

12

Grade



CHURCH AND CULTURE

Grade 12 – UNIVERSITY/COLLEGE

Ontario Catholic Secondary
Religious Education Resource

**ONTARIO CATHOLIC SECONDARY
CURRICULUM RESOURCES**

FOR

RELIGIOUS EDUCATION

Grade 12 – UNIVERSITY/COLLEGE



**Institute for Catholic Education
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**Ontario Catholic Secondary Curriculum Resources for Religious Education,
Grade 12 – University/College**

On behalf of:

Assembly of Catholic Bishops of Ontario

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Table of Contents

Grade 12 Church and Culture.....	2
TOPIC 1: Literacy Genre in the Bible	9
TOPIC 2: Biblical Stories of Creation.....	15
TOPIC 3: Science, the Bible, Literalist, Contextualist	21
TOPIC 4: Exegesis and Hermeneutics	28
TOPIC 5: Environmental Ethics & the Care of the Poor and Vulnerable	42
TOPIC 6: The Catholic Response to the Refugee Crisis	47
TOPIC 7: Forgiveness	56
TOPIC 8: Authentic Love and Chastity.....	64
TOPIC 9: Palliative Care	75
TOPIC 10: Jesus the Incarnation.....	88
TOPIC 11: The Benefits of Prayer, participation in the Sunday Eucharist and Praying with Scripture.....	98

Course Description

This course enables students to deepen their understanding of how the Church engages contemporary culture with faith and reason, in pursuit of love, justice, and the common good. Students will have opportunity to learn how living the Baptismal vocation to a virtuous life, filled with the joy of the Gospel and nurtured by the sacraments, can transform them and society from within, allowing God to reign in human hearts. Students will also refine research and inquiry skills.

Pre-requisite: HRE 3M or any university or university/college preparation course in social sciences and humanities, English, or Canadian and world studies

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
SC1. Core Teachings: Understand how the Word of God is revealed in Sacred Scripture and Sacred Tradition, which are authentically interpreted by the Magisterium in apostolic succession, to unveil Jesus Christ as the fulfillment of the Hebrew narrative of the law and the prophets, and to support living in Christ; [CCC nos. 84-86 ; 577 ; 781-786 ; 1049]	<p>God's fullest self-revelation is Jesus (the God-Man), who fulfills the law and the prophets of our received Jewish heritage.</p> <p>The Christian narrative about God's Kingdom is proclaimed and safeguarded by the Church through the unity of Scripture, Tradition, and Magisterium, to support living in Christ.</p>	<p>How has the Church, as the People of God, been called by Jesus Christ through Scripture and Tradition to respect, engage, and shape society with the Gospel's vision of the Kingdom of God?</p> <p>How has God the Father's love for humanity been revealed in the Old Testament and New Testament? How is the Father's love still shown in our world today?</p> <p>How does Jesus' Transfiguration represent for us the transforming effect that God's Word can have on ourselves personally and on the world?</p> <p>How does God the Holy Spirit continue to guide people personally and collectively in the Church to live prophetic lives, seeking mercy, truth, justice, and love?</p>
SC2. Understanding Sacred Texts: Explain how biblical literacy, imagery, exegesis, hermeneutics, and an understanding of Church history can support our use of Scripture to deepen our relationship with God as our Father, and to shape our personal growth and love of neighbour in community; [CCC nos. 111-113]	<p>Our relationship with God and neighbour deepens as we more fully experience and live by God's Word, leading us to conversion, the practice of virtue, and joy.</p>	
SC3. Sacred Texts and Contemporary Culture: Apply the lens of Scripture to contemporary culture to analyze the gifts of culture, and how culture reflects or fails to reflect God's loving and just plan for humanity, as expressed through the Church's prophetic voice. [CCC nos. 849-856]	<p>Prophetic voices in the Church call us to support what is good in contemporary culture, in all its diversity, and to contribute to transforming society with Jesus by Christian witness, continually making a preferential option for the poor, out of love for God and neighbour.</p>	
Profession of Faith		
PF1. Faith Foundations: express Understanding of how the Church founded by Jesus Christ, God the Son and Incarnate Word, through the Paschal Mystery and sending of the Holy Spirit, calls us through the Baptismal gift of faith and exercise of reason to live as the Mystical Body of Christ in the world; [CCC nos. 422-425]	<p>Through the Paschal Mystery, Jesus established the Church, which subsists in the Catholic Church, in which the Lord offers to all people mercy, truth, justice, and ultimately eternal life in God's saving love.</p>	<p>How is the Church the earthly spiritual home where all persons can come to know and witness our heavenly Father's infinite love for humanity, as that love is revealed in the Paschal Mystery?</p> <p>How are we able, with faith and reason, to give our "fiat," our "yes" to Jesus Christ's call of discipleship and his offer of eternal life, love, and community?</p> <p>How does our relationship with God through Jesus and</p>
PF2. Faith Seeking Understanding: Examine human nature through the lenses of reason and faith, and recognize how understanding our human nature is important for faith conversations, faith-filled living, and conversion of hearts to God, within the Church and in modern culture; [CCC nos. 355-373]	<p>God has wonderfully created us with the power to fulfill our highest purpose – to know and love God and each other, and thereby experience joy.</p>	

<p>PF3: Faith Lived: Show how the Church's Catholic social teaching recognizes the gifts of diverse cultures, while calling and challenging Christians in their societies to express their true identity in Christ and live their vocation to seek the common good. [CCC nos. 1928-1942]</p>	<p>Each of us has a 'call story' to work for justice and peace, called by God to be witnesses and instruments of divine love, thereby transforming the world with the power of Christ's Gospel.</p>	<p>his Church enable us to discover our true identity in the context of a secular culture?</p> <p>How does Catholic social teaching help us live out our identity in Christ?</p>
<p>Christian Moral Development</p>		
<p>CM1. Foundations: show understanding of ethical concepts from the Catholic Tradition as they relate to moral concerns within the Church and contemporary culture (<i>e.g., the meaning of goodness; the problem of evil; the need for gratitude to God to experience deeper joy; the interaction between conscience and natural law; the reality of objective moral truth; the importance of 'self-mastery' in community life</i>); [CCC nos. 1810-1811; 1950-1954]</p>	<p>Living a good moral life with consistency, ethical literacy, and cooperation with the Holy Spirit, positively influences the happiness of communities.</p> <p>Formation of conscience (by coming to know objective moral truth, responding to Grace in moral development, and grasping the importance of living a virtuous life) is essential for personal integrity and joy.</p>	<p>How does our understanding of good and evil shape our worldview and influence our daily actions?</p> <p>In what ways do our sources of wisdom (i.e., Scripture, Tradition, writings of saints and doctors of the Church) support formation of conscience and our daily decisions?</p>
<p>CM2. Seeking Understanding: Explain the effect of habitual good moral acts on community happiness, and show how living the theological and cardinal virtues is rooted in God and strengthened through the Church's sacraments to promote Gospel joy; [CCC nos. 1803-1829]</p>	<p>Embracing and living God's gift of virtues nurtures community happiness and joy.</p> <p>Human happiness and wholeness depend on using God's gifts of rationality and free will to choose 'the good' habitually.</p>	<p>How does the joy of living the Gospel fulfill expectations and hopes people have for happiness?</p> <p>Why should God's will and human dignity be our first concerns in moral decision making?</p>
<p>CM3. The Moral Life: Explain how upholding a Catholic understanding of human dignity affects society, by leading people to honour God's image in every human person, and calling them to exercise their gifts in joyful service of others, especially those who are marginalized or have no one to defend their dignity (<i>e.g., persons who are poor, refugees, sick, dying, or unborn</i>). [CCC nos. 1730-1734]</p>	<p>A Catholic understanding of human dignity affirms the goodness of our personhood and the gifts we use to serve others in the moral life, especially those whose dignity is threatened or undermined.</p>	<p>How do we engage others, and ourselves in ways that affirm their/our dignity as human persons created in God's image and likeness?</p> <p>How do the community's needs invite us to direct our God-given talents in morally responsible ways?</p>
<p>Prayer and Sacramental Life</p>		
<p>PS1. Prayer: Explain how various forms and expressions of prayer support our life as members of Christ's body (the Church) through Baptism, and how the rhythm of community prayer culminating in the Eucharist nurtures "radical discipleship" and orders our souls with love, to strengthen the Church and positively animate</p>	<p>Nurturing a regular prayer life with Scripture supports our spiritual life, allowing us to experience God's tender love for us, which culminates in the joyful weekly celebration of the Eucharist, source and summit of our Christian life.</p>	<p>In what ways does prayer support and strengthen our relationship with God and with each other?</p> <p>How do the sacraments of the Church enable us to be</p>

contemporary culture [CCC nos. 1324-1327 ; 2559-2565]		effective agents of God's love on earth?
PS2. Sacrament: Determine how Marriage, as one of the "sacraments at the service of communion" grounded in the Eucharist and flowing from Baptism, is a sign of God's love in the world, lived out as the cell of the body of society; also, explore how "the vocation to holiness" is received by all persons at Baptism, and how the ministerial priesthood, diaconate, Religious life, and the call to single life are signs of God's love in the world; [CCC nos. 914-933 ; 1536 ; 1554 ; 1601-1602 ; 1658]	<p>The sacred covenant of Marriage is a self-giving and life-giving bond between one man and one woman, open to new human life, reflecting the Blessed Trinity's inner life of love.</p> <p>God lovingly calls each of us to discern and embrace a vocation, for our happiness as individuals and communities.</p>	<p>How does the sacrament of Matrimony show us the nature of the Holy Trinity's love?</p> <p>How is the lived expression of love between a husband and wife in Matrimony a visible sign to the world of God's love for every human person?</p> <p>How does the sacrament of Holy Orders call a man to express God's self-giving love?</p>
PS3. Living out Prayer and Sacrament: Show understanding that prayerful discernment of one's vocation within the evangelizing mission of the Church (i.e., laity [single, married]; clergy [bishop, priest, deacon]; Religious life [consecrated, apostolic societies]) is found in the context of serving and ministering to the community with one's God-given talents, and paying attention to where one experiences joy. [CCC 914-933 ; 1536 ; 1554 ; 1601-1602 ; 1658]	<p>As the People of God prayerfully discern God's call in their lives, they find their vocations in loving contemplative service of the common good and of God, with particular care offered to the socially marginalized.</p> <p>All people are called by Christ to work for positive change in ourselves and in the world, based on an awareness of our vocation and our common communion with all persons and created beings.</p>	<p>How are the Religious life and the single life signs of God's love in the world?</p> <p>In what ways does actively listening for God's call enable people to joyfully serve others in community?</p> <p>How do people discern the vocation to which the Lord calls them?</p>
Family Life		
FL1. Living in Relationship: Investigate and describe how the Church, in building the Kingdom of God, seeks to nurture human growth in relationship, both in community and family life (e.g., <i>promoting human dignity, celebrating the "sacraments at the service of communion"</i>), upholding God's law of love and prophetically challenging what is contrary to the Gospel within contemporary culture; [CCC nos. 2201-2213]	<p>Authentic growth in relationships involves respect for human dignity, stems from various kinds of love finally rooted in Christ, and positively encourages the culture and community in action and contemplation.</p> <p>The grace of the 'sacraments at the service of communion' (Matrimony, Holy Orders) enables us to communicate God's love in vital ways that build up the Kingdom of God in human hearts, and transform culture.</p>	<p>How is a Christian understanding of authentic human growth in relationship and community the same or different than that of contemporary secular culture?</p> <p>How does upholding Matrimony as the proper place for sexually intimate expressions of human love promote the dignity of the human person? What are appropriate ways of being intimate, while being chaste (e.g., emotional, personal, physical)?</p>

