, others, and all of creation [CCC nos. 1731-1748]</p> <p>SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748]</p> <p>FL3.4 discuss the Church's understanding of the dignity of the human person as a gift from God, and how it applies to all people and not limited by a person's age, race, ancestry, colour, citizenship, ethnic origin, creed, family status, marital status, sex, gender and sexual identity, sexual orientation, mental or physical ability or disability, socio-economic status, mental health reality, or life circumstances [CCC nos. 1700-1826]</p>
OCSGE's	Catholic Social Teachings
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE4g Self-Directed, Responsible, Lifelong Learner Who: Examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities.</p> <p>CGE5b. A Collaborative Contributor Who: Thinks critically about the meaning and purpose of work.</p>	<p>Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p> <p>Dignity of Work and Rights of Workers In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. If the dignity of work is to be protected, then the basic rights of workers must be respected -- the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.</p> <p>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis, https://www.cctwincities.org/wp-</p>

Evidence of Learning

"I can..." or Students will..." Statements

I can define and give examples of oppression.

I can explain how the Israelites were oppressed.

I can give examples of groups who are oppressed in our world today.

Background

Catechism of the Catholic Church:

62 After the patriarchs, God formed Israel as his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognize him and serve him as the one living and true God, the provident Father and just judge, and so that they would look for the promised Savior.²⁰

2060 The gift of the commandments and of the Law is part of the covenant God sealed with his own. In *Exodus*, the revelation of the "ten words" is granted between the proposal of the covenant²² and its conclusion - after the people had committed themselves to "do" all that the Lord had said, and to "obey" it.²³ The Decalogue is never handed on without first recalling the covenant ("The LORD our God made a covenant with us in Horeb.").²⁴

2061 The Commandments take on their full meaning within the covenant. According to Scripture, man's moral life has all its meaning in and through the covenant. The first of the "ten words" recalls that God loved his people first:

Since there was a passing from the paradise of freedom to the slavery of this world, in punishment for sin, the first phrase of the Decalogue, the first word of God's commandments, bears on freedom "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery."²⁵

2414 The seventh commandment forbids acts or enterprises that for any reason - selfish or ideological, commercial, or totalitarian - lead to the *enslavement of human beings*, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave "no longer as a slave but more than a slave, as a beloved brother, . . . both in the flesh and in the Lord."¹⁹⁴

Pope Francis

Message for the Celebration of the World Day of Peace, 1 January 2015

No Longer Slaves, But Brothers and Sisters.

Today, as the result of a growth in our awareness, slavery, seen as a crime against humanity,^[4] has been formally abolished throughout the world. The right of each person not

to be kept in a state of slavery or servitude has been recognized in international law as inviolable.

Yet, even though the international community has adopted numerous agreements aimed at ending slavery in all its forms, and has launched various strategies to combat this phenomenon, millions of people today – children, women and men of all ages – are deprived of freedom and are forced to live in conditions akin to slavery.

4. Today, as in the past, slavery is rooted in a notion of the human person which allows him or her to be treated as an object. Whenever sin corrupts the human heart and distances us from our Creator and our neighbours, the latter are no longer regarded as beings of equal dignity, as brothers or sisters sharing a common humanity, but rather as objects. Whether by coercion or deception, or by physical or psychological duress, human persons created in the image and likeness of God are deprived of their freedom, sold and reduced to being the property of others. They are treated as means to an end.

Alongside this deeper cause – the rejection of another person’s humanity – there are other causes which help to explain contemporary forms of slavery. Among these, I think in the first place of *poverty*, underdevelopment and exclusion, especially when combined with *a lack of access to education* or *scarce, even non-existent, employment opportunities*. Not infrequently, the victims of human trafficking and slavery are people who look for a way out of a situation of extreme poverty; taken in by false promises of employment, they often end up in the hands of criminal networks which organize human trafficking. These networks are skilled in using modern means of communication as a way of luring young men and women in various parts of the world.

Another cause of slavery is *corruption* on the part of people willing to do anything for financial gain. Slave labour and human trafficking often require the complicity of intermediaries, be they law enforcement personnel, state officials, or civil and military institutions. “This occurs when money, and not the human person, is at the centre of an economic system. Yes, the person, made in the image of God and charged with dominion over all creation, must be at the centre of every social or economic system. When the person is replaced by mammon, a subversion of values occurs”.^[5]

Further causes of slavery include *armed conflicts, violence, criminal activity* and *terrorism*. Many people are kidnapped in order to be sold, enlisted as combatants, or sexually exploited, while others are forced to emigrate, leaving everything behind: their country, home, property, and even members of their family. They are driven to seek an alternative to these terrible conditions even at the risk of their personal dignity and their very lives; they risk being drawn into that vicious circle which makes them prey to misery, corruption and their baneful consequences.

https://w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlvi-giornata-mondiale-pace-2015.html

Materials

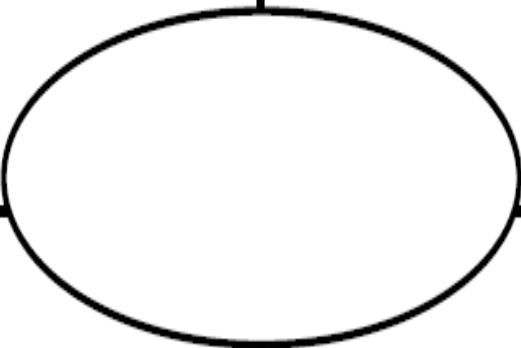
- Bible
- Student Activity /Worksheets as appropriate

<ul style="list-style-type: none"> ○ The Frayer Model ○ Scripture Activity ○ Exit Ticket
Lesson Activities and Process
<p>Before: Getting Started (<i>consider time lines</i>)</p> <p>Post the Learning Focus and the Evidence of Learning in the classroom. Begin with a prayer. Ask students, “What are some examples of slavery in our time / recent history?” Encourage them to popcorn out their answers and record their ideas on chart paper or on the interactive whiteboard. (Students may mention: Indigenous people, Jews during the holocaust, migrant workers, racialized students, sex trade workers, refugees, child labourers, etc.) Having some recent evidence of contemporary slavery may elicit more ideas as well as ignite more of an interest.</p> <p>Ask students to consider what it means to be enslaved. What enslaves you? Students will likely talk about lack of freedom. Hopefully they will also connect to the concept of oppression. If not, make this connection for them. Slavery is a form of oppression.</p> <p>Encourage students to consider different ways people can be enslaved (addictions to substances, technology or gambling, for instance.)</p> <p>Students will work in groups of 2-3 to complete the Frayer model concept of Oppression. At the end of this task, provide time for groups to share their definitions, examples, etc.</p>
<p>During: Action – Working on it</p> <p>Explain to students that we are going to learn about the Israelites and the life of oppression that Moses would have lived had his mother not rescued him by placing him in a basket and giving him to the Pharaoh’s daughter.</p> <p>Give them a copy of Scripture Activity and a bible. Ask them to work in groups to read and answer the questions on the handout.</p> <p>Now that they have explored the experience of the Israelites, ask students to look at their Frayer model for oppression and consider the following question: How were the Israelites oppressed?</p> <p>Provide time for them to discuss this in their groups before asking them to report back. Guide students to include in their definition the idea of injustice, mistreatment, persecution or abuse of power and authority.</p>
<p>After: Consolidate, Debrief, Reflect and Connect</p> <p>Ask students to consider one of the contemporary examples of slavery we mentioned at the beginning of class.</p> <p>Have them select one of the groups, compare, and contrast the experience of the selected group to the Israelites. How is the modern-day group experiencing Oppression/loss of freedom? Students may wish to use their smart devices in order to gather more information about their selected groups.</p> <p>Students may use the t-chart to compare their groups.</p>

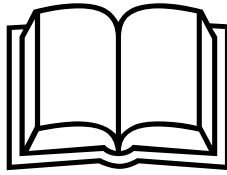
Looking at the two lists, generate a definition and list characteristics/qualities associated with oppression.		
Assessment / Evaluation		
Exit ticket : Define the word Oppression. Give 2 characteristics of Oppression.		
Differentiated Instruction		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Students can submit their Exit Ticket as an audio file via the Google Drive, Google Classroom or D2L.</p>		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies • Multimedia Presentations 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, tablets, Chromebooks, etc.) • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Students can research a Catholic organization such as Development and Peace, ShareLife, etc. to see how they are advocating for oppressed groups. Students can research skills and strategies to avoid supporting slavery or become enslaved.		

The Frayer Model

Definition	Facts/Characteristics
Examples	Non-examples



Scripture Activity - From Freedom to Slavery



Read the passage indicated beside each question and answer in point form.

1. Why did the new king of Egypt fear the Israelites? (Exodus 1: 5 – 10)
2. What strategies did the king employ to ensure that the Israelites would not become “a problem” (Exodus 1: 11-22)
3. How did the midwives respond to the king’s command? How did God deal with them? (Exodus 1: 19-22)
4. How did Moses *feel* about the way the Israelites were treated? (Exodus 1: 11-22)
5. What does this show about his character?
6. Do you think Moses actions were justified? Explain your answer.

Oppression: Then and Now

Israelites	My Group

Exit Ticket

Exit Ticket

Name: _____

1. Define the word "oppression"
2. Give 2 characteristics of oppression.

COURSE: HRE10	UNIT 2: From Slavery to Freedom
TOPIC 3: We Are Called	
Guiding Question(s): What does it mean to be chosen by God? How do we receive God's call?	
Teacher Prompt(s): Give examples of times you have been chosen, and you did not want to be the one chosen. (Take out the garbage, run an errand, demonstrate a skill in gym class, etc.) How did it feel to be chosen? Give examples of times you were chosen, and you wanted to be the one chosen. (Win a prize, most valuable player, take a trip, class president, etc.) How did it feel to be chosen? How can both experiences of being chosen help us understand what it means to be the Chosen people of God? How does our Baptism signify that we are Chosen by God? What are ways we choose to live out our Baptism in our daily lives? Service is a very important part of our Catholic faith. What are some activities in our school, parish, and families that show us examples of service to others? During Passover, the blood of a lamb is used to save the people from the angel of death; during Mass, the body and blood of Christ saves us from spiritual death. Create a chart that links the structure of the Mass to the story of the Exodus and the story of Salvation in the Old Testament.	
Learning Focus We are learning about Moses' call from God. We are exploring how God calls us. We are considering what gifts and talents God gives us and what guidance God provides for us to live out our vocation.	
Overall Expectations	Specific Expectations
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a	SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. 198 ; 355-356 ; 381 ; 514-515 ; 522 ; 610-611 ; 1961-1964 ; 2410-2411]

<p>chosen people and the community's response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. 1716-1724]</p>	<p>CM3.1 relate scripture stories of call and service to the value of voluntarism in our contemporary society [CCC nos. 1143; 2440; 2443-2449]</p>
OCSGE's	Catholic Social Teachings
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p>	<p>Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p>
Evidence of Learning	
<p>I understand what it means to be called by God.</p> <p>I can explain what it means to have a vocation.</p> <p>I can identify the gifts and talents I have and can use to live</p>	
Background	
<p>Vocation comes from the Latin word '<i>vocare</i>' meaning to call.</p> <p>In our Catholic context, we define vocation as "a call from God." Our call as Catholics is to live like Christ and to follow Jesus in loving God and loving our neighbor as ourselves. We are to use the gifts we have been given to serve the world.</p> <p>Worthy of note: Moses doubts God (Who are you?) He doubts himself (I am slow of Speech), He doubts his people (What if they don't believe me?) Then he says, "Send someone else."</p>	
Materials	
<ul style="list-style-type: none"> • Bible • Student Activity /Worksheets as appropriate <ul style="list-style-type: none"> ○ The Call of Moses. 	
Lesson Activities and Process	
Before: Getting Started (<i>consider time lines</i>)	
<p>Begin with a prayer.</p> <p>Post the Learning Focus and the Evidence of Learning in the classroom. Begin with a prayer.</p> <p>Talk with your elbow partner about a time when you were chosen but did not want to be the chosen one (taking out the trash, running an errand.) How did you feel? Provide time for</p>	

students to share their responses with the class as a whole. Repeat the process for the following questions:

Imagine a time when you were chosen, and you wanted to be chosen (winning a prize, being named most valuable player, going to a leadership camp.) How did it feel? How did it differ from when you didn't want to be chosen?