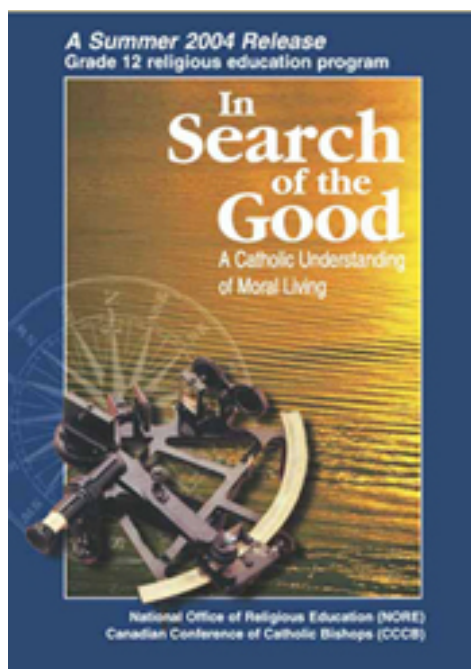
<p>FL2: Growing in Commitment: Explain kinds of love and commitments that people are called by God to enter and maintain, with emphasis on preparation for the sacraments of Holy Orders and Matrimony that together support Christian family life - a foundation and desire of God for society; [CCC nos. 2207; 2215; 2221; 2232; 2239]</p>	<p>The shared journey of human growth has many dimensions that take shape in the context of family life commitments, in which family members find their joy and fulfillment in bringing about the Kingdom of God through their mutual love.</p>	<p>How do the ‘sacraments at the service of communion’ support intimate human relationships and commitments, and the dignity of persons from conception until natural death?</p>
<p>FL3. Created Sexual: Show understanding of how development happens in the lives of individuals and families, and what role the Church has in supporting that growth, in the context of modern culture (e.g., <i>promoting fidelity, chastity, and the practice of reliable methods of natural family planning that are aligned with God’s will</i>). [CCC nos. 2360-2379]</p>	<p>The Church nurtures and guides individuals and families in their shared sacred journeys of relationship, rooted in fidelity and chastity.</p>	<p>How does contemporary culture support/ not support/ challenge the integrity of family life (e.g., current issues regarding fidelity and chastity)?</p> <p>What supports does the Church offer for families, with a Christ-like love?</p>
<p>Research and Inquiry Skills</p>		
<p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research;</p>	<p>Exploring topics and formulating questions initiate the research and inquiry process.</p>	<p>What are some ways to locate reliable sources of information?</p>
<p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate research and inquiry methods (note Gaudium et Spes par.5 and par.54 for Church comments on social sciences; also, see Evangelii Gaudium par.40);</p>	<p>Creating research plans and locating information are integral to investigation.</p>	<p>How can one collect relevant qualitative and quantitative data, evidence, and information? What relevance and implications do the collected data, evidence, and information have?</p>
<p>RI3. Processing Information: Assess, record, analyze, and synthesize information and connections gathered through research and inquiry (including theological reflection);</p>	<p>Inquiring about information, with higher order thinking connections, is essential for research.</p>	<p>How can applications of the results of research be communicated effectively, after sufficient theological reflection, consideration, and evaluation?</p>
<p>RI4. Communicating and Reflecting: Communicate the results of research, inquiry, and higher order thinking connections (e.g., <i>Blooms Revised Taxonomy</i>) clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills.</p>	<p>Reflecting on (with theological reflection), evaluating, communicating, and applying research results and conclusions, are all important next steps in research and inquiry.</p>	<p>How do we apply the results of research investigations, with a holistic approach to the value and dignity of every human person?</p>

OVERVIEW OF THE SUPPLEMENT

For the Instructors, the main resource should be the textbook: ***In Search of the Good: A Catholic Understanding of Moral Living***

This Grade 12 textbook was written and produced by the National Office of Religious Education of the Canadian Conference of Catholic Bishops, Ottawa, Canada.

ISBN: 9780889974951



Features of the Resource

Course Code	COURSE: HRE20	Unit Title	UNIT 1: SCRIPTURE AND JESUS
Guiding Questions, Teacher Prompts and Learning Focus – from Policy document	TOPIC 1: The Bible Guiding Question(s): What can you discover about the Christian Scriptures? Teacher Prompt(s): What are the major sections of the Bible? How are we to understand the Bible? Which 'books' Learning Focus The New Testament (Christian Scriptures) reveal to us the person and teachings of Jesus		
Overall & Specific Expectations	Overall Expectations SC1. Core Teachings: Identify the <u>Christian Scriptures</u> as the primary source of knowledge about Jesus; [CCC nos. <u>80-81</u> ; <u>103-104</u> ; <u>120-127</u> ; OCSGE's CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures	Specific Expectations SC1.1 demonstrate an understanding of the major sections of the Bible (e.g., Hebrew Scriptures- Pentateuch, Wisdom, Prophets; Christian Scriptures- Gospels, Acts, Paul's Letters, Catholic Letters, <u>Revelation</u>) Catholic Social Teachings Human Dignity	
OCSGE and Catholic Social Teaching			
Background Information for Teacher <i>Can be used for students</i>	Evidence of Learning Students will identify the major parts of the Bible and be able to explain how it is organized. Background (for teacher reference – can be adapted for student use) Materials <ul style="list-style-type: none"> New Revised Standard Version, Catholic Edition of the Bible 		
Suggested Activities & Assessment	TOPIC Activities and Process Before: Getting Started (<i>consider time lines</i>) Sample Discussion Questions: What is the Bible? During: Action – Working on it After: Consolidate, Debrief, Reflect and Connect Assessment / Evaluation Differentiated Instruction Strategies, Resources, and Accommodation's Home Activity or Further Classroom Consolidation		

COURSE: HRE 4M	
TOPIC 1: Literacy Genre in the Bible	
<p>The Big Ideas/Critical Learning:</p> <p>“Religious Knowledge and Literacy includes teaching, understanding and using appropriately the language of the faith and Tradition.” *</p> <p>(* See “Introduction” section and “The Five Big Ideas for Secondary School Religion Education Course” found in Religious Education: Ontario Catholic Secondary Curriculum Policy Document - Grades 9 - 12, 2016)</p> <ul style="list-style-type: none"> • Growing in Faith Knowledge • Understanding the Faith <p>“Our relationship with God and neighbour deepens as we more fully experience and live by God’s Word, leading us to conversion, the practice of virtue and joy.” *</p> <p>(* See “Introduction” section and “The Five Big Ideas for Secondary School Religion Education Course” found in Religious Education: Ontario Catholic Secondary Curriculum Policy Document - Grades 9 - 12, 2016)</p>	
Overall Expectations	Specific Expectations
<p>SC 1: Understand how the Word of God is revealed in Sacred Scripture and Sacred Tradition, which are authentically interpreted by the Magisterium in apostolic succession, to unveil Jesus Christ as the fulfillment of the Hebrew narrative of the law and the prophets, and to support living in Christ; [CCC nos. 84-86; 577; 781-786; 1049]</p> <p>SC 2 Explain how biblical literacy, imagery, exegesis, hermeneutics, and an understanding of Church history can support our use of Scripture to deepen our relationship with God as our Father, and to shape our personal growth and love of neighbour in community; [CCC nos. 111-113]</p>	<p>SC1.1 show how the New Testament is a reliable account of God’s fullest self-revelation to humanity in Jesus Christ, and how early parts of Genesis are reliable as truthful, divinely inspired documents of faith and “beyond literal” history (<i>e.g., we experience the effects of original sin today, so we can reason and know by faith that we have first parents who sinned</i>) [CCC nos. 109-114; 390]</p> <p>SC 2.1 compare the purposes, structure, and internet availability of the <i>Catholic Bible</i>, the <i>Catholic Lectionary</i>, the <i>Liturgical Calendar - Ordo</i>, and the <i>Roman Missal</i> [CCC nos. 1154; 2760]</p>
OCSGE’s	
<p>CGE 1a - illustrates a basic understanding of the saving story of our Christian faith</p> <p>CGE 1c - actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures</p> <p>CGE 2e - 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>	

Evidence of Learning

Students will be able to:

- understand and use the language of faith and Tradition appropriately
- distinguish the various literary forms, genres, authors and audience found in Scripture.
- will be able to distinguish between critical approaches to reading and understanding Scripture
- will become familiar with and able to use the practice of exegesis as a means of interpreting Scripture that is consistent with Catholic teaching.

Students will know, and be able to: *(may be differentiated)*

Students will know

- that the Bible is composed of texts using different genres, written by a variety of writers at differing times.
- the difference between a literal and contextual understanding of the Bible

Students will be able to

- identify the literary genres found in the Bible.
- explain the difference between a literal and a contextual understanding of the Bible.

Background Material – Supporting Church Documents

Catechism of the Catholic Church

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.

The senses of Scripture

115 According to an ancient tradition, one can distinguish between two *senses* of Scripture: the literal and the spiritual, the latter being subdivided into the allegorical, moral and anagogical senses. The profound concordance of the four senses guarantees all its richness to the living reading of Scripture in the Church.

116 The *literal sense* is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: "All other senses of Sacred Scripture are based on the literal."⁸³

117 The *spiritual sense*. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

1. The *allegorical sense*. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.⁸⁴

2. The *moral sense*. The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".⁸⁵

3. The *anagogical sense* (Greek: *anagoge*, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.⁸⁶

118 A medieval couplet summarizes the significance of the four senses:

The Letter speaks of deeds; Allegory to faith;

The Moral how to act; Anagogy our destiny.⁸⁷

119 "It is the task of exegetes to work, according to these rules, towards a better understanding and explanation of the meaning of Sacred Scripture in order that their research may help the Church to form a firmer judgement. For, of course, all that has been said about the manner of interpreting Scripture is ultimately subject to the judgement of the Church which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God."⁸⁸

Dei Verbum (Chapter 3) Dogmatic Constitution on Divine Revelation, Second Vatican Council, November 18, 1965

12. However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words. To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms." For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture. (7) For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of

feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another. (8)

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, (9) no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God. (10)

Materials and Links

Helpful Links

[Literary genre in the Bible. Part 1](#) , Catholic Bible Foundation SA

[Literary genre in the Bible. Part 2](#) , Catholic Bible Foundation, SA

[Interpretation of the Bible in the Church](#) , Presented by the Pontifical Biblical Commission to Pope John Paul II on April 23, 1993

Catholic Themes and Anchor Concepts (Curriculum Support for Catholic Schools)

Catholic Themes: Faith: Mystery, Wonder, Awe; Dignity of the Human Person

Anchor Concepts: Faith, Human Dignity,

Anchor Concepts in Relation to Catholic Themes:

Lesson Activities and Process

Connection to Final Assessment Task

The purpose of this lesson is to provide students with the knowledge and understanding to complete the final assignment, a exegesis of a passage from the Sermon on the Mount (Matthew 5:1 - 12)

Activities

Lesson 1: Literary Genres in the Bible

Introduction

Pose one or all of the following “prompt questions” to the class;

- “What are some of the difficulties we might encounter when trying to understand the Bible?”
Students might note the following areas of difficulty; the language and words used in the Bible, the seeming contradiction between stories in the Bible, that the findings of science seems to “disprove” the Bible.
- “What might it mean to say that the Bible is more like a library than a book?” Remind the students that the Bible is not a single text written by one author, but a collection of texts written by different authors at different times, written during different social conditions, for different audiences.
- It might be helpful to ask students about their experience in English classes reading material from a previous era (Shakespeare, *To Kill a Mockingbird* or *Of Mice and Men*, etc.) What special challenges surfaced with these texts that were not present when they read more contemporary texts? What “skills” or “tools” helped to make these texts more understandable?

Activity

The students are to view the following video.

[Deep Misunderstanding about the Bible by Bishop Robert Barron](#)

In groups of 4 ask students to identify 5 “key points” that they feel that Bishop Barron made in this presentation. Once completed, the students should present their responses to the rest of the class. Note similarities and differences in their responses.

Some concepts noted might be: literalism, genre, interpretative lenses, fundamentalism, science

“The Bible is a collection of texts from a variety of genres written in a variety of different times by different authors for different purposes”.

Bishop Robert Barron from “Deep Misunderstanding about the Bible”.

Remind the students that taking into consideration the literary genre of a text is essential to understanding the text. For example, one would not read a book of science fiction in the same way one would read a historical biography.

Literary Genres in the Bible

- **Historical Account/Narrative** - a story about people’s lives and deeds, often describing historical events
- **Law** - a set of rules of conduct or moral principles to guide one relationship with God and others
- **Prophecy** - the accounts and words of those called to be messengers of God’s word, to bring God’s message to a particular group of people, often expressed as words of comfort or a call to conversion
- **Wisdom** - statements offering instruction, often given as short, to the point words of advice
- **Poetry** - sacred poems or songs expressing relationship with God and others, often expressing the hopes and fears of an individual or entire nation
- **Letters** - specific communication often describing events or offering guidance, usually written to a particular audience
- **Gospels** - faith accounts of the life, death and resurrection of Jesus Christ, stories about Jesus and the sayings of Jesus
- **Parables** – stories based on the experience of ordinary life, usually containing a surprising or unusual twist, used to instruct by comparing a familiar understanding with a new or unfamiliar understanding.
- **Apocalypse** - a revealing or uncovering of new knowledge, often regarding God’s victory over the forces of evil, usually intended as a message of hope for those who remain faithful

Based on these definitions of literary genres in the Bible, identify the genre of each of the following Biblical passages.

1. Luke 4: 14 - 19 _____
2. Proverbs 28: 18 - 19 _____
3. Psalm 23: 1 - 6 _____
4. Leviticus 23: 3 _____
5. Exodus 5: 1- 2 _____
6. Isaiah 61: 1 - 2 _____
7. Luke 13: 18 – 19 _____

8. 1 Corinthians 1:2 - 3
9. Revelations 1: 9 - 11
10. Proverbs 15: 1 - 2
11. Jeremiah 15: 19 - 21
12. Ecclesiastes 3: 1 - 8
13. Daniel 7: 15 - 18
14. Matthew 13: 45 – 46
15. Matthew 7: 1 - 5
16. 1 Samuel 16: 6 - 13
17. Ephesians 6: 23 - 24
18. Exodus 22: 22 - 24

(Correct Responses: 1-Gospel; 2-Wisdom; 3-Poetry; 4-Law; 5-Historical Account/Narrative; 6-Prophecy; 7-Parable; 8-Letters; 9-Apocalypse; 10-Wisdom; 11-Prophecy; 12-Poetry; 13-Apocalypse; 14 – Parable, 15-Gospel; 16-Historical Account/Narrative; 17-Letters; 18 -Laws;)

Consolidation

Review students’ responses to the genre matching exercise. Review the importance of attentiveness to genre when reading the Bible, “How might misunderstanding the genre of a particular passage in the Bible pose difficulty in correctly interpreting the text?”

Resources

Catechism of the Catholic Church, Vatican (2003)

Ontario Catholic School Graduate Expectations, Institute for Catholic Education (2011)

In Search of the Good; A Catholic Understanding of Modern Living, (pages 85 - 86) Canadian Conference of Catholic Bishops

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COURSE: HRE 4M

TOPIC 2: Biblical Stories of Creation

The Big Ideas/Critical Learning*

(* See “Introduction” section and “The Five Big Ideas for Secondary School Religion Education Course” found in **Religious Education: Ontario Catholic Secondary Curriculum Policy Document - Grades 9 - 12, 2016**)

Students will be able to:

- understand and use the language of faith and Tradition appropriately
- distinguish the various literary forms, genres, authors and audience found in Scripture.
- will be able to distinguish between critical approaches to reading and understanding Scripture

Overall Expectations	Specific Expectations
<p>SC 1: Understand how the Word of God is revealed in Sacred Scripture and Sacred Tradition, which are authentically interpreted by the Magisterium in apostolic succession, to unveil Jesus Christ as the fulfillment of the Hebrew narrative of the law and the prophets, and to support living in Christ; [CCC nos. 84-86; 577; 781-786; 1049]</p> <p>SC 2 Explain how biblical literacy, imagery, exegesis, hermeneutics, and an understanding of Church history can support our use of Scripture to deepen our relationship with God as our Father, and to shape our personal growth and love of neighbour in community; [CCC nos. 111-113]</p>	<p>SC1.1 show how the New Testament is a reliable account of God’s fullest self-revelation to humanity in Jesus Christ, and how early parts of Genesis are reliable as truthful, divinely inspired documents of faith and “beyond literal” history (<i>e.g., we experience the effects of original sin today, so we can reason and know by faith that we have first parents who sinned</i>) [CCC nos. 109-114; 390]</p> <p>SC1.3 compare Scriptural images of God that help to unveil God’s identity for us, and express how these images can positively contribute to dialogue within modern society about the meaning of life (<i>e.g., God as Father: Luke 15; Christ as King: John 18; the Holy Trinity “hidden” in the Old Testament Jewish Tabernacle: Ark and Mercy Seat – God the Father; Bread of the Presence – God the Son; Golden Lampstand – God the Holy Spirit: Exodus 40</i>) [CCC nos. 239; 754; 1338]</p> <p>SC1.4 interpret God the Father’s self-revelation to humanity in the Bible using methods of exegesis and hermeneutics, indicating the importance of that self-revelation for us today [CCC nos. 62-65; 719]</p> <p>SC1.5 demonstrate, using Old Testament references to priests, prophets, and kings (<i>e.g., 1 Kings 1, Isaiah 38</i>), how Jesus fulfills these offices, and why God empowers us, by Baptismal anointing in our salvation history, to share in these offices [CCC nos. 781-786; 873-913]</p> <p>SC 2.1 compare the purposes, structure, and internet availability of the <i>Catholic Bible</i>, the <i>Catholic Lectionary</i>, the <i>Liturgical Calendar - Ordo</i>, and the <i>Roman Missal</i> [CCC nos. 1154; 2760]</p>

OCSGE's

CGE 1a - illustrates a basic understanding of the saving story of our Christian faith

CGE 1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures

CGE 1i - integrates faith with life

CGE 2e - 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.

Evidence of Learning

Learning Goals – Guiding Questions: *(for all students, not to be differentiated)*

- How do the Biblical creation stories help us to understand the nature of God and God's relationship to humankind and to all creation?
- How might an understanding of the Biblical stories of creation give us a better appreciation of the Bible as the reliable revelation of God's Word?

Students will know, and be able to: *(may be differentiated)*

Students will know

- the purpose and meaning of the Biblical creation stories..
- that Biblical texts were written by different authors, at different periods of history, for different audiences and purposes.
- the Bible seeks to explain the fundamental relationship between God and humankind in the context of Salvation History.

Students will be able to.....

- distinguish the unique features of each of the creation stories.
- to identify different authors within the Biblical text.
- distinguish how the creation stories fit into the larger context of Salvation History.

Background Material – Supporting Church Documents

III. THE HOLY SPIRIT, INTERPRETER OF SCRIPTURE

Catechism of the Catholic Church

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 Pasover.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

159 Faith and science: "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on

the human mind, God cannot deny himself, nor can truth ever contradict truth." "Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conservator of all things, who made them what they are."

Pope John Paul II on the Theory of Evolution

"Message to the Pontifical Academy of Science: Evolution", 22 October 1996

<https://www.ewtn.com/library/PAPALDOC/JP961022.HTM>

"In his encyclical *Humani Generis* (1950), my predecessor Pius XII has already affirmed that there is no conflict between evolution and the doctrine of the faith regarding man and his vocation, provided that we do not lose sight of certain fixed points."

(Pope John II noted that any theory of evolution must account for God as the creator of the universe and the human soul.)

Pope John Paul II

"Message to the Pontifical Academy of Science: Evolution", 22 October 1996

<https://www.ewtn.com/library/PAPALDOC/JP961022.HTM>

"It is by virtue of his eternal soul that the whole person, including his body, possesses such great dignity. Pius XII underlined the essential point: if the origin of the human body comes through living matter which existed previously, the spiritual soul is created directly by God ("animas enim a Deo immediate creari catholica fides non retimere iubet"). (*Humani Generis*)"

Materials and Links

Helpful Links

[Genesis Chapter 1 - Text and Commentary](#) , United States Conference of Catholic Bishops

[Genesis Chapter 2 - Text and Commentary](#) , United States Conference of Catholic Bishop

[How to read the first chapter of Genesis](#), Catholic Education Research Center

["What do Catholics believe about Creation?"](#) Episcopal Theology Commission Canadian Conference of Catholic Bishops June, 1991

[Commentary on the Story of Creation: Genesis 1:1 - 2:3](#) , Saint Charles Borromeo Catholic Church, Picayune, Ms.

Instructional Components

Lesson Materials

- Teacher internet access for links to show / demonstrate to students
- Handout: see below
- Student internet access for research

Teaching Strategies

- Small and Large Group Discussion
- Videos
- Articles

Catholic Themes and Anchor Concepts (Curriculum Support for Catholic Schools)

Catholic Themes: Faith: Mystery, Wonder, Awe;

Anchor Concepts: Faith, Human Dignity

Lesson Activities and Process

Connection to Final Assessment Task

This lesson will help to provide students with the necessary knowledge and skills to complete the final assignment task, an exegesis of a passage from the Sermon on the Mount (Matthew 5 - 7)

Lessons

The goal of this series of lessons is for students to gain a deeper appreciation for and understanding of Scripture as a primary source of God's revelation and salvation history. Scripture, along with the Sacraments and Church Tradition are the foundations of Catholic faith and discipleship.

Lesson Two: The Biblical Creation Stories

Many students question the role and place of the Scriptures particularly in light of the discoveries of science, often establishing a misguided adversarial division between scientific knowledge and religious faith. Much of this confusion is the result of a literalist or fundamentalist reading of Scripture. Our Catholic tradition offers a more nuanced approach that takes into account the context of the text. The content of this lesson seeks to address some of these concerns.

The students will be able to note the similarities and differences between the two creation stories in the Bible. The students will be able to explain how these two stories enhance our understanding of God as the Creator.

Key Terms and Concepts

Literalism, biblical. Biblical literalism, often problematic, is adherence to the exact letter or a strict literal sense, where literal refers to the strict meaning of the word or words, and not figurative or metaphorical senses (e.g., God created the universe in literally less than one week, which is erroneous, since the claim contradicts science). Fundamentalists sometimes refer to themselves as literalists or biblical literalists. [See CCC no. 110]

Contextualism, biblical. Biblical contextualism emphasize the *context* in which an action, utterance, or expression occurs, and argues that, in some important respect, the action, utterance, or expression can only be understood relative to that context. Biblical contextualism is a Catholic approach to biblical interpretation (see **hermeneutics**). [See CCC no. 110]

Fundamentalism. This term has three different but related senses: (1) five foundational principles that have been adopted by some Christians: (a) the inerrancy of the Scriptures, (b) the virgin birth and the divinity of Christ, (c) Christ's death as atonement for sin, (d) the bodily Resurrection of Christ, (e) Christ's imminent return, (2) a belief in the inerrancy of the Scriptures along with a rejection of the historical critical method, and (3) ***any type of scriptural interpretation that promotes a literal understanding of a text over any contextual understanding (for example, Islamic fundamentalism or Christian fundamentalism)***. (Emphasis of the lesson plan writer)

Scientism. This term refers to the belief in the universal applicability of the scientific method and approach, and the view that empirical science constitutes the most "authoritative" worldview or the most valuable part of human learning—to the exclusion of other viewpoints.

(Note: All definitions are from “Religious Education”, Ontario Catholic Secondary Curriculum Policy Document, Grades 9 - 12, 2016)

Activity

Prompt Questions

Have students discuss these questions either in small groups or in a large class discussion.

- There are two distinct, and seemingly contradictory, creation stories in the Bible. Should we consider one to be “false” and the other “true”? Why? Why not?
- Why might the Bible deliberately include two different creation stories?

To begin an informed discussion of the topic, have the students examine the similarities and differences between the two Biblical stories of creation ([Genesis 1: 1 - 24a](#) and [Genesis 2:4b - 25](#)).

Read both stories to the class, followed by the activity.

In groups of 4, have students note:

- any differences in the sequence of creation
- differences in the interaction between God and creation
- also note any similarities between the two stories.

Allow the groups to report their findings to the entire class.

The students should be able to identify some of these major elements:

- In Genesis 1:1 - 2:4a, the structure of the world is created and the humans are created last. In Genesis 2:4b - 25, the human is created first. Note other discrepancies in the order of creation.
- The language of the two stories is very different. The second creation story notes specific historical locations.
- Both creation stories present God as the creator of all that exists. However, each story emphasises a particular aspect of God as creator. In the first creation story, God speaks and it comes into being. God is the Creator who brings all things into being by his very word. In the second creation story, God is proclaimed as the Creator but the image is slightly different. God speaks conversationally to the created human, God walks in the garden, God physically forms the man and the woman.
- In both creation stories, God is clearly identified as the Creator of all that is and existing prior to the created world.

Activity

In pairs, have the students read the following two articles, “*Why are there two different accounts of creation?*” and “*The JEPD Theory*” (attached below). Students are to note and record 5 possible explanations for the differences between the two Biblical creation stories. Then, they are to share their findings with the entire class, noting similarities and unique observations.

[Why are there two different accounts of creation?](#) Bible Study for Catholics, Christmyer, Sarah

[The JEPD Theory](#) “Living in Christ Series”, Saint Mary’s Press

* (For this article, direct the students to focus on the explanations for the Yahwist (J) and Priestley (P) writer.)

Note that being attentive to the context of each passage is a critical feature in understanding the passage. The different authors wrote at different times to different audiences and expressed different concerns.