Think of your favourite superhero movie – did the hero take up his mission willingly or somewhat reluctantly?

Ask students to think of a saint who reluctantly took on the task that God called them to do? (You may wish to have a couple of examples ready to share with students.)

Have students discuss the following: Do you think Moses wanted to be chosen by God? Was his task easy? What in the Exodus story supports your opinion?

During: Action – Working on it

Let's look more carefully at the call of Moses. With a partner, students will skim and scan through the book of Exodus to complete [The Call of Moses](#)

When students have completed the task, give them a sticky note and ask them to write (in large print) one word or phrase that summarizes their understanding of what it means to be called by God. Have them place their sticky notes on a piece of chart paper at the front of the class. You may wish to do this electronically using an app such as padlet (www.padlet.com.)

Discuss the similarities and differences in the words and phrases they have chosen.

It is likely that students will emphasize the fact that we often do not feel worthy of being called.

Connect how Moses and others who have been chosen felt to the words we use at Mass: "Lord, I am not worthy that you should enter under my roof but only say the word and I shall be healed." These words were recorded in the gospel of Matthew. They were said to Jesus by a Roman centurion who felt pretty much the same way as Moses. This is a reminder to all that although we may feel that we are not worthy of God's love, attention and mercy, Jesus Christ is proof that we are worthy. We do not merit all of this love but we are graced by God's love to do things we might not imagine we can do.

Look to see if there are any references to needing God's guidance. Point out that God led Moses in the form of pillars of fire and cloud. God does not leave us alone on our mission.

As you go through the chart with the class, continue to prompt students to think of how the other themes apply to them.

- How is God calling you?
- What answer have you given?
- What shortcomings do they worry about?
- When have they been reluctant to take on a task?
- How does God respond to and guide us?

After: Consolidate, Debrief, Reflect and Connect

<p>When we received the Sacrament of Confirmation we celebrated that we have each been chosen by God. Each one of us has been given the Gifts of the Holy Spirit to help us with our mission, also known as our Vocation. Ask students what they know about vocation? Record their ideas on the board.</p> <p>Show the Vocation 101 clip. https://www.youtube.com/watch?v=ihnzFH2L818&t=96s</p> <p>Have students consider which of their ideas still fits, what needs to be added? Together, have the class generate a definition for Vocation.</p> <p>Ask students to consider what <i>their</i> vocation is? What gifts and talents are they called to use. Who are they called to serve? Have they ever felt reluctant to live out their vocation? How did God guide them?</p> <p>Students will demonstrate their learning by creating a Vocations Collage. Students start by tracing their hands and adding their name on the Left hand and Called to Serve on the right. Around their hands they can add words and images to indicate the talents and areas where they can serve others.</p>		
Assessment / Evaluation		
Assessment for Learning: Assess whether students are able to identify the gifts and talents they have been give and the opportunities they have to serve others.		
Differentiated Instruction		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Students can submit their Exit Ticket as an audio file via the Google Drive, Google Classroom or D2L.</p> <p>Students can use technology or work with a partner to complete the chart.</p> <p>Students who struggle with drawing can cut out pictures from magazines or use their own photos to complete the collage.</p>		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, tablets, Chromebooks, etc.) • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>Have students watch the following clip about discovering our vocation.</p> <p>Vocation 201: https://www.youtube.com/watch?v=li1kICU31wA</p>		

Students make a resume highlighting the things they have done, all of the opportunities that they have had which will help them discover their vocation.

The Call of Moses

What was Moses doing when he received the call? (Exodus 3:1-3)	
How did God call Moses? (Exodus 3: 2-4)	
What mission did God give to Moses? (Exodus 3 7-10)	
How did Moses react to God's call? (Exodus 3: 11)	
How did God tell Moses to address Him? (Exodus 3: 13-15)	
What personal shortcomings did Moses worry about? Exodus 4:1,10-13)	
How did God respond to Moses? (Exodus 4:2-4, 11-12, 14-16)	
How did God guide Moses? (Exodus 13:21)	

COURSE: HRE10	UNIT 2: From Slavery to Freedom
TOPIC 4: Enslaved By Sin, Freed by God	
Guiding Question(s): What can we learn from Bible stories of oppression and slavery that help us build a better society where all are free?	
Teacher Prompt(s): What does freedom mean? Are we free to do whatever we please? Are there limitations on our freedom? How does our freedom connect to our happiness? What would the people enslaved today need in order to be liberated? The first Christians considered sin to mean “being a bad example or poor witness to the faith.” What does this understanding of sin teach us about the importance of living a faith life that seeks goodness? How can being a bad example of living the Catholic faith impact a community?	
Learning Focus We are learning how Moses’ sin affected his freedom. We are learning about the ways that sin in our world today affects our freedom. We are looking for signs of God’s mercy and forgiveness.	
Overall Expectations	Specific Expectations
SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events (e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine <i>call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48 ; 849-856] CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724 ; 2056]	SC3.2 examine the Exodus event and identify the key elements of the story of God’s covenantal faithfulness and desire for people to be free, and identify and define the Church’s understanding of freedom and explain the importance of freedom in our relationship with God, others, and all of creation [CCC nos. 1731-1748] SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748] CM1.2 examine the nature of sin (personal and social), types of sin (original, venial, mortal; sins in thought, word, deed and omission) and the role of conscience in moral decision-making [CCC nos. 1776-1794 ; 1846-53]
OCSGE’s	Catholic Social Teachings

<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1j Recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of <i>redemption</i>. (Witnesses to Faith)</p>	<p>Rights and Responsibilities</p> <p>Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis</i> https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
Evidence of Learning	
<p>I can explain what sin is and how sin limits our freedom and separates us from God and others.</p> <p>I can give examples of how God shows mercy and forgiveness.</p>	
Background	
<p>OT “Het” in Hebrew means “to wander aimlessly off the path or to go astray”. We are inherently good. Even when wandering off the path we are looking for the path, but lost.</p> <p>NT – <i>Hamartia</i> (Greek) to be a bad example of the faith or a poor witness to the faith.” ‘<i>Ha</i>’ means not and “<i>martia</i>” means “witness.” Martyr comes from ‘<i>martia</i>’ because so many Christians died to stand up for their faith.</p> <p>There are two types of Freedom:</p> <ul style="list-style-type: none"> • Internal – Freedom for -- internal to self • External – Freedom from – outside control <p>License is freedom without boundaries. It is disruptive and is not true freedom. e.g. Being permitted to drink and drive.</p> <p>True freedom is responsible to, and respectful of, the freedom and autonomy of others.</p> <p>Rules/Laws help us to discover our moral obligations to what is spiritual, to ourselves, and to others. Rules/Laws can be said to be boundaries that shape our freedom</p> <p>From the Catechism of the Catholic Church:</p>	

[1730](#) God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. "God willed that man should be 'left in the hand of his own counsel,' so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him."²⁶

Man is rational and therefore like God; he is created with free will and is master over his acts.²⁷

I. FREEDOM AND RESPONSIBILITY

[1731](#) Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude.

[1732](#) As long as freedom has not bound itself definitively to its ultimate good which is God, there is the possibility of *choosing between good and evil*, and thus of growing in perfection or of failing and sinning. This freedom characterizes properly human acts. It is the basis of praise or blame, merit or reproach.

[1733](#) The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and do evil is an abuse of freedom and leads to "the slavery of sin."²⁸

[1734](#) Freedom makes man *responsible* for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts.

[1735](#) *Imputability* and responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors.

[1736](#) Every act directly willed is imputable to its author:

Thus the Lord asked Eve after the sin in the garden: "What is this that you have done?"²⁹ He asked Cain the same question.³⁰ The prophet Nathan questioned David in the same way after he committed adultery with the wife of Uriah and had him murdered.³¹

An action can be indirectly voluntary when it results from negligence regarding something one should have known or done: for example, an accident arising from ignorance of traffic laws.

[1737](#) An effect can be tolerated without being willed by its agent; for instance, a mother's exhaustion from tending her sick child. A bad effect is not imputable if it was not willed either as an end or as a means of an action, e.g., a death a person incurs in aiding someone in danger. For a bad effect to be imputable it must be foreseeable and the agent must have the possibility of avoiding it, as in the case of manslaughter caused by a drunken driver.

[1738](#) Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom*, especially in moral and religious matters,

is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order.³

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - Sin and Freedom
 - Enslaved by Sin, Freed by God

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Post the Learning Focus and the Evidence of Learning in the classroom. Begin with a prayer.

Prior to class, set up a Google Form. As class starts, share the link with students. Survey students' opinions on the following statement: **To be truly free means that we can do as we please all the time.** Students will rank their level of agreement with this statement on a scale from 1 – 10. This survey can be completed without technology by having students write their numbers on small post it notes which are then collected and posted on a graph.

Have the class analyze the results of the survey. Was it as they suspected? Were there any surprises?

Ask students to consider:

- What limits our freedom?
- What are some internal threats to our freedom? (addiction, mental illness, ignorance)
- What are some external threats to our freedom? (Being abused, object of prejudice)
- What makes us truly free? (Following God's plan)

Explain to the class that today we are going to look at the concept of sin and explore how sin limits our freedom. Use the information found on the Activity Sheet [Sin and Freedom](#) and discuss it as a class.

During: Action – Working on it

Say to students: In the Bible, we find many examples of how sin limits us. (Adam & Eve, Cain & Abel, Judas etc.)

Let's consider the example of Moses. Ask them to recall what Moses' sin was (he killed the Egyptian who was beating the Israelite.) Moses was a man of free will who could have chosen another path to solve the problem.

Ask students what might have happened if Moses had not killed the Egyptian. (Perhaps God's plan was that Moses would use his position as prince of Egypt to release the Israelites from slavery., The Egyptian might have gone on to harm more Israelites)

Ask students, "How did Moses sin limit or trap him?" (Moses was disconnected from God, from his family, his life of power and privilege. He had to flee Egypt. He was no longer in a position to help the Israelites. He ended up living as a shepherd.) Remind students that shepherds were considered the lowliest of the low in ancient Egypt.

Even though Moses had sinned he was still called by God to lead his people. If God had a different plan when Moses was the Prince of Egypt, He changed his plan to accommodate Moses new reality. Ask the students what we can infer from this (Sin does not destroy us, God forgives, God loves us even when we sin, God keeps calling us to get back on the right path, etc.)

The verb "to atone" means "to make 'at one.'" It is closely linked to the idea of reconciliation. Do you think that Moses atoned for having killed the Egyptian? What evidence do we have to support your conclusion? Ask students why it is important to atone or to reconcile with those we have hurt?

Use a news item that focuses on how the life of a public figure was impacted by poor choices. (loss of family, friends, fans, loss of power or prestige, etc.)

Explain to students that they are going to work in partners to compare Moses and his actions to that of a contemporary public figure whose actions have separated them from family, friends or fans. They are to use the information provided to complete the chart found in Student Activity [Enslaved by Sin: Freed by God](#). As part of the activity, students will also define the words: sin, freedom and atonement.