Concluding Activity

Restate earlier prompt questions. Have the students' initial comments and opinions been altered or confirmed by the articles that were provided? This can be done in the form of a class discussion or a brief written assignment such as a "journal exercise."

Resources

Catechism of the Catholic Church

COURSE: HRE 4M

TOPIC 3: Science, the Bible, Literalist, Contextualist

Religious Knowledge and Literacy includes teaching, understanding and using appropriately the language of the faith and Tradition.

- Growing in Faith Knowledge
- Understanding the Faith

Students will be able to:

- understand and use the language of faith and Tradition appropriately
- distinguish the various literary forms, genres, authors and audience found in Scripture.
- will be able to distinguish between critical approaches to reading and understanding Scripture
- will become familiar with and able to use the practice of exegesis as a means of interpreting Scripture that is consistent with Catholic teaching.

(* See “Introduction” section and “The Five Big Ideas for Secondary School Religion Education Course” found in **Religious Education: Ontario Catholic Secondary Curriculum Policy Document - Grades 9 - 12, 2016**)

Overall Expectations	Specific Expectations
<p>SC 1: Understand how the Word of God is revealed in Sacred Scripture and Sacred Tradition, which are authentically interpreted by the Magisterium in apostolic succession, to unveil Jesus Christ as the fulfillment of the Hebrew narrative of the law and the prophets, and to support living in Christ; [CCC nos. 84-86; 577; 781-786; 1049]</p> <p>Overall Expectations: <i>Students will</i></p> <p>SC 2 Explain how biblical literacy, imagery, exegesis, hermeneutics, and an understanding of Church history can support our use of Scripture to deepen our relationship with God as our Father, and to shape our personal growth and love of neighbour in community; [CCC nos. 111-113]</p>	<p>SC1.1 show how the New Testament is a reliable account of God’s fullest self-revelation to humanity in Jesus Christ, and how early parts of Genesis are reliable as truthful, divinely inspired documents of faith and “beyond literal” history (<i>e.g., we experience the effects of original sin today, so we can reason and know by faith that we have first parents who sinned</i>) [CCC nos. 109-114; 390]</p> <p>SC1.3 compare Scriptural images of God that help to unveil God’s identity for us, and express how these images can positively contribute to dialogue within modern society about the meaning of life (<i>e.g., God as Father: Luke 15; Christ as King: John 18; the Holy Trinity “hidden” in the Old Testament Jewish Tabernacle: Ark and Mercy Seat – God the Father; Bread of the Presence – God the Son; Golden Lampstand – God the Holy Spirit: Exodus 40</i>) [CCC nos. 239; 754; 1338]</p> <p>SC1.4 interpret God the Father’s self-revelation to humanity in the Bible using methods of exegesis and hermeneutics, indicating the importance of that self-revelation for us today [CCC nos. 62-65; 719]</p> <p>SC1.5 demonstrate, using Old Testament references to priests, prophets, and kings (<i>e.g., 1 Kings 1, Isaiah 38</i>), how Jesus fulfills these offices, and why God empowers us, by Baptismal anointing in our salvation history, to share in these offices [CCC nos. 781-786; 873-913]</p>

	<p>SC 2.1 compare the purposes, structure, and internet availability of the <i>Catholic Bible</i>, the <i>Catholic Lectionary</i>, the <i>Liturgical Calendar - Ordo</i>, and the <i>Roman Missal</i> [CCC nos. 1154; 2760]</p>
OCSGE's	
<p>CGE 1a - illustrates a basic understanding of the saving story of our Christian faith</p> <p>CGE 1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures</p> <p>CGE 1i - integrates faith with life</p> <p>CGE 2e - 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>	
Evidence of Learning	
<p>Learning Goals – Guiding Questions: <i>(for all students, not to be differentiated)</i></p> <ul style="list-style-type: none"> Do the findings of science such as the Big Bang Theory and the Theory of Evolution make the Bible irrelevant? Can a person of faith accept the findings of science and still accept the truth of the Bible? Why might it be important to understand the context of the author when reading the Bible? <p>Students will know, and be able to: <i>(may be differentiated)</i></p> <p><u>Students will know</u></p> <ul style="list-style-type: none"> the significance of the two Biblical creation stories. the distinction between “scientific truth” and “religious truth” the difference between a literal and contextual understanding of the Bible <p><u>Students will be able to</u></p> <ul style="list-style-type: none"> identify the similarities and differences in the two Biblical creation stories. demonstrate the difference between “scientific truth” and “religious truth” as each pertains to human knowledge explain the difference between a literal and a contextual understanding of the Bible. 	
Background Material – Supporting Church Documents	
<p>Pope John Paul II</p> <p>“Magisterium Is Concerned with Question of Evolution for It Involves Conception of Man”, Message to the Pontifical Academy of Sciences: On Evolution, 1996</p> <p>“In his encyclical <i>Humani Generis</i> (1950), my predecessor Pius XII has already affirmed that there is no conflict between evolution and the doctrine of the faith regarding man and his vocation, provided that we do not lose sight of certain fixed points.”</p> <p>(A link to the complete text can be found in the “Helpful Links” section of this document.)</p> <p>Letter of His Holiness John Paul II to Reverend George V. Coyne, S.J., Director of the Vatican Observatory, 1988</p> <p>“Yet the unity that we seek, as we have already stressed, is not identity. The Church does not propose that science should become religion or religion science. On the contrary, unity always presupposes the diversity and the integrity of its elements. Each of these members should become not less itself but more itself in a</p>	

dynamic interchange, for a unity in which one of the elements is reduced to the other is destructive, false in its promises of harmony, and ruinous of the integrity of its components. We are asked to become one. We are not asked to become each other.

To be more specific, both religion and science must preserve their autonomy and their distinctiveness. Religion is not founded on science nor is science an extension of religion. Each should possess its own principles, its pattern of procedures, its diversities of interpretation and its own conclusions. Christianity possesses the source of its justification within itself and does not expect science to constitute its primary apologetic. Science must bear witness to its own worth. While each can and should support the other as distinct dimensions of a common human culture, neither ought to assume that it forms a necessary premise for the other. The unprecedented opportunity we have today is for a common interactive relationship in which each discipline retains its integrity and yet is radically open to the discoveries and insights of the other.”

(A link to the complete text can be found in the “Helpful Links” section of this document.)

Pope Francis, Plenary Session of the Pontifical Academy of Sciences, Monday, October 27, 2014

“When we read the account of Creation in Genesis we risk imagining that God was a magician, complete with an all powerful magic wand. But that was not so. He created beings and he let them develop according to the internal laws with which He endowed each one, that they might develop, and reach their fullness. He gave autonomy to the beings of the universe at the same time in which He assured them of his continual presence, giving life to every reality. And thus Creation has been progressing for centuries and centuries, millennia and millennia, until becoming as we know it today, precisely because God is not a demiurge or a magician, but the Creator who gives life to all beings. The beginning of the world was not a work of chaos that owes its origin to another, but derives directly from a supreme Principle who creates out of love. The Big Bang theory, which is proposed today as the origin of the world, does not contradict the intervention of a divine creator but depends on it. Evolution in nature does not conflict with the notion of Creation, because evolution presupposes the creation of beings who evolve.”

Key Terms and Concepts

Scientism. This term refers to the belief in the universal applicability of the scientific method and approach, and the view that empirical science constitutes the most "authoritative" worldview or the most valuable part of human learning—to the exclusion of other viewpoints.

(Note: All definitions are from “Religious Education”, Ontario Catholic Secondary Curriculum Policy Document, Grades 9 - 12, 2016)

Materials and Links

Helpful Links

Science and the Truth of the Bible

[Pope John Paul II - On Evolution](#), Pope John Paul II, “Magisterium Is Concerned with Question of Evolution for It Involves Conception of Man”, Message to the Pontifical Academy of Sciences: On Evolution, 1996

[What do Catholics Believe about Creation?](#) Episcopal Theology Commission, Canadian Conference of Catholic Bishops, 1991

[On the teaching of evolution](#), Committee on Science and Human Values, United States Conference of Catholic Bishops, 2004

[Do Catholics believe in evolution?](#) US Catholic.Org

[Letter to Father V. Coyne \(June 1, 1988\) John Paul II](#), Letter of His Holiness John Paul II to Reverend George V. Coyne, S.J., Director of the Vatican Observatory, 1988

[We are all made of stardust](#) , Father George Coyne, TedTalk, 2014

[Bishop Barron on Fr. George Coyne and the Fertile Cosmos](#) , WordOnFire.org

[Is Evolution Making a Monkey out of the Catholic Church?](#) , Busted Halo video

[The Kalam Cosmological Argument](#),

Literalism and Contextualism

[Do you read the Bible Literally?](#) ,Gray, Tim, Catholic Education Resource Center

[Reading the Bible "Literally" or "Contextually"?](#) Wu, Jason, Patheos.com

[A Fundamental Challenge: Three ways to combat biblical literalism](#) Pinter, Brian B., America Magazine

Instructional Components

Lesson Materials

- Teacher internet access for links to show / demonstrate to students
- Handout: see below
- Student internet access for research

Teaching Strategies

- Small group and class discussions
- Videos
- Handouts

Lesson Activities and Process

Connection to Final Assessment Task

These lessons will provide the students with knowledge and understanding that will be helpful in completing the final assignment using exegesis and hermeneutics.

Lessons

The goal of this series of lessons is for students to gain a deeper appreciation for and understanding of Scripture as a primary source of God's revelation and salvation history. Scripture, along with the sacraments and Church Tradition are the foundations of Catholic faith and discipleship.

Key Terms and Concepts

Literalism, biblical. Biblical literalism, often problematic, is adherence to the exact letter or a strict literal sense, where literal refers to the strict meaning of the word or words, and not figurative or metaphorical senses (e.g., God created the universe in literally less than one week, which is erroneous, since the claim contradicts science). Fundamentalists sometimes refer to themselves as literalists or biblical literalists. [See CCC no. 110]

Contextualism, biblical. Biblical contextualism emphasize the *context* in which an action, utterance, or expression occurs, and argues that, in some important respect, the action, utterance, or expression can only be understood relative to that context. Biblical contextualism is a Catholic approach to biblical interpretation (see **hermeneutics**). [See CCC no. 110]

Fundamentalism. This term has three different but related senses: (1) five foundational principles that have been adopted by some Christians: (a) the inerrancy of the Scriptures, (b) the virgin birth and the divinity of Christ, (c) Christ's death as atonement for sin, (d) the bodily Resurrection of Christ, (e) Christ's imminent return, (2) a belief in the inerrancy of the Scriptures along with a rejection of the historical critical method, and (3) ***any type of scriptural interpretation that promotes a literal understanding of a text over any contextual understanding (for example, Islamic fundamentalism or Christian fundamentalism).*** (Emphasis of the lesson plan writer)

(Note: All definitions are from "Religious Education", Ontario Catholic Secondary Curriculum Policy Document, Grades 9 - 12, 2016)

Lesson Three: Science and Religion

The Biblical stories of Creation seem at odds with the findings of science, particularly the Big Bang Theory and the Theory of Evolution. An attempt will be made to draw a distinction between "scientific truth" and "religious truth." The problems of "literalism" and "fundamentalism" will also be discussed.

Prompt Question

Once you are satisfied that the students have a basic grasp of both the Big Bang Theory and the Theory of Evolution, pose the following questions:

- Can the Big Bang Theory, the Theory of Evolution and the Biblical story of the six days of Creation all be "true"?
- Does accepting science and its findings require one to reject the Bible?

In groups of 4, give the following handout to the students. With one student serving as a recorder, the group is to note what they believe are the central concerns of science and religion.

What are the important concerns of science?	What are the important concerns of religion?

Once the groups have completed their discussions, they are to report back to the entire class.

It is probable that the students' responses will reveal some of the following observations and understanding:

The following suggested responses could also be used as class prompts.

What are the important concerns of science?	What are the important concerns of religion?
<ul style="list-style-type: none">• concerned with what is measurable• what can be tested empirically• what can be observed physically• repeatable experiments• the physical world• "how" things work	<ul style="list-style-type: none">• concerned with what is transcendent• the meaning of life• the purpose of life• is there life after death• ethics and morality• "why", the purpose of existence

It might be helpful to provide a summary statement, for example, "Science asks 'how' things work. Religion asks 'why' or what purpose." For example, science can tell us how the atomic bomb works but religion asks if we should use it. You might ask the students to develop similar summary statements and examples on their own.

As such, the Biblical Creation stories are not seeking to provide a scientific explanation of the existence of the universe but to express "religious truth" about God, Creation and human existence. The "six days" of Creation and the creation of Adam from the "dust of the earth" express a religious as opposed to a scientific "truth".

It can be noted at this point to acknowledge that despite the great advances and achievement of science, it cannot answer all human questions. Similarly, the Bible should not be looked at to provide scientific information. The Bible's various authors lived and wrote before the emergence of science as we know it. Their work sought to express the relationship between God and human beings over the course of Salvation History.

Conclusion

Ask the students the following question (this can be a verbal discussion or a short written assignment):

How might it be possible to accept the findings of science and still believe in the "truth" of the Bible?

Lesson 3: Literalist and Contextualist

The purpose of the lesson is to assist students in their understanding of the terms *literalist* and *contextualist*. Students will see that in many cases, a strict literalist reading of a text might obscure the author's intent and purpose. Often it is important when reading the Bible to consider the context of the text, such as genre, words or expressions used by the author, the intended audience, etc.

Activity

Either in groups of 4 or as a whole class activity, ask the students to explain the following expressions, noting the problem that might occur if the expression is taken literally. For some expressions, students should explain what information, experience or knowledge would be helpful to make the expression more understandable. For example, in understanding the expression "That's like the pot calling the kettle black", one must know what a kettle is and be familiar with cooking over a wood fire that would cause the kettle and pot to turn black as a result of soot from the fire.

- Putting the cart before the horse.
- Give me a ballpark figure.
- That goal was so sweet, it was sick.
- Michael Jordan could fly.
- That's like the pot calling the kettle black.
- The lights are on but nobody's home.
- People in glasshouses shouldn't throw stones.
- Close only counts in horseshoes.
- You sound like a broken record.
- Wayne Gretzky had eyes in the back of his head.

Following this exercise, students could be invited to provide their own examples.

A literalist approach to a text is to accept the text "word for word" exactly as it is written.

A contextualist approach to a text is to note who wrote the text and why, the social situation in which the text was written, and what the religious truth the text is trying to express.

While the Catholic Church does permit a literalist interpretation of the Bible, it also allows a contextual approach that often provides a more complete understanding.

Have the students read [Matthew 5: 38 - 42](#). Divide the class into groups of 4. Ask the students to give their initial impressions of the meaning of Jesus' words, in other words a literal understanding of the text. The groups will then share their responses with the rest of the class.

Remaining in groups, provide the students with the following articles. They are to use them in an attempt to gain a fuller and deeper understanding of the text beyond a literal interpretation.

["A Slap in the Face", The Roman Catholic Mass Explained](#)

[Love of Enemies](#)

["Turning the other cheek": Jesus' Peaceful Plan to Challenge Injustice](#)

The following prompts should be used to direct the students' investigation of the articles.

Direct the students to pay special attention to the meaning of the following elements of the passage;

- "An eye for an eye";
- Why does Jesus make particular reference to the "right cheek"? Why didn't He just refer to the "face"?
- Why would someone sue you for your coat?
- Who might force you to go an extra mile? Why would you go a "second mile"?

Conclusion

Once completed, the groups are to report their findings to the entire class. How would the students describe the meaning of Jesus' words having read the articles? How has understanding the social context added to their understanding of the passage?

COURSE: HRE 4M

TOPIC 4: Exegesis and Hermeneutics

The Big Ideas/Critical Learning*

Religious Knowledge and Literacy includes teaching, understanding and using appropriately the language of the faith and Tradition.

- Growing in Faith Knowledge
- Understanding the Faith

Students will be able to:

- understand and use the language of faith and Tradition appropriately
- distinguish the various literary forms, genres, authors and audience found in Scripture.
- will be able to distinguish between critical approaches to reading and understanding Scripture
- will become familiar with and able to use the practice of exegesis as a means of interpreting Scripture that is consistent with Catholic teaching.

(* See “Introduction” section and “The Five Big Ideas for Secondary School Religion Education Course” found in **Religious Education: Ontario Catholic Secondary Curriculum Policy Document - Grades 9 - 12, 2016**)

Overall Expectations	Specific Expectations
<p>SC 1: Understand how the Word of God is revealed in Sacred Scripture and Sacred Tradition, which are authentically interpreted by the Magisterium in apostolic succession, to unveil Jesus Christ as the fulfillment of the Hebrew narrative of the law and the prophets, and to support living in Christ; [CCC nos. 84-86; 577; 781-786; 1049]</p> <p>SC 2 Explain how biblical literacy, imagery, exegesis, hermeneutics, and an understanding of Church history can support our use of Scripture to deepen our relationship with God as our Father, and to shape our personal growth and love of neighbour in community; [CCC nos. 111-113]</p> <p>SC3. Apply the lens of Scripture to contemporary culture to analyze the gifts of culture, and how culture reflects or fails to reflect God’s loving and just plan for humanity, as expressed through the Church’s prophetic voice. [CCC nos. 849-856]</p>	<p>SC1.1 show how the New Testament is a reliable account of God’s fullest self-revelation to humanity in Jesus Christ, and how early parts of Genesis are reliable as truthful, divinely inspired documents of faith and “beyond literal” history (<i>e.g., we experience the effects of original sin today, so we can reason and know by faith that we have first parents who sinned</i>) [CCC nos. 109-114; 390]</p> <p>SC1.4 interpret God the Father’s self-revelation to humanity in the Bible using methods of exegesis and hermeneutics, indicating the importance of that self-revelation for us today [CCC nos. 62-65; 719]</p> <p>SC 2.1 compare the purposes, structure, and internet availability of the <i>Catholic Bible</i>, the <i>Catholic Lectionary</i>, the <i>Liturgical Calendar - Ordo</i>, and the <i>Roman Missal</i> [CCC nos. 1154; 2760]</p> <p>SC2.5 describe the kingdom of heaven using Sermon on the Mount images (<i>Matthew 5-7</i>) [CCC nos. 1716-1729]; also, indicate how the transcendentals (beauty, truth, and goodness) are found fully in Jesus’ description of God’s kingdom and reflected in the lives of people today</p> <p>SC3.3 identify the importance today of lovingly reading, memorizing, and praying with biblical passages, while following the Church’s Magisterium (Pope and Bishops) as the authentic interpreter of Scripture and guardian of Tradition, to</p>

	<p>promote and develop prophetic voices in our society [CCC nos. 80-90; 101-133]</p> <p>SC3.2 describe, referencing Christian Scripture, how Jesus remains with us on earth to help us prophetically live in his love, and to welcome us into God's Kingdom (<i>e.g., the Holy Spirit in the People of God; the Eucharist; the Bible</i>), and how we are called to invite society to experience God's love [CCC nos. 688; 1324]</p>
OCSGE's	
<p>CGE 1a - illustrates a basic understanding of the saving story of our Christian faith</p> <p>CGE 1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures</p> <p>CGE 1i - integrates faith with life</p> <p>CGE 2e - 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>	
Evidence of Learning	
<p>Learning Goals – Guiding Questions: <i>(for all students, not to be differentiated)</i></p> <ul style="list-style-type: none"> • What is the difference between a literal understanding of the Bible and a contextual understanding of the Bible? • How can we understand the original purpose and intent of the writers of Scripture? • How might this understanding help us apply the words of Scripture to our contemporary situation? <p>Students will know, and be able to: <i>(may be differentiated)</i></p> <p><u>Students will know</u></p> <ul style="list-style-type: none"> • the difference between a literal and contextual understanding of the Bible • the skill and purpose of Biblical exegesis • the role of hermeneutics in allowing Scripture to guide contemporary decisions and actions <p><u>Students will be able to</u></p> <ul style="list-style-type: none"> • explain the difference between a literal and a contextual understanding of the Bible. • complete an exegesis of a Scriptural text. • apply a Scriptural passage to a contemporary situation as a means to understanding and changing that situation. 	
Background Material – Supporting Church Documents	
<p>Catechism of the Catholic Church</p> <p>III. THE HOLY SPIRIT, INTERPRETER OF SCRIPTURE</p> <p>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</p> <p>110 In order to discover <i>the sacred authors' intention</i>, 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</p>	

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.

The senses of Scripture

115 According to an ancient tradition, one can distinguish between two *senses* of Scripture: the literal and the spiritual, the latter being subdivided into the allegorical, moral and anagogical senses. The profound concordance of the four senses guarantees all its richness to the living reading of Scripture in the Church.

116 The *literal sense* is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: "All other senses of Sacred Scripture are based on the literal."⁸³

117 The *spiritual sense*. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

1. The *allegorical sense*. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.⁸⁴

2. The *moral sense*. The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".⁸⁵

3. The *anagogical sense* (Greek: *anagoge*, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.⁸⁶

118 A medieval couplet summarizes the significance of the four senses:

The Letter speaks of deeds; Allegory to faith; The Moral how to act; Anagogy our destiny.⁸⁷

119 "It is the task of exegesis to work, according to these rules, towards a better understanding and explanation of the meaning of Sacred Scripture in order that their research may help the Church to form a firmer judgement. For, of course, all that has been said about the manner of interpreting Scripture is ultimately subject to the judgement of the Church which exercises the divinely

conferred commission and ministry of watching over and interpreting the Word of God."⁸⁸

"Dei Verbum", (Chapter 3) Dogmatic Constitution on Divine Revelation, Second Vatican Council, November 18, 1965

12. However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.

To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms." For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture. (7) For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another. (8)

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, (9) no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegesis to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God. (10)

Key Concepts

Exegesis. (ex-e-ge-sis) This word refers to the critical explanation of a text, especially the grammatical and structural analysis of biblical texts; "exegesis" means that a biblical scholar attempts to read the meaning from the text, in contrast to eisegesis, where a person attempts to read personal viewpoints into the text. Exegesis is more broadly a branch of theology which deals with the true interpretation and meaning of Sacred Scripture to discover and determine the intent of the biblical author, being attentive to the historical context of the writing of Scripture. It is important to remember that the "authorship" of Scripture is both divine and human. It is inspired by the Holy Spirit and written by human beings for other human beings. As such, it is imperative to interpret both the will of God and the will of the human author in Sacred Scripture, since God's divine revelation directs and orients our Tradition. The framework to determine this meaning is known as hermeneutics. [See CCC nos. 116-119]

Hermeneutics. (her-me-meu-tics) This word refers to the study of how texts should be interpreted, especially the study of the theory and method of biblical interpretation. Within the branch of theology of exegesis, Scriptural hermeneutics is the science of determining the principles of interpretation which drive proper exegesis, in order to determine the meaning of Scripture for humanity. Hermeneutics sets a proper framework to ensure that the faithful are not led in error through poor biblical interpretation. In a sense, hermeneutics is related to *exegesis*, as grammar is to language. [See CCC nos. 116-119]

Contextualism, biblical. Biblical contextualism emphasize the *context* in which an action, utterance, or expression occurs, and argues that, in some important respect, the action, utterance, or expression can only be understood relative to that context. Biblical contextualism is a Catholic approach to biblical interpretation (see **hermeneutics**). [See CCC no. 110]

Literalism, biblical. Biblical literalism, often problematic, is adherence to the exact letter or a strict literal sense, where literal refers to the strict meaning of the word or words, and not figurative or metaphorical senses (e.g., God created the universe in literally less than one week, which is erroneous, since the claim contradicts science). Fundamentalists sometimes refer to themselves as literalists or biblical literalists. [See CCC no. 110]

Materials and Links

Helpful Links

[A Guide to Basic Exegesis](#), Echois, Charles L.,

Note: Several links have been included within the lesson.

Instructional Components

Lesson Materials	<ul style="list-style-type: none"> • Teacher internet access for links to show / demonstrate to students • Handout: see below • Student internet access for research
Teaching Strategies	<ul style="list-style-type: none"> • Small group and class discussions • Videos • Articles

Catholic Themes and Anchor Concepts (Curriculum Support for Catholic Schools)

Catholic Themes: Faith: Mystery, Wonder, Awe; Dignity of the Human Person

Anchor Concepts: Faith, Human Dignity,

Anchor Concepts in Relation to Catholic Themes

Lesson Activities and Process

Connection to Final Assessment Task

The purpose of these lessons is to provide students with a basic understanding of the exegesis and hermeneutics as essential skill in understanding the words of Scripture. With these understandings students will be deepen their faith and live that faith in a complex, changing world.

Series of activities supporting student learning, towards the proposed summative task

The goal of this series of lessons is for students to gain a deeper appreciation for and understanding of Scripture as a primary source of God's revelation and salvation history. Scripture, along with the Sacraments and Church Tradition are the foundations of Catholic faith and discipleship.