A suggested [Answer Key - Enslaved by Sin: Freed by God](#) is also provided.

After: Consolidate, Debrief, Reflect and Connect

Bring students back together and discuss what they have discovered and the connections they see between Moses and the contemporary figure they read about in the article assigned to them.

Ask students what connections they see between sin and freedom. Pose the question: Is it always easy to make the right choices? Have them think back to the story of Moses. He wanted justice for the Israelite who was being beaten. He chose to kill the Egyptian. What were his other options? How easy would the other options have been?

Remind students that making right choices is not always easy and often we can stand in judgment of how someone behaves without thinking about all of the factors.

Bring them back to the initial survey question that they answered at the start of class. Ask students to identify why we are not free to do whatever we please? (Poor choices limit our freedom in the end because they separate us from God and others. Our sins often put us in physical, social, emotional or psychological danger. Evil deeds do not lead to justice for all.)

Assessment / Evaluation		
Assessment as Learning: Have students complete an exit ticket		
Assessment of Learning: Analyze students work to check for understanding.		
Differentiated Instruction		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Students can submit their Exit Ticket as an audio file via the Google Drive, Google Classroom or D2L.</p> <p>Pair students who will struggle with the reading activity with someone who will support them.</p> <p>Provide struggling readers with a television news clip instead of an article.</p> <p>Allow students to use technology to complete their charts</p>		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies • Multimedia Presentations 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, tablets, Chromebooks, etc.) • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Students can write a prayer of atonement, asking for mercy and forgiveness for a time they have not made the right choices.		

Sin and Freedom

Sin is always understood as a refusal to do God's will. It is the result of a failure to pay attention to the guidelines set out in the Ten Commandments, the Beatitudes and the rules laid out by the Church. Sin and its effects are visible everywhere in exploitive relationships, crime, oppression, etc.

Biblical Teaching on Sin

- Just by being born we are influenced by the state of sin that exists in the world: we may have a tendency to self-centredness.
- As we mature we eventually make conscious decisions to accept or reject this evil.
- Evil came into the world as a result of sin: our refusal to accept and respond to God's invitation
-

Conditions For Sin

In order for it to be said that someone has sinned, the Church teaches that all three of the following conditions must be present:

1. Sufficient knowledge or reflection.
2. Full consent / Free will.
3. Serious matter—causes real evil to myself or another person.

If knowledge or consent is completely absent (e.g. someone commits murder while sleepwalking) then a person is not considered guilty of sin. We cannot sin if we don't want to or are not aware.

Categories of Sin:

Mortal Sin

A complete break in one's relationship with God (For example, murder)

We make a conscious decision to turn completely away from God's offer of love.

We don't commit mortal sins by accident.

Mortal sins are not usually single, isolated acts (although they can be).

Does not completely separate us from God but represents a 'cooling' in the relationship. Examples might include a failure to be honest, or crude behaviour.

Venial Sin

Social Sin (For example, systemic racism)

Describes human-made structures when they offend human dignity by causing people to suffer oppression, exploitation, or marginalization

Sin begins in the hearts and minds of individuals but it then creeps into the systems that we set up in society.

Social sin leads its victims to do evil in their turn.

Freedom

Our culture places great emphasis on personal freedom which is often equated with unrestricted choice. License is freedom without boundaries (E.g. Being permitted to drink and drive.). It is disruptive and is not true freedom.

In the Judeo-Christian tradition true freedom is responsible to, and respectful of, the freedom and autonomy of others. It is a gift—the purpose of which is that we may seek God and respond to God's invitation to love

There are two types of Freedom:

- Internal – Freedom for -- internal to self
- External – Freedom from – outside control

Threats to Internal Freedom	Threats to External Freedom
Ignorance	Oppression from others
Passions – Short-term pleasure, self-deception,	Injustice
Vices – Addictions, Low Self-esteem, etc.	Prejudice

Central to the understanding of freedom is the doctrine of free will

Refers to one basic choice: whether to do our will or surrender to God's—we are free to choose or reject a relationship with God

Because of this, freedom is a basic human right and an essential part of human dignity

With freedom comes responsibility.

Disobedience to God's will by choosing evil is a misuse of freedom

Choosing to do good brings the individual even greater freedom

Enslaved by Sin: Freed by God

Use information from class discussions and the article provided to complete the chart.

	Moses	Public Figure:
What was the sin?		
How did this separate the person from God and others?		
How did it limit or trap the person?		
How did the person atone for this sin?		
Is there evidence that this person has received forgiveness and mercy?		

What is the connection between sin and freedom?

Define “to atone”

What does it mean to show mercy?

Answer Key - Enslaved by Sin: Freed by God

Use information from class discussions and the article provided to complete the chart.

	Moses	Public Figure:
What was the sin?	He killed the Egyptian Soldier	
How did this separate the person from God and others?	He had to leave his family He was no longer following God's plan	
How did it limit or trap the person?	He was no longer Prince of Egypt and did not have the political power to help the Israelites.	
How did the person atone for this sin?	He listened to God's call and led the Israelites out of Egypt	
Is there evidence that this person has received forgiveness and mercy?	God called Moses to be his messenger and to lead his people, Israel.	

What is the connection between sin and freedom?

Sin limits our freedom

Define "to atone"

To make one again

To take action to fix a relationship that has been broken by sin.

What does it mean to show mercy?

Mercy is more than just forgiving someone. It is required.

Exit Ticket

<i>3 new facts that I learned today</i>	
<i>2 questions that I still have</i>	
<i>1 thing that really stuck with me</i>	

COURSE: HRE10	UNIT 2: From Slavery to Freedom
TOPIC 5: The Things That Plague Us	
Guiding Question(s): How are the plagues of Exodus similar to the plagues of the 21 st Century?	
Teacher Prompt(s): What are the many ways people communicate today? (social media, etc.) How is communication different in each social media tool? How can the virtues guide us as we use social media to interact? What are some good things social media enable us to do? What are some harmful things we can do with social media? What are some moral issues today that you could research? How is the topic related to scripture? How do you best organize your work? Is there a digital format you prefer? Justify the choice of format chosen for your presentation. Do you think we are born with hope or it is a learned behaviour (keeping in mind that hope, as a theological virtue, is a gift from God.)? Are virtues learned behaviours? Explain. Is hope only prominent in times of abandonment, sacrifice and struggle, or is hope prominent in times of security and accord? Explain.	
Learning Focus We are learning how God used the Plagues in the Book of Exodus to communicate with Pharaoh and the Egyptian people. We are learning how we can address the things that plague our 21 st century world.	
Overall Expectations	Specific Expectations
<p>SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141; 1820]</p> <p>SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48; 849-856]</p>	<p>SC1.3 identify, define and explain the various types of literature found in Scripture (<i>e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels</i>) and how they connect with the notion of Truth in scripture [CCC nos. 51-141]</p> <p>SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748]</p> <p>PF1.3 define hope as a virtue which keeps us searching for true happiness and which sustains us in times of abandonment, sacrifice and struggle in the light of the death and resurrection of Jesus [CCC nos. 605-618; 1812-1813; 1817-1821; 2090-2092]</p>

<p>PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p> <p>CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724; 2056]</p> <p>CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. 1716-1724]</p> <p>RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>CM1.3 define forgiveness, mercy and hope, explain their role in Christian moral living and identify areas in students’ lives where they have experienced forgiveness, mercy, and hope both given and received [CCC nos. 1424; 2030-2040]</p> <p>CM3.2 articulate how the cardinal, theological and moral virtues can inform a sense of responsibility toward those in need in our society (<i>e.g., responsible use of social media and being good digital disciples</i>) [CCC nos. 1812-1839]</p> <p>RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry</p> <p>RI3.2 record and organize, analyze and interpret research information (<i>e.g., compare results of surveys and interviews; determine whether common themes arise in different sources</i>) and key ideas using a variety of formats (<i>e.g., notes, graphic organizers, summaries, audio/digital records</i>)</p> <p>RI4.1 use an appropriate format (<i>e.g., oral presentation, written research report, poster, multimedia presentation, web page</i>) to communicate the results of their research and inquiry effectively for a specific purpose and audience</p>
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OCSGE's	Catholic Social Teachings
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE2e An Effective Communicator Who: uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.</p> <p>CGE3f A Reflective, Creative and Holistic Thinker Who: examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.</p>	<p>Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p> <p>Rights and Responsibilities Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</i></p>
Evidence of Learning	
<p>I can explain how God used the plagues to communicate to the ancient Egyptians in the book of Exodus.</p> <p>I can identify how sin leads to plagues in our contemporary world.</p> <p>I can identify people and groups who are beacons of hope in our world.</p>	
Background	
<p>Why the 10 plagues on Egypt?</p> <p>One of the most pivotal events in salvation history is the exodus from Egypt. The Israelites were trapped in the bondage of slavery in Egypt when God called Moses to free them. God said to Moses, "...I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them ... and lead them out of that land into a good and spacious land ..." (Exodus 3:7-8).</p> <p>What's fascinating about God's emancipation of the Israelites is the way He went about it. God could have sent Moses to Pharaoh with the message "Let my people go," performed one astounding miracle, and the Israelites would have been freed to go to the Promised Land. But He didn't. Instead, God choose to do it through 10 plagues. Why? Because the bondage that the Israelites experienced in Egypt went beyond physical servitude; they were in spiritual slavery, too. Therefore, the Israelites needed to escape not just Egypt, but its idolatry as well. For this reason, God did not immediately say to Pharaoh, "Let my people go." Instead, God's</p>	

first command was to allow the Israelites to make a three-day journey into the desert to offer sacrifice (Exodus 3:18). Why did the Israelites need to offer sacrifices in the desert and not in Egypt? Because they were going to repudiate the gods of Egypt by sacrificing the very animals the Egyptians worshipped. Had the Israelites sacrificed these animals in a city, they would have been stoned (Exodus 8:22). Therefore, the first step in the exodus was to free the Israelites of idolatry.

Knowing that Pharaoh would refuse this command, God offered these sacrifices Himself symbolically through the 10 plagues, with each of the plagues corresponding to an Egyptian god. For example, the first plague turned the water into blood. This plague appears to be aimed at the Egyptian god of the Nile, Hapi. The plague of frogs corresponds to the goddess Heket, who was depicted as a frog.

The third and fourth plagues of gnats and flies are a little more difficult to identify. They may have been aimed at Uatchit, a god depicted as an Ichneumon fly, or one of several other deities. The fifth plague, the death of livestock, corresponds to Apis, the bull god, and Hathor, a cow-headed goddess of the deserts. The plague of boils and sores showed the powerlessness of Shekhmet, goddess of healing, or perhaps Thoth, a god associated with science and medicine. Hail aimed at the sky god, Nut.

The eighth plague was the invasion of locusts. This was a judgment on Senahem, a locust-headed god. The ninth plague was three days of darkness; the Egyptians had several gods of sun and light, such as Re, Aten and Atum. The final plague, the death of the first-born sons, would show the powerlessness of Osiris, the god of life and patron of Pharaoh.

The 10 plagues of Egypt, therefore, were not simply a show of force, a game of “Can you top this?” Rather, they were judgments upon the idolatry of the Egyptians (Numbers 33:4) in which God manifested to all that these false gods are nothing compared to the true and living God. One would think that after seeing what God had done to these false gods that the Israelites would never shrink back to their former way of life, but such was not the case. There’s a saying, “You can take a boy out of the country, but you can’t take the country out of the boy.” The same is true for the Israelites. Later in Exodus, the Israelites worshipped a golden calf that they made in the form of the Egyptian fertility god Apis, saying, “This is your God, O Israel, who brought you out of the land of Egypt” (Exodus 32:4). Even though the Israelites were freed from physical bondage, they still were in spiritual bondage.