Lesson 4: Exegesis and Hermeneutics

Remind the students how in the previous lesson, understanding the context of Jesus' words allowed a deeper understanding of the text to emerge. The students are to read "Interpreting Scripture" for *In Search of the Good: A Catholic Understanding of Moral Living* page 86. In a class discussion, note the examples that are

provided in the text to illustrate the concepts of exegesis and hermeneutics. Ask the students if they can provide their own examples for these concepts.

Remind the students of the definition of exegesis found in *In Search of the Good* (page 86); “Exegesis refers to the study of scripture texts in their original context. It looks at the language, the historical context in which these texts were originally written, the religious traditions, and other existing writings that influences the authors of the text.”

The Story of the Good Samaritan ([Luke 10: 25 - 37](#)). In pairs of students or as a whole class activity, have the students express their initial understanding of this story.

Following this discussion have the students view the following video of the [Good Samaritan Story](#). Ask the students if viewing the video has changed or added to their understanding of the story.

Ask the students what information or clarification might be helpful if we are to come to an understanding of the text that is closer to the author’s intended meaning?

Some of the questions that the students might raise are:

- What type of lawyer might be addressing Jesus?
- Why might it have been significant that Jesus situates the story on the road from Jerusalem to Jericho?
- What is a “priest”? What is a “Levite”? Why might they not have not helped the man who was robbed?
- What is a “Samaritan”?
- Why did the Samaritan pour oil and water on the man’s wounds?

In pairs direct the students to use any 3 of the following “on-line Biblical Commentaries”. The students are to address the questions that have been raised in their discussions and prepare an explanation of the overall meaning of the text. The students are to also note agreement and disagreement among the writers of the commentaries.

[Luke 10: 25 - 37: Text and Commentary U.S. Conference of Catholic Bishops](#)

[Luke 10: 25 - 37 - A Lectionary Resource for Catholics](#)

[Matthew's Good News: An Easyenglish Bible Version and Commentary](#)

[The Gospel of St. Luke: Lesson 8 - Agape Bible Study](#)

[Luke 10: 25 - 37 - 15th Sunday in Ordinary Time - Cycle C \(See Gospel section\)](#)

The students are to present their findings. Note common points and any divergence.

Prompt Questions

Why might Jesus’ original Jewish listeners been surprised that a Samaritan is being suggested as the example of the “good neighbour”? What message might Jesus have been trying to give by selecting a Samaritan as the example of the “good neighbour”?

(This section will attempt to shift the class discussion from exegesis to hermeneutics.)

Prompt Question

How might the story of the Good Samaritan be applied to a modern situation?

Watch the following video particularly the sequence from 4:30. How might the story of the Good Samaritan be evident in the video?

[Helping the fallen - What Would You Do? ABC TV](#)

How might the story of the Good Samaritan be applied to a contemporary situation? Ask the students for examples, especially trying to refer to specific situations; think school setting, local, national, global.

Assignment

Sermon on the Mount Assignment

Your task:

To select 3 passages from the Sermon on the Mount (Matthew 5:1 - 7:28) (See *"In Search of the Good"*, pages 92 - 98)

One of your choices **MUST** include one of the Beatitudes, but you can only select **ONE** of the Beatitudes to analyze)

Passages to select from:

Salt and Light - Matthew 5:13 - 16

The Law and the Prophets - Matthew 5:17 - 20

Concerning Anger - Matthew 5:21 - 26

Concerning adultery and divorce - Matthew 5:27 - 32

Concerning oaths - Matthew 5:33 - 37

Love for enemies - Matthew 5:43 - 48

Concerning almsgiving - Matthew 6:1 - 4

Concerning prayer - Matthew 6:5 - 15

Concerning fasting - Matthew 6:16 - 18

Concerning treasures and worry - Matthew 6:19 - 34 (This passage would count for 2 selections.)

Judging others - Matthew 7:1 - 6

Ask, search, knock - Matthew 7:7 - 11

The narrow gate - Matthew 7:13 - 20

Concerning self-deception - Matthew 7:21 - 23

Hearers and doers - Matthew 7:24 - 29

Note that Matthew 5:38 - 42 was discussed during an all class exercise and as such cannot be selected for this assignment. Matthew 7:12 cannot be selected.

You will need to do the following for each of your 3 chosen passages.

Task 1. Exegesis of the Passage

Explain the meaning of the passage – (that is provide an "exegesis")

- Using a Biblical commentary, you will research how the passage is understood.
- You will explain any "difficult", unfamiliar or novel concepts or words.
- Be sure to include the passage using the NRSV (New Revised Standard Version) translation of your selected passages.

Some suggested Bible Commentaries:

The text, *In Search of the Good*, (pages 92 - 98) does provide some good information about each passage. This might be a good place to start. However, you should not limit yourself to this source.

Please note that while a list of “online” Biblical commentaries have been provided, many hardcopy commentaries such as the “*New Jerome Biblical Commentary*” or the “*Harper’s Biblical Commentary*” are readily available.

[Matthew - Introduction: United States Conference of Catholic Bishops](#) The U.S. Catholic Bishops’ website offers a helpful overview of the Sermon on the Mount.

[The Gospel of Matthew](#) The U.S. Catholic Bishops’ website provides a copy of the text and brief commentary.

[Easy English Bible - Matthew](#)

<http://www.easyenglish.info/bible-commentary/matthew-lbw.htm>

[Sermon Writer](#)

<https://www.sermonwriter.com/biblical-commentary>

(For this site you are selection either Matthew 5 or Matthew 6, or Matthew 7 depending on which passages you select)

[Blue Letter Bible - Matthew](#)

https://www.blueletterbible.org/Comm/smith_chuck/StudyGuides_Matthew/Matthew.cfm

(For this site you are selection either Matthew 5 or Matthew 6, or Matthew 7 depending on which passages you select)

[The Gospel of Matthew - Agape Bible Study](#)

http://www.agapebiblestudy.com/Matthew_Gospel/Matthew_Gospel_Menu.php

Be sure to use and cite at least three of these commentaries in your assignment.

Naturally, you might be able to find many excellent Biblical commentaries online. However, be wary of commentaries that seem to be very inconsistent with the findings and conclusions of other commentaries. Also be wary of commentaries that seem to jump to a conclusion rather than allowing the original text serve as a guide. The following article **["How to Use Bible Commentaries"](#)** might be helpful.

While these articles are helpful and will point you in the right direction do not use them as your only reference. Also see the article "Using Bible Commentaries" as a guide and resource.

Task 2. The Hermeneutics of the Passage

State how the message of the passage might be applied to the ethics of our modern world.

Be sure to provide the "hermeneutical link" to the passage from the Sermon on the Mount to connect with your example. Be prepared to clearly show how this example expresses the meaning of the passage. This will demonstrate a greater ability in both understanding the passage and the ability to apply the passage to a modern context.

Be sure to relate the passage to a specific situation, individual or group. The more you can demonstrate how your example relates to the passage, the more evident is your understanding of the passage and your ability to apply the passage.

Assessment “Look fors”

- You have demonstrated knowledge of the passage’s meaning beyond a superficial understanding; new or difficult terms have been explained, there is awareness of the context in which the passage is set.

- There is evidence of research. You have shown use of the commentaries to explain your passage. You have cited your sources. Just name the source, title/web site and author, if noted, in brackets immediately following the used material.
- You have shown, in a specific way, how the parable might be applied to our contemporary world. This should include addressing a specific situation or event.
- You are also to include a title page.
- Length - between 1,400 to 2,000 words.

Assessment Supports

The following are exemplars of grade 12 student exegesis of passages from the Sermon on the Mount. They represent a range of quality and ability. Some examples provide an in depth understanding of the passage, others are more cursory reading of the text. It might be helpful to share these exemplars with your students.

Examples of Exegesis

The following are excerpts from previous years "Sermon on the Mount" assignments.

Exhibit A

"Blessed are the meek, for they shall inherit the earth." –Matthew 5:5

Exegesis:

The beatitudes were preached by Jesus at the Sermon of The Mount, given to us by our lord and savior to enhance our prosperity and spiritual lives and share the promise of eternal life in the Kingdom of Heaven. Jesus preached the beatitudes towards the Hebrew population of Israel during the ruthless occupation of the Romans (W1). The Ten Commandments given to Moses on Mount Sinai related more to a series of commandments and what must be avoided on Earth, in contrast Jesus' beatitudes preached of humility, charity, brotherly love with the prospect of inner reward and eternal life in The Kingdom of Heaven (W1). Ultimately, the Ten Commandments provide rules to avoid the lord's wrath, the beatitudes provide a way of life to achieve salvation (W1). The third Beatitude of Jesus states, "Blessed are the meek, for they shall inherit the earth." To be meek is to be gentle, quiet, submissive, or easily imposed upon (W2). However, Jesus is not referring to meek in this light, for Jesus himself exercised his authority and even flipped money tables in the Temple, which is not very meek at all (W4). Jesus refers to meek as to submit, trust in, and accept the will of the Lord and take nothing under their own control (W3). One who is meek submits to the divine wishes and will of God and accepts any misfortune without becoming bitter or questioning their faith or God (W3). It could be suggested that to be meek is to know one's strengths and weaknesses and to be humble. To inherit the Earth refers to land being renewed and creation being restored at the coming of the Kingdom of Heaven (W3). As opposed to receiving Heaven God allows the meek to inherit the Earth, to inherit is to receive something that was otherwise not theirs, a gift from God that they could never win themselves (W4). The Beatitudes given to us by Jesus provides our path to salvation and eternal life, the meek; those who accept their faith and submit to the will of God shall receive their salvation in the form of an inherited gift of the Earth from the Lord.

Hermeneutic:

The passage *"Blessed are the meek, for they shall inherit the earth."* Is from Jesus' teaching the Sermon on the Mount. This passage teaches that those who display Christ like meekness shall be rewarded with the Earth when the Kingdom of Heaven comes. To be meek in today's society and accept and trust in the will of God is exemplified by those who refuse to conform to the societal norms of creating one's own path with any means and defining success with a dollar sign. To be meek today is to be grateful for what the lord has

provided and not ask, or want for more than you do not require. Being meek is a quality that is becoming rarer and rarer in society as people often complain about what they do not have and worship idols more and more. If one is meek they will most likely be happier, money cannot buy happiness, but they lord can provide it.

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Exhibit B

Matthew 5

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

Exegesis

This passage is one of the Beatitudes from Jesus' Sermon on the Mount. *"Blessed are the pure in heart..."* this Beatitude explains the conditions on how one would be able to see God. The word *pure* comes from the greek word *Katharos* which can have two meanings which are similar but slightly different. It can mean clean as in pure in thoughts and actions, or unalloyed which refers to "not mixed with foreign substances". When you are unalloyed you can completely devote yourself to God and this can lead to an unwavering faith. It may seem confusing when they say *"...for they will see God."* This is basically stating that for those who are pure at heart, for those who are truly passionate about loving God, they will see God in everything they love. They will be with the presence of God always and forever.

Hermeneutics

The message of the passage can be applied to our world. That when our heart is pure, we will be able to be one with God and we will be able to see Him. In our modern day to be able to be pure in heart, we must rid ourselves of distractions that delude our thoughts. As in things like money, technology, materialistic objects, fame, and narcissism that taint our hearts. We are in a century where most people these days are invested in themselves and their own personal devices. There are so many distractions today that we cannot see God. We are turning a blind eye to God, not giving any love. We may get down and believe that there maybe isn't a God, when really, our distractions are making us choose to believe there is no God. A person of our time should be caring to others. Should help those in need and should be willing to donate whatever it is that's needed to them.

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Exhibit C

The Beatitudes (Matthew 5:8)

- a. *"Blessed are the pure in heart, for they will see God."*

Exegesis

This passage is a portion from Jesus' Sermon on the mount; one of the beatitudes. In the Beatitudes Jesus lays down and explains the nature of the Kingdom of God and the characters of life one would find in the kingdom of Heaven. The word blessed is being used in a different context than we usually use today, it is used as a synonym for joy and happiness. The 8th Beatitude is a portion of the Beatitudes that refers to how a person would relate to other people. *"Blessed are the pure in heart"* translate to *"How happy are those people whose thoughts are pure"* In this case, 'pure' means clean and sincere instead of free of contamination. A pure heart would be one completely devoted to God, not only claiming to possess faith, but have the kind of unwavering faith that leads to a life of faithfulness. One cannot serve two different things at once because you will end up loving and serving one, while betraying and hating the other. *"for they will see God"* means, *"They will see God"* The people who are 'pure' will be able to see God because they are always faithful and

devoted to one God. When this person passes on they will enter the Kingdom of Heaven and be able to meet God is one of the promises He made. The promise that the pure in heart will see God is a fitting reward for the devoted servant of God. C. S. Lewis notes: "We are afraid that Heaven is a bribe, and that if we make it our goal we shall no longer be disinterested. It is not so. Heaven offers nothing that a mercenary soul can desire. It is safe to tell the pure in heart that they shall see God, for only the pure in heart want to" (C.S. Lewis, *The Problem of Pain*).