The rest of the Old Testament chronicles their spiritual emancipation, culminating in the arrival of a new Moses, who institutes a new Passover, and opens the way to our true promise land in heaven, Jesus the Messiah.

by Gary Michuta • August 18, 2016, Michigan Catholic, a publication of the Archdiocese of Detroit

<http://www.themichigancatholic.org/2016/08/10-plagues-egypt/>

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - The Plagues Then and Now
 - Public Service Announcement Activity
 - Assessment Rubric

<ul style="list-style-type: none"> ○ Let My People Go
Lesson Activities and Process
<p>Before: Getting Started (<i>consider time lines</i>)</p> <p>Post the Learning Focus and the Evidence of Learning in the classroom. Begin with a prayer. Discuss with the students a recent news item highlighting a disaster which has been caused in part by the actions of people (mudslides, forest-fires, etc.) Be careful to select something that is not too graphic or “too close to home” for your students. It can be located online and projected on the whiteboard. Ask students if any of the following statements are fair:</p> <ul style="list-style-type: none"> ● Human activity caused the disaster ● People were warned that the disaster could happen ● A change of habits may have avoided/lessened the impact of the situation <p>Provide opportunity for discussion and challenge students to think of the broader impact our actions can have (e.g. drought that is caused by overconsumption of water can lead to dry conditions which make forest fires more likely; clear-cutting of forests leads to soil erosion which can lead to mudslides.)</p> <p>Explain to students that we will be looking at the Plagues in Exodus and examining the things that plague today’s society.</p> <p>Use the Student Activity The Plagues: Then and Now. Place students or have them arrange themselves into groups of 3-4. Students will need access to the bible so that they can refer to Exodus 7:14 - 11:6 to complete the list of plagues. They will also need access to a dictionary or a smart device to define the word plague. The ten plagues are:</p> <ul style="list-style-type: none"> ● Nile turns to Blood ● Frogs ● Gnats ● Flies ● Animals start to die ● Boils ● Hail ● Locusts ● Darkness ● Death of firstborn <p>A plague may be defined as an epidemic that affects a large number of people and/or animals. A large scale loss of life or misfortune.</p> <p>Students may wish to access recent news item, using technology, so that they can locate information on things that plague our contemporary society.</p>
During: Action – Working on it
<p>Inform students that their task is to present a Public Service Announcement Activity. Instructions are given.</p> <p>Briefly review what a public service announcement is and show the class a couple of samples, if possible. (Look to online Video Examples (Youtube, Godtube, etc.)</p>

<p>Co-create success criteria with the students which will help you to evaluate their finished products. An Assessment Rubric is also provided.</p> <p>They may wish to use technology or art supplies in order to complete this task.</p>		
After: Consolidate, Debrief, Reflect and Connect		
<p>Students present their public service announcements to the class. Allow time for students to provide feedback.</p> <p>When the groups have completed their presentations, Ask the students to refer to Let My People Go. Ask students to think about why God used the plagues in the story of Exodus? Now, ask them to consider what lessons we might learn from the modern-day plagues that the class highlighted in their public service announcements. (We need to turn away from consumerism, we need to be more respectful of the environment, we need to face our problems and not turn to drugs, etc.)</p> <p>Finally, ask the class why it was important to consider the things that bring us hope? (Without hope we can turn to despair.</p>		
Assessment / Evaluation		
<p>Assessment of Learning: Public Service Announcements can be evaluated. Use the success criteria generated with the class and/or use the Assessment Rubric provided.</p>		
Differentiated Instruction		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Strategic group placement.</p> <p>Students can access videos or use technology to have text read aloud.</p> <p>Provide digital copies of the handout.</p> <p>Provide a copy of the Answer Key.</p>		
<p>Strategies</p> <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	<p>Resources</p> <ul style="list-style-type: none"> • Digital (includes laptops, tablets, Chromebooks, etc.) • Handouts • Notes • Bible 	<p>Accommodations</p> <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>Students can research a local organization which helps address one of the issues identified as a 21st century plague. Have students share using media, in written or oral form which of the common day “plagues” scares them the most. Or students could explore a current song that speaks to this plague.</p>		

The Plagues: Then and Now

The 10 Plagues of Egypt

Review Exodus Chapters 7-11 to list the 10 plagues.

Define what a plague is:

Hope: A virtue which keeps us searching for true happiness and which sustains us in difficult times.

Consider one of the plagues above. Is the world a better place today than it was 100 years ago. Why? Why not? What gives you hope for the future?

Public Service Announcement Activity

Plagues in our Contemporary World

Think of 5 things that are plagues in the world today. Next, consider the sins and the actions that have brought this plague into the world. The first one has been done for you.

Plague	Sin	Action
Climate Change (Global warming)	Greed, Laziness, Consumerism	Over consumption of Fossil Fuels

Group Assignment

With your group, select one of the contemporary plagues that the majority of you have identified on your charts.

Research the issue and find out what actions are being taken to alleviate the impact of this plague. Look for the helpers. Who are they? What are they doing?

Create a public service announcement (PSA) in the form of a radio commercial, a video, or an advertisement in a magazine.

Be sure to share signs of hope, include information on the progress that is being made.

Assessment Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge and Understanding				
You knew what the terms plague and sin mean. You understand what plagues our society today	demonstrates limited knowledge of content demonstrates limited understanding of content	demonstrates some knowledge of content demonstrates some understanding of content	demonstrates considerable knowledge of content demonstrates considerable understanding of content	demonstrates thorough knowledge of content demonstrates thorough understanding of content
Thinking You had a plan to gather necessary information You analyzed the information and integrated it into your PSA.	uses planning skills with limited effectiveness analyzes and integrates information with limited effectiveness	uses planning skills with some effectiveness Analyses and integrates information with some effectiveness	uses planning skills with considerable effectiveness Analyses and integrates information with considerable effectiveness	uses planning skills with a high degree of effectiveness Analyses and integrates information with a high degree of effectiveness
Communication You communicate for a purpose: to inform and/or persuade others You use vocabulary from our lessons appropriately	Inform &/or persuade others with limited effectiveness uses vocabulary with limited effectiveness	inform &/or persuade others with some effectiveness uses vocabulary with some effectiveness	inform &/or persuade others with considerable effectiveness uses vocabulary with considerable effectiveness	inform &/or persuade others with a high degree of effectiveness uses vocabulary with a high degree of effectiveness
Application You transfer knowledge of the events in Exodus to our current context. You make connections between the Bible story and the world today.	transfers knowledge with limited effectiveness makes connections with limited effectiveness	transfers knowledge with some effectiveness makes connections with some effectiveness	transfers knowledge with considerable effectiveness makes connections with considerable effectiveness	transfers knowledge with a high degree of effectiveness makes connections with a high degree of effectiveness

Let My People Go

Moses asked Pharaoh to let his people go, why did Pharaoh not listen? (Exodus 4:21)

What did God want the Egyptian people to see and know?

What sin(s) led to the plagues in Exodus?

What happened when Pharaoh gave his word that he would let the Israelites go?

COURSE: HRE10	UNIT 2: From Slavery to Freedom
TOPIC 6: The Passover	
Guiding Question(s): Why is it important to remember through ritual and action?	
Teacher Prompt(s): How would you explain Matthew 5.17-19 and Jesus saying that “do not think that I have come to abolish the law or the prophets, I have come not to abolish but to fulfill”. During Passover, the blood of a lamb is used to save the people from the angel of death; during Mass, the body and blood of Christ saves us from spiritual death. Create a chart that links the structure of the Mass to the story of the Exodus and the story of Salvation in the Old Testament.	
Learning Focus We are learning how the Israelites were liberated from slavery in Egypt on the first Passover. We are learning how the Last Supper is connected to the 10 th Plague in Exodus and is the sacrificial meal, the Eucharist, which includes all people in God’s Covenant with the Jewish people.	
Overall Expectations	Specific Expectations
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai Covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-1719 ; 1726-1728] PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all	SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. 198 ; 355-356 ; 381 ; 514-515 ; 522 ; 610-611 ; 1961-1964 ; 2410-2411] PF1.1 connect the stories of Covenant, and the teachings of the prophets, to the understanding of Jesus and the Paschal Mystery presented in the Gospels [CCC nos. 587-713] PS2.2 connect the structure of the Mass with the Hebrew experience in Exodus (Passover) and the story of Salvation presented in the Old Testament [CCC nos. 571-572 ; 731 ; 1067 ; 1164]

<p>people through Jesus (The Last Supper); [CCC nos. 605-713]</p> <p>PS2. Sacrament: Demonstrate an understanding of the Church’s teaching on sacramentality and explain its connection with the sacredness of all creation as revealed in the Creation and Covenant stories of the Bible and celebrated in the Eucharist; [CCC nos. 1113-1130]</p>	
OCSGE’s	Catholic Social Teachings
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p>	<p>Global Solidarity Catholic social teaching proclaims that we are our brothers’ and sisters’ keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that “loving our neighbor” has global dimensions in an interdependent world.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis</i> https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
Evidence of Learning	
<p>I can describe how the Jewish people celebrate the Passover.</p> <p>I can identify similarities and differences between the Passover meal and the Catholic celebration of the Eucharist.</p> <p>I can explain what it means that the Jewish people were liberated from slavery.</p>	
Background	
<p>How to Celebrate a Seder https://www.youtube.com/watch?v=LzsuL9U1a_k</p> <p>Symbolic Foods http://www.lifescrypt.com/food/articles/t/the_7_symbolic_foods_of_passover.aspx</p> <p>Indigenous experience in Canada and other colonized nations.</p>	
Materials	
<ul style="list-style-type: none"> • Bible 	

- Student Activity /Worksheets as appropriate
 - Passover Then and Now
 - Questions on Passover Then and Now
 - Teacher Answer Key on Passover Then and Now
 - Copies of a Sunday missal (if possible)
 - Copies of Haggadah (if possible)
 - Reference Sheet “Seven Symbolic Foods of Passover”
 - Reference Sheet “Passover Seder and Eucharist”

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Post the Learning Focus and the Evidence of Learning in the classroom. Begin with a prayer. Ask students if they have ever visited Ste Marie among the Huron, Fort York, Medieval Times, Fort Henry, a local powwow or some other place where people reenact significant historical events or battles.

Ask students why they think people are interested in retelling stories of past events or watching others act them out? (Interesting way to learn our history, a way to celebrate past victories or accomplishments, A way to keep the past alive so children can know and understand.)

Ask students if the reenactment ever changes or if it follows essentially the same script time after time. (It is pretty much the same every time.)

Explain that when we do things over and over again in the same way we call it a ritual. A ritual is a series of actions performed and words spoken in a prescribed order.

Have students recall any rituals that they are familiar with? (They may come up with ideas like birthday parties, what baseball players do when they come up to bat, etc.)

Explain that rituals are often associated with religious observances such as Mass, Baptism, Confirmation, Weddings, etc. They are an important part of our faith and that we inherited this tradition from our Jewish ancestors.

Tell students that today we are going to learn about how the Jewish Passover is observed through the ritual of the Seder Meal and how this connects to our Catholic ritual celebration of the Eucharist.

During: Action – Working on it		
<p>Use Passover- Then and Now as either a reference or a handout.</p> <p>Begin by showing students a brief video on celebrating the Seder: https://www.youtube.com/watch?v=LzsuL9U1a_k</p> <p>Students can work with a partner to complete Questions - Passover- Then and Now, using information from the video and from above reference sheet. Teacher answer key is provided Passover- Then and Now - Teacher Answer Key</p> <p>Provide a few minutes of class time for students to check their learning.</p> <p>Reference material is provided on The 7 Symbolic Foods Of Passover</p>		
After: Consolidate, Debrief, Reflect and Connect		
<p>Ask each group of 2 to join together with another group. Provide each group with a piece of chart paper.</p> <p>Inform students that they are going to create a chart, Venn diagram or some other representation outlining the similarities and differences between the Passover Seder and the Liturgy of the Eucharist at Mass. Information is provided on the Reference Sheet Passover Seder and Eucharist</p> <p>They may wish to access a missal or the Order of the Mass online http://www.catholicbishops.ie/wp-content/uploads/2011/02/Order-of-Mass.pdf</p> <p>Students may also wish to refer to a Haggadah online: http://jewishfederation.org/images/uploads/holiday_images/39497.pdf</p>		
Assessment / Evaluation		
Assessment as learning. answer the questions and complete the chart accurately and independently?		
Differentiated Instruction		
<p>Strategic grouping</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder</p> <p>Can provide portions of, or complete copies of reference sheets and teacher answer key.</p>		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	Resources <ul style="list-style-type: none"> • Digital • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology

Home Activity or Further Classroom Consolidation

Class can visit a local synagogue to find out more how the community marks the Passover.

Students can research the experience of Indigenous Canadians in a Post Colonized Society. How can we bring reconciliation? Students can develop a “Liberation” Ritual to honour the Indigenous experience in Canada.

Passover- Then and Now

Each year the Jewish people celebrate their Exodus from Egypt during a special feast known as Pesach or Passover. Like Easter, it is a moveable feast which occurs in the spring whose actual date is determined by the lunar calendar. Passover is a time to tell the story of the liberation of the Jewish people and to celebrate their deliverance across the Red Sea. For thousands of years, the Jewish people have marked this holy day by attending service at the synagogue, the Jewish place of worship. A ritual meal known as the Seder supper is also hosted in millions of Jewish homes around the world. A ritual is a prescribed set of words and actions performed in a specific order.

Prior to the first Passover, God gave Moses instructions that each family was to slay and roast a yearling lamb. They were to smear the top and posts of their doorway with the blood of the paschal lamb so that the angel of God would pass over their home when striking down the firstborn of Egypt. The Israelites were to eat unleavened bread as there was no time for the yeast to rise; they needed to be ready to leave. The first Passover affirmed their faith in a loving God who would liberate His Chosen People and fulfill the covenant made with Abraham.

The meal which marks the deliverance of the Israelites from both the 10th plague follows a precise order, or "Seder." The table is set carefully with special items including the book, called haggadah, containing the story of how the Jews escaped from slavery in Egypt. A roasted leg of lamb to symbolize the offering Jews made on the night of the first Passover and the unleavened bread that was eaten are also present. The Seder plate is placed in the centre of the table. A bowl of salty water is placed in the middle of the plate as a reminder of the tears that were shed while the Israelites were slaves in Egypt. During this meal, people don't just eat the symbolic foods, they also retell the story of the Exodus and sing God's praises. A meal at Passover is only a Seder supper if the order is followed and the story of the Exodus is told.

The practice of celebrating Passover was an important part of the life of Jesus and His disciples. At the Last Supper, Jesus used the language, food and ritual of the Passover to help his disciples understand the meaning of his own death in the context of their history. The Jewish Passover is transformed and completed by what Jesus said and did at the Last Supper which occurred on the Thursday night prior to Jesus' death. As a result of His great acts of integrity and faithfulness to God, Jesus was killed, and His followers soon made the connection that Jesus was like the Passover, or Paschal Lamb, whose death brought God and people into closer communion. The Seder celebrates freedom from slavery in Egypt and the longing for freedom everywhere in the world. The Jewish celebration of the Passover was transformed at the Last Supper to become the Christian Eucharist. At Mass we celebrate with the ritual actions of breaking and eating unleavened bread and wine just as Jesus and the apostles did. Like the Jewish people we repeat the words that were first said long ago. Just as the blood of a lamb was used to save the Jewish people from the angel of death at the first Passover; during Mass, the body and blood of Christ saves us from spiritual death. Every time we celebrate Mass, we mark our liberation from the power of sin and death.

Adapted from YCDSB Religion Resources, 2007

Questions - Passover- Then and Now

1. Where did the name Passover come from?
2. Why do Jewish people celebrate Passover each year?
3. How is Passover celebrated?
4. Complete the following chart showing what traditional foods are eaten at the Seder and what they symbolize.

Food	Description	Symbolism

5. Why is the Passover Seder significant to Christians?
6. Why is Jesus known as the Paschal Lamb?

Passover- Then and Now - Teacher Answer Key

- 1. Where did the name Passover come from?** On the first Passover the Jews smeared the top and posts of their doorway with the blood of the paschal lamb so that the angel of God would *pass over* their home when striking down the firstborn of Egypt.
- 2. Why do Jewish people celebrate Passover each year?** They celebrate Passover because it affirmed their faith in a loving God who came to liberate his Chosen People so that they could realize all that was promised in the covenant God made with Abraham.
- 3. How is Passover celebrated?** It is celebrated by visiting the synagogue and be sharing a seder meal, retelling the story of the Jews deliverance from Egypt with family and/or friends.
- 4. Complete the following chart showing what traditional foods are eaten at the Seder and what they symbolize.**

Food	Description	Symbolism
Salty water	Placed in centre of table, Karpas is dipped in the bowl	Represents the tears that were shed during the Israelites enslavement.
Unleavened bread	Matzoh bread, similar to soda biscuits	When the Israelites learned they were to be freed they did not have time to let the bread rise.
Lamb bone	Usually the shank bone	Symbolic of the Paschal lamb that was sacrificed on the first Passover.
Charoset	Paste like mixture of sweet nuts, fruits, wine, cinnamon and honey.	Symbolizes the mortar that was used by the Israelites when they laid bricks for Pharaoh.
Boiled Egg		Symbolic of the annual sacrifice Jews offered at the Holy Temple, also new life.
Karpas	Usually parsley	When Joseph first arrived in Egypt the chosen people flourished. It also symbolizes springtime when Passover occurs.
Marsot	Bitter herbs, usually horseradish or Romaine lettuce	To show that the experience of the Israelites in Egypt turned bitter.

- 5. Why is the Passover Seder significant to Christians?** At the Last Supper, Jesus celebrated the Passover with his apostles. As He broke the bread, he transformed the ancient ritual into a new celebration we call the Eucharist. He used new words and new actions.

Why is Jesus known as the Paschal Lamb? The Israelites were saved from bondage in Egypt when they took the blood of the Passover or Paschal lamb and smeared it on the door post. We are saved by the blood of Jesus that was shed to free us from our sins.

The 7 Symbolic Foods Of Passover

By Mara Strom

Passover is the Jewish holiday of freedom, commemorating the Israelites' exodus from slavery in Egypt. Each spring, Jewish people from around the world recount Passover's watershed story of redemption at a festive meal called the Seder.

The centerpiece of this richly symbolic meal is the Seder plate. On the Seder plate there are five or six different Passover foods, each symbolizing a unique element of the Exodus story. At various points in the Seder (which means 'order' in Hebrew), participants partake in these different foods to tangibly and gastronomically reenact the events of the Exodus.

In Israel, one Seder is commemorated on the first night of Passover (called Pesach in Hebrew).

The rest of the Jewish world celebrates two Seders on the first and second nights of Passover.

While the main course at the Passover Seder varies from family to family and country to country, the five or six elements of the Seder plate are universal. Here's a look at the symbolism, history and culinary expression these seven Passover foods.

Matzah

Also spelled matzoh and matza, matzah is the unleavened bread eaten (instead of bagels, sandwich bread and pita) during Passover. No matter how you spell it, matzah is the quintessential Passover food.

When the Israelites learned that the pharaoh had agreed to let them leave Egypt, they did not have time to bake bread for their journey. Lest Pharaoh change his mind (which he did), they quickly made unleavened dough and baked it on their backs in the sun. Also called the Bread of Affliction, (Lechem Oni in Hebrew), matzah symbolizes the hardship of slavery and the Jewish people's hasty transition to freedom.

During the Seder meal, a plate of at least three covered matzahs is set next to the Seder plate. The matzah is partaken from ritually three separate times during the Seder. The first time, the matzah is eaten by itself; next it's eaten together with maror (bitter herbs – see below); and finally with maror and haroset (also see below) in a "korech" sandwich.

In addition to enjoying matzah at the Seder meal, Jewish people eat this unleavened bread throughout the 8-day holiday. Traditionally, Jews are prohibited from eating any leavened product (including pasta, cereal, wheat crackers and (of course) bread) during the week of Passover. Instead, they enjoy sandwiches made on matzah and cakes baked from matzah meal. While you could make your own matzah at home with special Passover flour and water, most buy their matzah at the supermarket. Making matzah requires exact precision. In order to be considered "kosher" for Passover, matzah must be made in 18 minutes or less (from mixing to kneading to baking).

Karpas

Karpas is one of the six Passover foods on the Seder plate. It is a green leafy vegetable, usually parsley, used to symbolize the initial flourishing of the Israelites in Egypt. According to the Book of Genesis, Joseph and his family moved from the biblical land of Ca'anan down to Egypt during a drought. Once in Egypt, Joseph quickly rose to power as the Egyptian pharaoh's second-in-command -- a revered position that extended special protection to the Israelite people for several generations.

However, when a new pharaoh came to power, he was threatened by the growing size of the Israelite community and enslaved them. This turn of events is commemorated during the Seder by dipping the karpas into bitter salt water, which represents the tears shed by the Israelites. Karpas also symbolizes springtime — which is appropriate since Passover is called Hag Ha'Aviv or the holiday of spring. While parsley leaves are the most common food used to represent the karpas, some families use celery or boiled spring potatoes.

Maror

Maror, or bitter herbs, is another one of the Passover foods on the Seder plate and it symbolizes the bitterness of slavery. Different families use different foods to represent the maror, but it is most typically horseradish or romaine lettuce. Like the Israelites' sojourn in Egypt, romaine lettuce is sweet at first, but becomes more and more bitter as time goes on.

Charoset

A paste-like mixture of fruits, nuts and sweet wine or honey, charoset (also spelled haroset) is symbolic of the mortar used by the Israelite slaves when they laid bricks for Pharaoh's monuments. The word charoset is derived from the Hebrew word for clay, cheres.

Jews from Eastern European descent (referred to as Ashkenazi) make their charoset from apples, walnuts, sweet red wine and a generous dash of cinnamon. Families from Sephardic descent use dates, figs, almonds and honey to make charoset.

During the Seder, a sandwich is eaten from matzah, charoset and maror. Known as "korech", this ritual sandwich embodies the Israelites' bitterness over their hard labor (masonry) and the spiritual affliction they suffered from being enslaved.

Shank Bone

The shank bone, or z'roa in Hebrew, represents the Paschal sacrifice offered by the Israelites on the eve of their exodus from Egypt. During the time of the Holy Temple in ancient Israel, this Paschal sacrifice was reenacted on the afternoon before Passover. Today there is no Holy Temple, so the shank bone on the Seder plate has taken its symbolic place.

While a roasted lamb bone is traditionally used to represent the z'roa, any piece of roasted meat may be used. Some families used chicken or turkey neck, which they roast completely in the oven and then char over an open flame on their stoves. Unlike the other foods on the Seder plate, the shank bone is never eaten. Instead, it remains as a visual reminder of those monumental moments right before the Exodus.