Hermeneutics

Mother Teresa is a modern day example of this Beatitude. She gave all of herself and was completely faithful in the duty of caring for others when they were in need. She learned to not only put others before herself but to also endlessly give of herself. Mother Teresa chose to "serve the poorest of the poor and to live among them and like them." She strove to make the lives of others around her more peaceful and full of love. Mother Teresa is pure in heart and strived for one purpose in life.

Exhibit D

Beatitude

How happy are those people who want to do the right things.

Their greatest desire is to do what is right.

Exegesis:

In the same way that every individual desires food when hungry, or water when thirsty, these people desire to do what is good and ethically right constantly. They find their happiness through righteousness and that brings them closer to God.

Hermeneutics:

In a world where people are constantly working for personal gain, it's great to see people like Amal Ramzi Clooney, the international human rights lawyer and humanitarian well known for her marriage to famous actor George Clooney. While people often focus on George they forget the activism this woman has taken all over the world, even working on human rights cases surrounding the Israel-Palestine conflict. While commercial law pays well, it's those who want to make a true difference who is the best lawyers.

Exhibit E

Matthew 5-7.9

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

Definitions: *Persecuted: a program or campaign to exterminate, drive away, or subjugate people based on their membership in a religious, ethnic, social, or racial group.*

Exegesis: Those who follow Jesus are bound to face persecution. As well, those who fight against societal values for the right thing; social justice fighters, are also going to be persecuted. Jesus is saying that these people should not ever give up on fighting for what they believe is the right thing because no matter what God knows what is right and that they are fighting for it. They will be rewarded by the obtainment of God's Kingdom in the end.

Real Life Example: A very prominent group of people fighting for righteousness sake is those people fighting for gender equality in the Middle East. They know that it is the right thing to fight for, and are trying their best to push through political and religious barriers from the Islamic/Arab authorities. God knows that they are doing the right thing and are fighting for justice, and so they will be rewarded in the future. Those who follow Jesus are bound to face persecution. The people fighting for equality in the Middle East are facing persecution

from the government and from religious groups, as well as the men in their lives. They still fight for it though because that is what God wants, and they know it is the moral and ethic pathway that have chose.

Exhibit F

Matthew 5:7 "Blessed are those who are merciful, for they shall obtain mercy."

Exegesis:

This passage is from Jesus' Sermon on the Mount; it is one of the beatitudes. Jesus presents the beatitudes in a positive way and as characteristics one would find in the Kingdom of Heaven. The word 'mercy' is used differently in this time than it is now. The word translates to "mercy" which refers to concrete acts of mercy rather than merely a merciful attitude. In the passage Jesus blesses those who are able to feel another's pain and takes action to relieve it. In multiple passages Jesus speaks of the importance of being merciful towards others. God forgives us and in return He asks for us to forgive others. God pitied the people on earth so He sent Jesus on earth. People who pity others will understand their sufferings and make an action to alleviate it.

Hermeneutics:

This passage speaks about forgiving others and understanding their pain; this can be applied on a small scale or on a larger scale. A small level at which this can be applied is between friends. If you get in a fight with your friend and you forgive them and try to understand the reason they might have been upset you are living by this passage. A large scale at which this passage can be applied is organizations like Doctors without Borders. The people who created this organization pitied and understood the pain the people without health care was feeling and attempts to alleviate that pain. This beatitude can be practiced every single day and in most circumstances is easy to follow.

Rubric

Knowledge/Understanding – Subject-specific content acquired in each course (knowledge), and the comprehension of its meaning and significance (understanding)				
	The student:			
Knowledge of content - knows and understands the principles of exegesis, - knows and understands key principles of Scriptural interpretation; contextual, literal, genre,	demonstrates limited knowledge and understanding of content	demonstrates some knowledge and understanding of content	demonstrates considerable knowledge and understanding of content	demonstrates thorough knowledge and understanding of content

Thinking – The use of critical and creative thinking skills and/or processes				
	The student:			
Use of planning skills - - - focusing research, - gathering information, organizing an inquiry, asking questions, - adequate and proper use of source material	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with a high degree of effectiveness
Communication – The conveying of meaning through various forms				
	The student:			
Expression and organization of ideas and information - clarity of expression, - logical organization)	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
Communication				
	The student:			
Application – The use of knowledge and skills to make connections within and between various contexts				
	The student:			

Application of knowledge and skills --- -- concepts, strategies, processes - correctly and accurately applies the principles of hermeneutics	uses knowledge and skills in familiar contexts with limited effectiveness	uses knowledge and skills in familiar contexts with some effectiveness	uses knowledge and skills in familiar contexts with considerable effectiveness	uses knowledge and skills in familiar contexts with a high degree of effectiveness
Making connections between Scripture and the world - 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

Resources

In Search of the Good: A Catholic Understanding of Moral Living, Canadian Conference of Catholic Bishops, (pages 85 - 98)

Catechism of the Catholic Church

Roots: Finding Strength in Biblical Tradition, Canadian Conference of Catholic Bishops, (pages 82 - 91)

COURSE: HRE 4M

TOPIC 5: Environmental Ethics & the Care of the Poor and Vulnerable

Overview

In his encyclical letter on the care of the environment, *Laudato Si'*, Pope Francis states: “Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. For example, changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation... Sadly, there is widespread indifference to such suffering, which is even now taking place throughout our world” (25)..and... “we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor” (49).

In short, the care of the environment is the care of the poor and vulnerable. In this lesson, students will have the opportunity to examine the connection between environmental ethics and the preferential option for the poor and vulnerable.

Overall Expectations	Specific Expectations
<p>PF3.Faith Lived: Show how the Church's Catholic social teachings recognizes the gifts of diverse cultures, while calling and challenging Christians in their societies to express their true identity in Christ and live their vocation to seek the common good. [CCCnos.1928-1942]</p> <p>CM3. The Moral Life: Explain how upholding a Catholic understanding of human dignity affects society, by leading people to honour God's image in every human person, and calling them to exercise their gifts in joyful service of others, especially those who are marginalized or have no one to defend their dignity (e.g., persons who are poor, refugees, sick, dying, or unborn). [CCC nos. 1730-1734]</p>	<p>PF3.2 explain how Christians have a “call story” rooted in God to work for justice and peace; also, show how key tenets in Catholic social doctrine ground our identity in God and help us honour the gifts of diverse cultures (e.g., human dignity, solidarity, subsidiarity, sanctity of human life, preferential option for the poor, stewardship) [CCC nos. 2401-2463; <i>Compendium of the Social Doctrine of the Church</i>]</p> <p>In light of Pope Francis' encyclical letter <i>Laudato Si</i>, how are sins of omission connected to protecting the environment?</p> <p>CM3.3 evaluate a variety of moral issues in modern culture through a Catholic lens (e.g., religious freedom, unfair wages, substance misuse, bullying, euthanasia, protecting the environment, abortion, unbridled capitalism, premarital sex, capital punishment, just war) using the criteria of object, circumstances, and intention, indicating how good moral acts increase community happiness and wholeness through respect for human dignity [CCC nos. 1749-1761; <i>Evangelii Gaudium</i> Chap.4]</p>

OCSGE's	
<p>CGE 7: A responsible citizen who gives witness to Catholic social teaching by promoting peace, justice and the sacredness of human life.</p> <ol style="list-style-type: none"> 1. Acts morally and legally as a person formed in Catholic traditions. 2. Accepts accountability for one's own actions. 4. Promotes the sacredness of life. 7. Respects and affirms the diversity and interdependence of the world's peoples and cultures. 9. Respects the environment and uses resources wisely. 10. Contributes to the common good. <p>CGE 3: A reflective, creative and holistic thinker who solves problems and makes responsible decisions with an informed moral conscience for the common good.</p> <ol style="list-style-type: none"> 2. Creates, adapts, evaluates new ideas in light of the common good. 3. Thinks reflectively and creatively to evaluate situation and solve problems. 4. Makes decisions in light of gospel values with an informed moral conscience. 5. Adopts a holistic approach to life by integrating learning from various subject areas and experience. 6. Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society 	
Evidence of Learning	
<p>LEARNING GOALS – GUIDING QUESTIONS:</p> <p>Key Guiding Questions:</p> <ul style="list-style-type: none"> • What does the encyclical letter, <i>Laudato Si</i>, call us to do? • Do we consider the protection of the natural world to be an essential part of what it means to be a moral person? • Do ethical duties pertain only to the way that we treat individuals? • Do we have duties of justice to the earth itself? <p>Students will know, and be able to:</p> <p>By the end of this unit, students will:</p> <ul style="list-style-type: none"> • Analyze, apply and present the concepts of Catholic Social Teaching • Distinguish between the various approaches to the moral standing of nature. • Define and analyse the impact of the Church's preferential option for the poor 	
Background Material – Supporting Church Documents	
<p>CATHOLIC THEMES AND ANCHOR CONCEPTS (CURRICULUM SUPPORT FOR CATHOLIC SCHOOLS)</p> <p><u>Anchor Concepts in Relation to Catholic Themes:</u> Stewardship, Solidarity, Globalism, Justice</p> <p>RESOURCES</p> <p>The Global Catholic Climate Movement. http://catholicclimatemovement.global/</p> <p><i>Laudato Si'</i>, Encyclical Letter of the Holy Father Francis, On Care For Our Common Home, (2015)</p> <p><i>Catechism of the Catholic Church, Vatican (2003)</i></p>	

Ontario Catholic School Graduate Expectations, ICE (2011)

Compendium of the Social Doctrine of the Catholic Church by St. John Paul II

Acting Today, Shaping Tomorrow: A Policy Framework for Environmental Education in Ontario Schools, Ontario Ministry of Education (2009)

In Search of the Good; A Catholic Understanding of Moral Living. Canadian Conference of Catholic Bishops. Chapter 14

Materials and Links

HELPFUL LINKS

Encyclical Letter *Laudato Si* "On Care for our Common Home" by Pope Francis

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

Vatican Press Guide to *Laudato*

Si http://en.radiovaticana.va/news/2015/06/18/laudato_si%E2%80%999_a_press_guide_to_the_new_encyclal/1152352

Compendium of the Social Doctrine of the Catholic Church by Pope John Paul

II http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

Acting Today, Shaping Tomorrow: A Policy Framework for Environmental Education in Ontario Schools.

Ontario Ministry of Education, (2009) <http://www.edu.gov.on.ca/curriculumcouncil/ShapeTomorrow.pdf>

A Reader's Guide to *Laudato Si* by Jesuit Fr. Thomas

Reese <http://ncrnews.org/documents/NCR%20Readers%20guide.pdf>

The Catholic Climate Covenant <http://www.catholicclimatecovenant.org/>

The Global Catholic Climate Movement. <http://catholicclimatemovement.global/>

UN Paris Climate Change Agreement http://unfccc.int/paris_agreement/items/9485.php

INSTRUCTIONAL COMPONENTS

Prior knowledge/skills

- Catholic Social Teaching, specifically the preferential option for the poor and the principle of the common good
- Definitions: common good, encyclical, ethics, Golden Rule, good, pastoral letter

Lesson Materials

- Teacher internet access for links to show/demonstrate to students
- Student internet access for research

Lesson Activities and Process

ACTIVITIES

INTRODUCTION

Discuss the following definitions with the students:

Ecological Justice - Human beings are called by God to do justice, including care of the earth and all creation to the extent that we can. The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity. Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Humanity's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbour, including generations to come; it requires a religious respect for the integrity of creation. [See CCC nos. 2415-2418]

Stewardship - The rightful care of all creation as desired by God in the Book of Genesis. [See CCC nos. 2402]

Preferential option for the poor - This biblically based phrase is a central concept in Catholic social teaching, which, following the example of Jesus, seeks justice for the poor, oppressed, marginalized, and so on. This phrase, which has many antecedents in both the Bible and Church teaching, received considerable attention at the conference of Latin American bishops (CELAM) in 1979 at Puebla, Mexico. [See CCC nos. 2448]

More ecology definitions can be found in the grade 12 textbook *In Search of the Good* by CCCB, chapter 14.