Some vegetarian families substitute a roasted beet for the shank bone, alluding to a passage in the Talmud (the compilation of Jewish Law), which refers to the blood red beet as one of the vegetables originally partaken of in the first Seder.

Egg

Like the z'roa, the egg (beitzah, in Hebrew) stands in for a holiday sacrifice once offered at the Holy Temple. The egg is also a universal symbol of springtime, new beginnings and rebirth -- all themes that are echoed in the story of the Exodus.

The egg is not eaten during the ritual part of the Seder; however, many families preempt their main course with an appetizer of chopped, hardboiled eggs, which they serve with salt water. This first course reminds those who eat it that, even as they embark on new journeys, they must remember the

Chazeret

Similar to maror, chazeret is another bitter food and is usually lettuce or a root vegetable. The sixth symbolic Passover food on the Seder plate, chazeret is not used by all families. Some prefer to combine use horseradish for both the chazeret and the maror. Chazeret is more commonly included on Seder plates in Israel, where romaine lettuce typically stands for the chazeret and horseradish for the maror.

The Passover Seder is a richly symbolic and sensory experience. The foods that are eaten during Passover serve as tangible reminders of the hardship of slavery and the exaltation of Exodus. From matzah and maror to charoset and chazeret, Passover foods reconnect Seder participants with historical events that happened many years ago.

Adapted from <https://www.everydayhealth.com/diet-nutrition/7-symbolic-foods-passover/>

Passover Seder and Eucharist	
Similarities	Differences
<ul style="list-style-type: none"> • Sacrifice of lamb • Pouring of blood • bread is broken • unleavened bread • wine • ritual reenactment • God is present • celebrated with others • singing • Liberation • Special plate and cup • Part of a covenant 	<ul style="list-style-type: none"> ● Seder: bread and wine are not changed ● Eucharist only celebrated by a priest ● Eucharist – Jesus is the lamb ● Seder – OT/Passover Eucharist – NT/Last Supper ● Passover – Israelites are freed Eucharist – We are freed ● Seder- marks that God kept the covenant with Abraham ● Last Supper – Jesus gives New Covenant

COURSE: HRE10	UNIT 2: From Slavery to Freedom
TOPIC 7: The Covenant	
Guiding Question(s): How can the lessons and stories of the Bible be applied to the world today?	
Teacher Prompt(s): Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different. How can we renew our commitment and relationship with God? In what ways do external factors support or challenge our call to live as Catholic Christians in our covenant relationship with God? Describe the pressures in our day-to-day lives that prevent us from meeting our covenant obligations as presented to us in the Sinai Covenant. Explain ways in which we can overcome these obstacles using a Christian approach to life. Who in your life proves that they are committed to you and tries to not let you down? Explain. To whom are you committed and do not wish to let down or disappoint? Write some vows that state the things you are committed to in your relationships. (Be mindful that this is likely to be a sensitive issue for some students.) In our current society, what are examples of contracts people sign? (<i>e.g., phone plans, work, etc.</i>) How are these different from covenants - Marriage, Baptism, Confirmation, Holy Orders?	
Learning Focus We are learning about the Sinai Covenant and the 10 Commandments that were given to Moses.	
Overall Expectations	Specific Expectations
<p>SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a</p>	<p>SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840; 1539-1541; 1961-1964; 2410-2411]</p> <p>SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental Vows and Promises) in the modern world [CCC nos. 1716-1724; 2056]</p> <p>FL2.1 analyze covenant in Scripture and present an example of God's fidelity to humanity as part of a covenantal relationship [CCC nos. 30; 35; 62-64; 74;</p>

covenantal relationship with God and others; [CCC nos. 1604 ; 1643 ; 1765-1766 ; 1824 ; 1828 ; 1849 ; 1855 ; 2658 ; 2011]	205 ; 218-219 ; 307 ; 410 ; 422 ; 431 ; 2011 ; 2084-2085 ; 2782-2785] FL2.3 compare and contrast the elements of covenant and contract as they pertain to the relationship humans have with God, and relationships with one another [CCC nos. 30 ; 35 ; 62-64 ; 74 ; 205 ; 218-19 ; 307 ; 410 ; 422 ; 431 ; 2011 ; 2084-85 ; 2782-85 ; 2577]
OCSGE's	Catholic Social Teachings
CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.	Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.
Evidence of Learning	
I can identify the 10 Commandments and explain what they mean.	
I can explain the significance of the Israelite experience at Sinai and the importance of the Covenant.	
Background	
<p>The Sinai Covenant</p> <p>God made a covenant with Abraham promising to make Israel a great nation. However, for hundreds of years it appeared that things were not going very well. God made a covenant with Abraham promising to make Israel a great nation. The Israelites were not a great nation, they were slaves in Egypt. Luckily, God had a plan and a schedule to follow. God's perfect plan was to send Moses to lead the people, Israel out of Egypt. With the help of Moses, God delivered the people out of Egypt. Guided by pillars of fire and clouds, Moses led the people across the Red Sea. Their arrival in the desert at Sinai marked the birth of a new nation and the fulfillment of God's promise to Abraham.³</p> <p>At Sinai, the people who had been delivered out of slavery, found themselves hungry and thirsty. Some began to wonder if they would have fared better had they remained as slaves in Egypt. But God did not abandon Israel. God wanted Israel to know that they could trust in God to take care of them. God showed Moses how to make the bitter water sweet (Exodus 15: 22-25) and how to get water from a stone (Exodus 17:6.) Their hunger was eased with manna, or bread which came down from heaven. (Exodus 16:4) It was called manna because when Israelites saw it they said, "Manna" which means, "What's this?"⁴</p> <p>After a few months in the desert, Moses led the Israelites back to Mount Sinai where God made a promise to them. If they obeyed God and kept the covenant they would become a royal</p>	

³ Arnold. Dr. Jack L. <http://cleartheology.com> (retrieved July 12, 2017.)

⁴ Olson, Richard. It Began With a Promise.(Toronto: Novalis, 2013.)

priesthood and a holy nation (Exodus 19:5-6). Moses went up the mountain to meet God and receive the 10 Commandments. God lovingly gave Israel the rules by which to live because God wanted to teach them and keep them safe. The first 3 rules told them how to love and worship God. The remaining commandments governed how the Israelites were to live in relationship with one another. They explain how God's people are to love one another. These rules show all people, for all time, that the God of Moses values human life, self-control and justice.⁵ God also gave the Israelites other rules prohibiting them from worshipping false gods and telling them how to care for the poor and vulnerable.

Moses built an altar with 12 pillars to symbolize that all the tribes of Jacob had accepted the covenant. He sprinkled the people and the altar of God with the blood of a sacrificial lamb. He said, "Behold the blood of the covenant which the Lord has made with you." (Exodus 24:8.)⁶ Finally, Moses sealed the deal by sitting down in the presence of God for a ritual with the elders (Exodus 24:9-11.)

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - The Ten Commandments
 - The Ten Commandments – 21st Century Style (which also has a Teacher Answer Key)

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Post the Learning Focus and the Evidence of Learning in the classroom. Begin with a prayer. Ask students if they recall what the difference is between a covenant and a contract? If necessary, review the definition and review the elements of covenant making reference to the covenants made with Abraham and Noah. Explain that we are going to be examining the Sinai Covenant today.

Begin by asking students if they have any family rules? In most cases, students will indicate that they do have rules. Using the Think, Pair, Share strategy, have students discuss the question, "Why do families have rules?" As students share their ideas with the whole class, guide them to an understanding that rules help us to get along; they let us know how we are expected to treat one another.

Have students gather into groups of 4 or 5. Have each student write 3-4 family rules, each on a separate sticky note. When they are done ask the group to sort their sticky notes into categories. For example, they may put "Clear your plate from the table" together with "Put your dirty clothes in the laundry" because they are both about cleaning up after yourself.

Once students have done their sorting, ask them what values, virtues or beliefs are represented by the rules in each of their groups. For example, the rules about cleaning up after yourself are related to the value of Respect for Others.

⁵ Sheppard, Fran. Cultural Histories of the Hebrew Bible. UC Berkeley. ucbhssp.berkeley.edu

⁶ Bergsma, John. Bible Basics for Catholics. (Notre Dame: Ave Maria Press, 2012.)

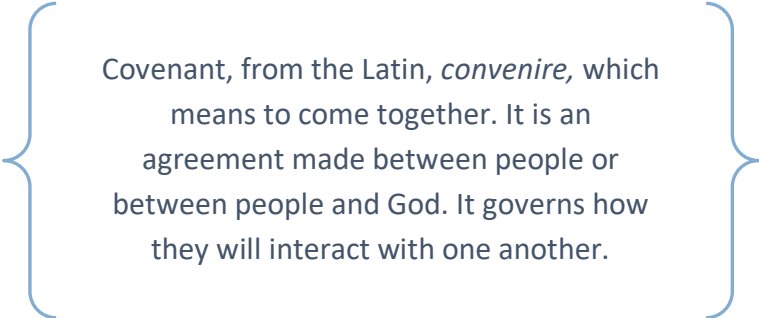
Students can do a Gallery Walk to note the similarities and differences among the groups.
During: Action – Working on it
<p>Inform students that today we are going to answer the question: Why did God give Moses and the Israelites the 10 Commandments?</p> <p>Explain to students that like their parents, God’s gave rules.to the people. Using the information from The Sinai Covenant, and Scripture, ask them to also find evidence that God loved and cared for the children of Israel (God gave them manna, they had leaders like Moses, Aaron and Miriam.)</p> <p>If needed, provide students with The 10 Commandments. Read over the Commandments. Emphasize that God is like a loving parent and the 10 Commandments are the road map that God laid out for the family to keep them safe and happy together.</p> <p>Ask the class to read over the first 3 commandments. And consider the question: What rules do they give us about our relationship with God? Use The Ten Commandments – 21st C Style to assist in answering the questions.</p> <p>Next, have students read over the remaining commandments considering how they govern our relationship with others.</p> <p>The Ten Commandments - 21st C Style - Answer Key provides suggested answers.</p>
After: Consolidate, Debrief, Reflect and Connect
<p>Explain to students that we are going to look more closely at the 10 commandments and how they can guide our interactions with God and others.</p> <p>Working in their groups, students will rewrite each commandment in their own words.</p> <p>They then consider what values or beliefs are reflected in each of the commandments.</p>
Assessment / Evaluation
<p>Assessment for Learning – Observe whether students are able to understand the meaning of the commandments.</p> <p>Assessment of Learning: Observe how well students are participating in the Research and Inquiry process.</p>
Differentiated Instruction
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Strategic grouping</p>

Use of Assistive technology		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, tablets, Chromebooks, etc.) • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>Students can work in groups of 2-3 to create a short scenario showing how one of the commandments applies in their world today. For this purpose, you may wish to omit Commandments 6 & 9 as the concept of chastity will not be explored until a later unit.</p>		

The 10 Commandments

Also known as the *Decalogue*, from the Greek for 10 words, these rules were given by God to Moses on Mount Sinai. They are a list of basic requirements for living in right relationship with God and neighbour. They form the foundation of Christian morality.

- I. *You shall have no other gods before Me.*
- II. *You shall not take the name of the LORD your God in vain.*
- III. *Remember the Sabbath day, to keep it holy.*
- IV. *Honour your father and your mother.*
- V. *You shall not kill.*
- VI. *You shall not commit adultery.*
- VII. *You shall not steal.*
- VIII. *You shall not bear false witness against your neighbour.*
- IX. *You shall not covet your neighbour's wife.*
- X. *You shall not covet your neighbour's goods.*



Covenant, from the Latin, *convenire*, which means to come together. It is an agreement made between people or between people and God. It governs how they will interact with one another.

The Ten Commandments – 21st C Style

Commandment	In Your Own Words	Value or Belief
You shall have no other gods before Me		
You shall not take the name of the LORD your God in vain.		
Remember the Sabbath day, to keep it holy.		
Honour your father and your mother.		
You shall not kill.		
You shall not commit adultery.		
You shall not steal.		
You shall not bear false witness against your neighbour.		
You shall not covet your neighbour's wife.		
You shall not covet your neighbour's goods		

The Ten Commandments - 21st C Style - Answer Key

Commandment	In Your Own Words	Value or Belief
You shall have no other gods before Me	Do not worship any gods except the one true God.	Worship God One God
You shall not take the name of the LORD your God in vain.	Honour God by respecting God's name. Do not use God's name to swear.	Worship God Reverence Respect
Remember the Sabbath day, to keep it holy.	Spend Sunday resting and worshipping God	Worship God Reverence Respect
Honour your father and your mother.	Respect and Obey your parents	Self-Control Responsibility Respect
You shall not kill.	Don't kill people Respect all life	Justice Self-Control Respect
You shall not commit adultery.	Be faithful to your spouse Honour your marriage vows	Self-Control Respect Justice
You shall not steal.	Don't take what isn't yours	Self-Control Respect Justice
You shall not bear false witness against your neighbour.	Don't say something about another person that isn't true.	Justice
You shall not covet your neighbour's wife.	Don't lessen the value of another person by thinking of them as a sexual object rather than a person.	Self-Control Respect
You shall not covet your neighbour's goods	Don't be jealous of what another person has. Be happy for their successes.	Self-Control Respect

COURSE: HRE10	UNIT 2: From Slavery to Freedom
TOPIC 8: God versus the Golden Calf	
Guiding Question(s): What happens when God's people fail to keep the covenant?	
Teacher Prompt(s): Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different. How can we renew our commitment and relationship with God? Create a written contract with God and create a written covenant with God. Describe the pressures in our day-to-day lives that prevent us from meeting our covenant obligations as presented to us in the Sinai Covenant. Explain ways in which we can overcome these obstacles using a Christian approach to life. Who has the authority to guide us in our lives? (<i>e.g., parents, family, teachers, Church etc.</i>) In our current society, what are examples of contracts people sign? (<i>e.g., phone plans, work, etc.</i>)	
Learning Focus We are learning that our actions have consequences. We are learning about the role of conscience. We are learning how we can renew relationships when we make mistakes.	
Overall Expectations	Specific Expectations
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. 1716-19 ; 1726-28 ; 1820] CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the	SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840 ; 1539-1541 ; 1961-1964 ; 2410-2411] SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental Vows and Promises) in the modern world [CCC nos. 1716-1724 ; 2056] CM2.3 explain what makes authority legitimate [CCC nos. 1897-1904] and explore the role of Church teaching, law and conscience in moral decision making [CCC nos. 1776-1794]

<p>contemporary world; [CCC nos. 2030-2040; 2697]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011]</p>	<p>FL2.3 compare and contrast the elements of covenant and contract as they pertain to the relationship humans have with God, and relationships with one another [CCC nos. 30; 35; 62-64; 74; 205; 218-19; 307; 410; 422; 431; 2011; 2084-85; 2782-85; 2577]</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1g Illustrates a basic understanding of the saving story of our Christian faith.</p>	<p>Rights and Responsibilities</p> <p>Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</i></p>
<p>Evidence of Learning</p>	
<p>I can explain the terms of the Sinai Covenant I can describe what happened when the Israelites broke the covenant I can identify covenants that were made with me.</p>	
<p>Background</p>	
<p>Catechism of the Catholic Church</p> <p>MORAL CONSCIENCE</p> <p>1776 "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. . . . For man has in his heart a law inscribed by God. . . . His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths."⁴⁷</p> <p>I. THE JUDGMENT OF CONSCIENCE</p> <p>1777 Moral conscience,⁴⁸ present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil.⁴⁹ It bears witness to the authority of truth in reference</p>	

to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.

1778 Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law:

Conscience is a law of the mind; yet [Christians] would not grant that it is nothing more; I mean that it was not a dictate, nor conveyed the notion of responsibility, of duty, of a threat and a promise. . . .

[Conscience] is a messenger of him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives. Conscience is the aboriginal Vicar of Christ.⁵⁰

1779 It is important for every person to be sufficiently present to himself in order to hear and follow the voice of his conscience. This requirement of *interiority* is all the more necessary as life often distracts us from any reflection, self-examination or introspection:

Return to your conscience, question it. . . . Turn inward, brethren, and in everything you do, see God as your witness.⁵¹

1780 The dignity of the human person implies and requires *uprightness of moral conscience*.

Conscience includes the perception of the principles of morality (synderesis); their application in the given circumstances by practical discernment of reasons and goods; and finally judgment about concrete acts yet to be performed or already performed. The truth about the moral good, stated in the law of reason, is recognized practically and concretely by the *prudent judgment* of conscience. We call that man prudent who chooses in conformity with this judgment.

1781 Conscience enables one to assume *responsibility* for the acts performed. If man commits evil, the just judgment of conscience can remain within him as the witness to the universal truth of the good, at the same time as the evil of his particular choice. The verdict of the judgment of conscience remains a pledge of hope and mercy. In attesting to the fault committed, it calls to mind the forgiveness that must be asked, the good that must still be practiced, and the virtue that must be constantly cultivated with the grace of God:

We shall . . . reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything.⁵²

1782 Man has the right to act in conscience and in freedom so as personally to make moral decisions. "He must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters."⁵³

Materials

- Optional -Music for meditation
- Student Activity /Worksheets as appropriate
 - Conscience
 - Your Covenant

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Post the Learning Focus and the Evidence of Learning in the classroom. Begin with a prayer.

Using the Milling to Music⁷ strategy, ask students to stand up and move or mill about the room, without talking, as music plays quietly in the background. As they are milling, ask students to recall a time when they were left at home with a babysitter or an older sibling. Ask, “What “covenant” or agreement did your parents make with you?” Each time you stop the music students will find a partner and discuss their answers to the questions posed. Each time they must find a different partner.

Questions

What did you agree to do/not do when your parents were gone? (i.e. be good, not argue, no fighting, brush their teeth, go to bed when asked.)

What did your parents agree to? (i.e. come home on time, let them stay up late, bring a treat home, etc.)

What happened when your parents left? Did you keep the covenant?

What did your babysitter do to encourage you to follow the agreement?

What was your conscience telling you to do? Did you listen?

If you were behaving yourself, what happened when/if you saw your siblings misbehaving?

What do you think would have happened if your parents were really late returning? Would your behaviour have gotten better or worse?

If you did not keep the covenant, what happened when your parents got home?

At the end of this task, provide time for groups to share their definitions, examples, etc.

⁷ Gibbs, Jeanne.(2006) Reaching All by Creating Tribes Learning Communities. p. 279

During: Action – Working on it

Have students return to their seats. Explain that today we will be looking at how well the Israelites kept the covenant made with God at Mount Sinai.

Remind students that the Sinai covenant was conditional. Ask them to recall what the conditions were. (The Israelites are to follow the Commandments and in return God will provide for them and make them a royal priesthood and a holy nation.)

Show students the following video which summarizes the Golden Calf incident:

https://www.youtube.com/watch?v=FBnJZ2s9_ns

Explain to students that the Israelites were like children who stop following the rules when their parents were away. They did not keep up their end of the bargain. What sin did they commit? (They broke the Commandments about worshipping false Gods.)

Provide students with the information on [Conscience](#)

Ask students:

- Do you know/remember what conscience is? (*Conscience is a reasoned judgment where a person recognizes the moral quality of something (s)he is about to do. The word reasoned means that the person needs to have information about what is right or wrong.*)
- Did the Israelites know what they were doing was wrong (yes)?
- What evidence do we have (It was in the 10 commandments they had just received)?
- Why might they have not followed their conscience? (They followed the crowd, they reverted to old ways)
- Did going against their conscience have consequences? (Yes)

Remind the class that although God forgave the Israelites they were still responsible for their actions. Therefore, God still punished the Israelites. Because of their lack of faith, God no longer referred to them as a holy priesthood. The Israelites ended up wandering in the desert for 40 years until all those who were adults passed away. Only then were the remaining Israelites able to enter the Promised Land.

Students will write a reflection on a time when they were like the Israelites. Ask them to think about a time when they followed the crowd instead of doing the right thing? It may have been a time when parents were away or when the teacher or other adult was not watching.

The follow points will help to guide students as they write their reflection. Consider, playing soft meditation music in the background.

- What made it difficult for you to do the right thing?
- What pressures did you face?
- What role did your conscience play in guiding you?
- Was it informed that what you were about to do was wrong?
- What covenant did you break? With your parents/other adult? With God?
- How were you punished?
- Were you forgiven? How do you know?

<ul style="list-style-type: none"> How can you renew the relationship? 		
After: Consolidate, Debrief, Reflect and Connect		
<p>Remind students that their confirmation was like a covenant that they made with God. What did they agree to? (to live out their baptismal promises, to faithfully follow God and the Church) What did God provide? (strengthened baptismal grace, renewed fruits of holy spirit)</p> <p>Ask the students to consider if there are any times since their Confirmation that they have broken their covenant. Explain to students that because we are all human the likely answer is “yes.” But, since we have a loving and forgiving God, we always have the opportunity to renew our covenant. When we seek forgiveness, especially through the Sacrament of Reconciliation we are at one again with our God. Remind students that the meaning of the word Covenant is about binding people together.</p> <p>Students will write a new or renewed covenant between themselves and God following the directions in Your Covenant. Include parameters about length, options for media, artistic expectations, etc.</p>		
Assessment / Evaluation		
Assessment for learning: Do students demonstrate their knowledge of Covenant?		
Differentiated Instruction		
Strategic grouping; use of technology Students who have difficulty writing can be partnered with another student.; oral presentations		
Strategies <ul style="list-style-type: none"> Read Aloud Prompts Independent Reading Note making Discussion 	Resources <ul style="list-style-type: none"> Digital Handouts Notes Bible 	Accommodations <ul style="list-style-type: none"> Reduced questioning Extra time Graphic Organizers Handouts Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>Students can write a prayer asking for God’s strength to fulfill their obligations within their relationships and asking for forgiveness when they have failed to keep a covenant.</p> <p>Students can look into the second part of reconciliation –restitution: where you make right the wrong you did. How did Moses do this and how do you do this after reconciling with God through the Sacrament of Reconciliation.</p>		

Conscience

The word conscience comes from the Latin words:

- *“Con” meaning “with”*
- *“Science” meaning “knowledge.”*

It means “to act with knowledge.”

Conscience Is:

- one's best judgment, in a given situation, on what is to be done as good, or to be avoided as evil⁸
- in need of education and information in order to be properly formed
- to be followed since to go against it would mean doing something that, in your best judgment, is morally wrong

What Conscience is Not

- not our own belief about whether something is good or evil
- not just a feeling and not just an inner voice
- not a license for Catholics to act on the basis of what they personally judge is morally right in spite of Church teaching⁹

Forming Your Conscience¹⁰

- involves listening for the voice of God speaking in our hearts
- asks us to learn to love like Christ

⁸ McManaman, D. "A Clarification on the Meaning of 'Conscience'". (May 2006). <http://www.catholiceducation.org>

⁹ McManaman, D. "A Clarification on the Meaning of 'Conscience'". (May 2006). <http://www.catholiceducation.org>

¹⁰ Be With Me Student Text, p. 77

Your Covenant

Your task is to write a Covenant with God, a relative or a friend. You must outline what each party will provide and what the other will do in return.

Establish a symbol for your covenant.

How will you renew your covenant if you break any of the terms of the agreement?

Write a brief prayer asking for God's help in staying true to the covenant

COURSE: HRE10	UNIT 2: From Slavery to Freedom
TOPIC 9: In Search of a Modern Day Moses	
Guiding Question(s): How does the Exodus story inform my faith and my relationship with God and others?	
Teacher Prompt(s): What are examples of slavery in our time? (Consider slavery in terms of addictions. These can be addictions to drugs or alcohol, or addictive patterns of living that are harmful to self or the environment. Also consider our societal addictions to consumerism, use of fossil fuels, materialism, etc.) For other ideas of addictions or slavery, refer to Pope Francis and Laudato Si. What would the people enslaved today need in order to be liberated? Did you ensure that you used vocabulary words from the course appropriately? Did you cite Scripture references and any Church documents appropriately?	
Learning Focus We are consolidating our learning and showing how we can apply the lessons learned from the book of Exodus to the world today.	
Overall Expectations	Specific Expectations
<p>SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48; 849-856]</p> <p>RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;</p> <p>RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen</p>	<p>SC3.2 examine the Exodus event and identify the key elements of the story of God’s covenantal faithfulness and desire for people to be free, and identify and define the Church’s understanding of freedom and explain the importance of freedom in our relationship with God, others, and all of creation [CCC nos. 1731-1748]</p> <p>SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748]</p> <p>RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry</p> <p>RI1.2 identify key concepts (<i>e.g., through discussion, brainstorming, use of visual organizers</i>) related to their selected topics</p>

<p>topics, using appropriate research and inquiry methods;</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>RI2.2 locate and select scripture narratives and references and other information (Church Teaching and Tradition, Social Science Studies, etc.) relevant to their investigations from a variety of primary sources (<i>e.g., interviews; observations; surveys and questionnaires; original documents in print or other media such as film, photographs, songs, advertisements</i>) and secondary sources (<i>e.g., book reviews, magazine articles, literature reviews in academic journals</i>)</p> <p>RI3.1 assess various aspects of information gathered from primary and secondary sources (<i>e.g., accuracy, relevance, reliability, inherent values and bias, voice</i>)</p> <p>RI3.2 record and organize, analyze and interpret research information (<i>e.g., compare results of surveys and interviews; determine whether common themes arise in different sources</i>) and key ideas using a variety of formats (<i>e.g., notes, graphic organizers, summaries, audio/digital records</i>)</p> <p>RI4.1 use an appropriate format (<i>e.g., oral presentation, written research report, poster, multimedia presentation, web page</i>) to communicate the results of their research and inquiry effectively for a specific purpose and audience</p> <p>RI4.2 use terms relating to the study of religion (<i>e.g., scripture, morality, prayer and sacramentality, family life, etc.</i>) and clearly communicate the results of their inquiries (<i>e.g., write clearly, organize ideas logically, use language conventions properly</i>), and follow APA conventions for acknowledging sources (<i>e.g., generate a reference list in APA style, use in-text author-date citations</i>)</p>
OCSGE's	Catholic Social Teachings
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1g Discerning Believer Formed in the Catholic Faith Community Who: Illustrates a basic understanding of the saving story of our Christian faith.</p>	<p>Human Dignity</p> <p>Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p> <p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our</p>

<p>CGE2b An Effective Communicator Who: Reads, understand and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE3a A Reflective, Creative and Holistic Thinker Who: recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.</p> <p>CGE5g A Collaborative Contributor Who: Achieves excellences, originality, and integrity in one's own work and supports these qualities in the work of others.</p>	<p>society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p> <p>Global Solidarity Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that "loving our neighbor" has global dimensions in an interdependent world.</p> <p>Promotion of Peace Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis</i> https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
Evidence of Learning	
<p>I can identify contemporary people or groups who are trapped or enslaved.</p> <p>I can demonstrate understanding of the terms oppression and liberation</p> <p>I can explain various ways that people can be trapped or enslaved in our consumerist society.</p> <p>I can apply my knowledge of Moses' call and vocation by comparing Moses to a modern-day person</p>	

Background
<p>The Catechism of the Catholic Church</p> <p><u>1739</u> <i>Freedom and sin.</i> Man's freedom is limited and fallible. In fact, man failed. He freely sinned. By refusing God's plan of love, he deceived himself and became a slave to sin. This first alienation engendered a multitude of others. From its outset, human history attests the wretchedness and oppression born of the human heart in consequence of the abuse of freedom.</p> <p><u>1740</u> <i>Threats to freedom.</i> The exercise of freedom does not imply a right to say or do everything. It is false to maintain that man, "the subject of this freedom," is "an individual who is fully self-sufficient and whose finality is the satisfaction of his own interests in the enjoyment of earthly goods."³³ Moreover, the economic, social, political, and cultural conditions that are needed for a just exercise of freedom are too often disregarded or violated. Such situations of blindness and injustice injure the moral life and involve the strong as well as the weak in the temptation to sin against charity. By deviating from the moral law man violates his own freedom, becomes imprisoned within himself, disrupts neighborly fellowship, and rebels against divine truth.</p> <p><u>1741</u> <i>Liberation and salvation.</i> By his glorious Cross Christ has won salvation for all men. He redeemed them from the sin that held them in bondage. "For freedom Christ has set us free."³⁴ In him we have communion with the "truth that makes us free."³⁵ The Holy Spirit has been given to us and, as the Apostle teaches, "Where the Spirit of the Lord is, there is freedom."³⁶ Already we glory in the "liberty of the children of God."³⁷</p>
Materials
<ul style="list-style-type: none"> • Bible • Student Activity /Worksheets as appropriate <ul style="list-style-type: none"> ○ The Frayer Model (from Topic 2) ○ Exodus Then and Now (may be used to assist in assignment) ○ In Search of a Modern-Day Moses assignment ○ Rubric for Assignment
Lesson Activities and Process
<p>Before: Getting Started (<i>consider time lines</i>)</p> <p>Post the Learning Focus and the Evidence of Learning in the classroom. Begin with a prayer. Remind the class how we began the unit by exploring the story of Exodus and looking at the concept of Oppression.</p> <p>Ask the class if they remember any of the groups we looked at when we were thinking about Oppression in our contemporary world. Remind them that we looked at different groups in the earlier topic.</p> <p>We are going to look at the concept of Liberation and explore the stories of other oppressed groups who struggle for freedom.</p> <p>Refer back to Topic 2 in this unit for material on The Frayer Model. Ask them to get in groups of 2-3 to complete the model for the concept of Liberation.</p>

When groups have finished, work together as a class to come up with a definition of Liberation that includes the idea of freeing people from injustice or oppression.		
During: Action – Working on it		
<p>Explain to students that the end of unit task is to research a modern-day story of liberation. It may be connected to the groups that was explored earlier or one of the issues in the Public Service Announcements.</p> <p>Assign the students In Search of a Modern Day Moses. They might find Exodus: Then and Now helpful in organizing their thoughts. Go over the criteria for the assignment: In Search of a Modern-Day Moses. Work with the class to develop Success Criteria. The Modern Day Moses Assignment Rubric might assist with this.</p>		
After: Consolidate, Debrief, Reflect and Connect		
<p>Those who have completed a Visual Presentation may post their work around the room. Those who have completed a video may have their presentations set up to run on a device that students can access in the classroom or via a link.</p> <p>Provide time for students to do a Gallery Walk to see the presentations of other students.</p>		
Assessment / Evaluation		
Assessment of Learning: Use the Success Criteria generated and the Rubric		
Differentiated Instruction		
Strategic grouping; on-line bibles; partner students; oral presentations; use technology		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies 	Resources <ul style="list-style-type: none"> • Digital (• Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Students can research how they can get involved to support their efforts of a Modern Day Moses.		

In Search of a Modern Day Moses

Your task is to research a contemporary group who is experiencing oppression.

Find out:

- how they are experiencing oppression
- who the oppressors are
- the root cause of the oppression
- what liberation would look like
- who is called to liberate this group
- how this person is a Modern-Day Moses
- how effective has this person been in achieving liberation for the group
- what others can do to help

You will share information on this modern-day Moses with the class.

Be sure to make reference to the story of Exodus in your presentation.

You will present your information in the form of a poster, magazine spread, an iMovie or other media that is approved in advance.

Refer to the Rubric and the Success Criteria

Exodus: Then and Now

	Exodus	Modern Day Exodus
Who is enslaved? How are they enslaved?		
Who is the Oppressor?		
Describe the type of freedom that is needed?		
Who is called to free the oppressed?		
How did “the liberator” receive their calling?		
How did they respond to the call?		
What was Oppressor’s reaction when they received the request for liberation?		
What steps did the liberator take to free the oppressed?		
If they were freed, how did it happen? If not, what/who prevented it?		

Modern Day Moses Assignment Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge and Understanding				
You understand what enslaves people in our society today	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking				
You analyzed the information and integrated it into your assignment. You demonstrated creative and critical thinking.	analyzes and integrates information with limited effectiveness demonstrates creative and critical thinking with limited effectiveness	Analyses and integrates information with some effectiveness demonstrates creative and critical thinking with some effectiveness	Analyses and integrates information with considerable effectiveness demonstrates creative and critical thinking with some effectiveness	Analyses and integrates information with a high degree of effectiveness demonstrates creative and critical thinking with some effectiveness
Communication				
Your ideas and information are organized logically You communicate for a purpose: to inform and/or persuade others	organizes ideas and information with limited effectiveness inform &/or persuade others with limited effectiveness	organizes ideas and information with some effectiveness inform &/or persuade others with some effectiveness	organizes ideas and information with considerable effectiveness inform &/or persuade others with considerable effectiveness	organizes ideas and information with a high degree of effectiveness inform &/or persuade others with a high degree of effectiveness
Application				
You transfer knowledge of the events in Exodus to our current context. You connected Scripture and the world today.	transfers knowledge with limited effectiveness makes connections with limited effectiveness	transfers knowledge with some effectiveness makes connections with some effectiveness	transfers knowledge with considerable effectiveness makes connections with considerable effectiveness	transfers knowledge with a high degree of effectiveness makes connections with a high degree of effectiveness

COURSE: HRE10	UNIT 3: Justice and Wisdom
COMING SOON	
Guiding Question(s):	
Teacher Prompt(s):	
Learning Focus	
Overall Expectations	Expectations
OCSGE's	l Teachings
Evidence of Learning	
Materials	
Lesson Activities and	
Before: Getting Started	
During	
After	
Assessment and	
Differentiated	
Home Activities of Further Consolidation	

**Coming
Soon!**

COURSE: HRE10	UNIT 4: ENCOUNTERING GOD
COMING SOON	
Guiding Question(s):	
Teacher Prompt(s):	
Learning Focus	
Overall Expectations	Expectations
OCSGE's	Teachings
Background	
Materials	
Lesson Activities and Projects	
Before: Getting Started (concepts)	
During	
After	
Assessment and Evaluation	
Differentiated Instruction	
Home Activity or Further Consolidation	

**Coming
Soon!**

COURSE: HRE10	UNIT 5: BUILDING THE REIGN OF GOD
COMING SOON	
Guiding Question(s):	
Teacher Prompt(s):	
Learning Focus	
Overall Expectations	Expectations
OCSGE's	Teachings
Background	
Materials	
Lesson Activities and Process	
Before: Getting Started (10 minutes)	
During	
After	
Assessment and Evaluation	
Differentiated Instruction	
Home Activity/ of Further Consolidation	

**Coming
Soon!**

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