Watch the video <https://www.youtube.com/watch?v=o3Lz7dmn1eM>, which explains *Laudato Si' "On Care For our Common Home"* in an animation by CAFOD (4:55)

Discussion questions:

- What is an encyclical?
- Why did Pope Francis chose to write about this matter?
- Why should Catholics care about the environment?
- What is the connection between the environment and vulnerable and poor people?
- What is being asked of us by Pope Francis?

ACTIVITY

Break students into 8 groups. Assign a story of climate change from the website below to each group.

<http://catholicclimatemovement.global/stories/>

Have students read and summarize the story.

Answer the following questions:

- How has climate change affected the country/people outlined?
- What greater social issues have been raised in these areas? (example – homelessness)
- Which social justice principles are being violated?
- Can the environmental issues be separated from the social issues in this case?

CONSOLIDATION

Have students brainstorm ways that they can reduce their carbon footprint. What specific actions can you take to reduce climate change?

Resources

The Global Catholic Climate Movement. <http://catholicclimatemovement.global/>

Laudato Si', Encyclical Letter of the Holy Father Francis, On Care for Our Common Home, (2015)

Catechism of the Catholic Church, Vatican (2003)

Ontario Catholic School Graduate Expectations, ICE (2011)

Compendium of the Social Doctrine of the Catholic Church by St. John Paul II

Acting Today, Shaping Tomorrow: A Policy Framework for Environmental Education in Ontario Schools,
Ontario Ministry of Education (2009)

In Search of the Good; A Catholic Understanding of Moral Living. Canadian Conference of Catholic Bishops, Chapter 14

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COURSE: HRE 4M

TOPIC 6: The Catholic Response to the Refugee Crisis

Overview

The UN Refugee Agency's annual "Global Trends study" found that 65.6 million people were forcibly displaced worldwide at the end of 2016.

The current Canadian Liberal Government (2017) (having run on a platform of acceptance of refugees) has resettled almost 39,000 refugees since coming to power in November 2015, including both Government-assisted and privately sponsored refugees, with priority to women, children and families.

<http://www.cbc.ca/news/politics/syrian-refugees-by-the-numbers-1.3469080>

In this lesson, students will encounter the refugee crisis and the Catholic response to this crisis. Specifically, they will find recent quotes from Pope Francis, make connections to the Catechism of the Catholic Church and the Bible, analyse the Canadian response and brainstorm next steps to meeting our obligations as Catholics.

This lesson can take up to four class periods.

Overall Expectations	Specific Expectations
<p>CM3. The Moral Life: Explain how upholding a Catholic understanding of human dignity affects society, by leading people to honour God's image in every human person, and calling them to exercise their gifts in joyful service of others, especially those who are marginalized or have no one to defend their dignity (e.g., persons who are poor, refugees, sick, dying, or unborn). [CCC nos. 1730-1734]</p> <p>PF3. Faith Lived: Show how the church's Catholic social teaching recognizes the gifts of diverse cultures, while calling and challenging Christians in their societies to express their true identity in Christ and live their vocation to seek the common good. [ccc.nos.1928-1942]</p>	<p>CM3.1 show how our common human dignity is rooted in God (i.e., we are 'imago Dei'), and why our essential qualities (e.g., rationality, free will, natural law, conscience) must be distinguished from accidental qualities (e.g., hair or skin colour, size, cultural background) in order to avoid unjust discrimination based on race, creed, sexual orientation, ability, mental health, etc. [CCC nos. 1700-1715; Aristotle De Anima, Metaphysics Book 7; Pacem in Terris par. 86-89]</p> <p>What is a reasonable, informed Christian response to unjust discrimination?</p> <p>How does a Catholic understanding of human dignity inform and inspire equity and inclusion in school communities?</p> <p>PF3.2 explain how Christians have a "call story" rooted in God to work for justice and peace; also, show how key tenets in Catholic social doctrine ground our identity in God and help us honour the gifts of diverse cultures (e.g., human dignity, solidarity, subsidiarity, sanctity of human life, preferential option for the poor, stewardship) [CCC nos. 2401-2463; Compendium of the Social Doctrine of the Church]</p> <p>How can a Catholic understanding of human dignity help us value every person, and hence every person's culture?</p> <p>SC3.2 describe referencing Christian Scripture, how Jesus remains with us on earth to help us prophetically live in</p>

<p>SC3.Sacred Text & Contemporary Culture: Apply the lens of Scripture to contemporary culture to analyze the gifts of culture, and how culture reflects or fails to reflect God's loving and just plan for humanity, as expressed through the Church's prophetic voices in our society.[CCC.nos.849-856]</p>	<p>his love, and to welcome us into God's Kingdom and how we are called to invite society to experience God's love. [CCC.nos.688-1324]</p>
<p>OCSGE's</p>	
<p>CGE 1 - A discerning believer formed in the Catholic Faith community who celebrates the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living.</p> <ol style="list-style-type: none"> 4. Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good. 8. Respects the faith traditions, world religions and the life journeys of all people of good will. 9. Integrates faith with life. 10. 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 redemption. (Witnesses to Faith) <p>CGE 3 - A reflective, creative and holistic thinker who solves problems and makes responsible decisions with an informed moral conscience for the common good.</p> <ol style="list-style-type: none"> 1. Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges. 2. Creates, adapts, evaluates new ideas in light of the common good. 3. Thinks reflectively and creatively to evaluate situations and solve problems. 4. Makes decisions in light of gospel values with an informed moral conscience. 5. Adopts a holistic approach to life by integrating learning from various subject areas and experience. 6. 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>CGE 4 - A self-directed, responsible, lifelong learner who develops and demonstrates their God-given potential.</p> <ol style="list-style-type: none"> 1. Demonstrates a confident and positive sense of self respect for the dignity and welfare of 	

others.

2. Demonstrates flexibility and adaptability.
3. Takes initiative and demonstrates Christian leadership.
4. Responds to, manages and constructively influences change in a discerning manner.

CGE 5 - A collaborative contributor who finds meaning, dignity and vocation in work which respects the rights of all and contributes to the common good.

3. Develops one's God-given potential and makes a meaningful contribution to society.
4. Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.
5. Respects the rights, responsibilities and contributions of self and others.
6. Exercises Christian leadership in the achievement of individual and group goals.

CGE 7 - A responsible citizen who gives witness to Catholic social teaching by promoting peace, justice and the sacredness of human life.

5. Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.
6. Respects and affirms the diversity and interdependence of the world's peoples and cultures.
7. Respects and understands the history, cultural heritage and pluralism of today's contemporary society.
8. Exercises the rights and responsibilities of Canadian citizenship.
10. Contributes to the common good.

Evidence of Learning

Students will know and be able to:

By the end of this unit, students will:

- Explain the relationship between the common good and the private good
- Analyze, apply and present the concepts of Catholic Social Teaching
- Define and analyse the impact of the Church's preferential option for the poor and vulnerable

Background Material – Supporting Church Documents

Key Guiding Questions:

- What does the Church call us to do about refugees and the displaced?
- What obligations do individuals have towards each other?
- What role do Catholics have in promoting care for the vulnerable in their countries and in the creation of laws/policies towards immigration?

Materials and Links

HELPFUL LINKS

The United Nations High Commissioner for Refugees <http://www.unhcr.org/>

UNHCR Global Trends Forced Displacement in 2016 <http://www.unhcr.org/globaltrends2016/>

The Canadian Encyclopedia on Canada's response to the refugee crisis

<http://www.thecanadianencyclopedia.ca/en/article/canadian-response-to-the-syrian-refugee-crisis/>

Canadian Council for Refugees <http://ccrweb.ca/en>

Government of Canada data on refugee claims in Canada by province/method of entry for

2017 <http://www.cic.gc.ca/english/refugees/asylum-claims-made-in-canada.asp>

Canadian Immigration and Refugee Protection Act <http://laws.justice.gc.ca/eng/acts/i-2.5/>

Catechism of the Catholic Church online http://www.vatican.va/archive/ENG0015/_INDEX.HTM

Catholic Answers - Who are the Samaritans? <https://www.catholic.com/qa/who-were-the-samaritans-and-why-were-they-important>

Carey, Jesse. "The Parable of the Good Samaritan in *The Era of Refugees; A Lesson we Need to Hear*."

Relevant, 1 Apr. 2016, <https://relevantmagazine.com/current/parable-good-samaritan-era-refugees>

Dispelling myths about refugees - infographic from the Canadian Council for

refugees. http://ccrweb.ca/sites/ccrweb.ca/files/infographic_refugee_myths.pdf

RESPONDING AS CATHOLICS TO THE REFUGEE CRISIS Open letter to Canadian Catholics By Archbishop

Paul-André Durocher http://www.cccb.ca/site/images/stories/pdf/Responding_to_the_refugee_crisis_-_EN.pdf

Compendium of the Social Doctrine of the Catholic Church by St. John Paul

II http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

Canada: A History of Refuge, Government of Canada www.cic.gc.ca/english/refugees/timeline.asp

How Canada's refugee system works, Government of Canada,

www.cic.gc.ca/english/refugees/canada.asp

INSTRUCTIONAL COMPONENTS

Prior knowledge/skills:

- Catholic Social Teaching, specifically the preferential option for the poor and the principle of the common good, the concept of my Brother's Keeper, how to use the *Catechism of the Catholic Church*
- Definitions: common good, ethics, golden rule, good, human dignity, distributive justice

Lesson Materials

- Teacher internet access for links to show / demonstrate to students
- Handout: "Canada's Response to Refugees; A Timeline", "How Canada's Refugee System Works" (see below)

Student internet access for research

CATHOLIC THEMES AND ANCHOR CONCEPTS (CURRICULUM SUPPORT FOR CATHOLIC SCHOOLS)

Anchor Concepts in Relation to Catholic Themes: Solidarity, Globalism, Justice

Lesson Activities and Process

LESSONS

INTRODUCTION

Using a K-W-L chart, have the students examine the question “What is a refugee?”

Canadian Council of Refugees - Glossary of Terms pdf

http://ccrweb.ca/sites/ccrweb.ca/files/glossary_en.pdf

Some key terms from that pdf include:

Refugee – a person who is forced to flee from persecution and who is located outside of their home country.

Convention refugee – a person who meets the refugee definition in the 1951 Geneva Convention relating to the Status of Refugees. This definition is used in Canadian law and is widely accepted internationally. To meet the definition, a person must be outside their country of origin and have a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.

Refugee claimant or Asylum Seeker – a person who has fled their country and is asking for protection in another country. We don’t know whether a claimant is a refugee or not until their case has been decided.

Protected person – according to Canada’s *Immigration and Refugee Protection Act*, a person who has been determined to be either (a) a Convention Refugee or (b) a person in need of protection (including, for example, a person who is in danger of being tortured if deported from Canada)

Watch the video <https://www.youtube.com/embed/hBFgl4D8eEM> , *UNHCR Global Trends: Forced Displacement in 2016*, which outlines the Global Refugee Crisis.

Possible discussion questions:

- Have you ever felt displaced?
- What thoughts, feelings or emotions are attached to being displaced?
- Why is it important to humanize the refugee crisis?

ACTIVITIES

The Catholic Response

In pairs or groups, find three quotes by Pope Francis on refugees or displaced persons.

Answer the following questions:

- What is Pope Francis saying about refugees/displaced persons?
- What specific actions is he asking of us as Catholics?
- What does the *Catechism of the Catholic Church* say about this issue? In what ways does this match what Pope Francis is saying in the quotes that you found?

- Which of the Catholic social justice principles are being addressed?

Students can share their quotes with other groups or with the whole class. Quotes and/or actions and/or *Catechism* information can be consolidated using a shared document platform (like Google docs) or on the board. Favourite quotes or actions could be displayed in the classroom as community goals.

The Good Samaritan

Read Luke 10:25-37 The Good Samaritan

Group discussion:

- Who were the Samaritans?

Teacher links to help lead the discussion

Background on the Samaritans to lead the discussion. <https://www.catholic.com/qa/who-were-the-samaritans-and-why-were-they-important>

Carey, Jesse. "The Parable of the Good Samaritan in the Era of Refugees; A Lesson we Need to Hear." *Relevant*, 1 Apr. 2016, <https://relevantmagazine.com/current/parable-good-samaritan-era-refugees>

- What is Jesus asking of us in this story?
- How does this story relate to the Principle of the Preferential Option for the Poor and Vulnerable?
- How does this story specifically relate to the refugee crisis?

Canada's Role

Handout the timeline of Canada and refugees "Canada's Response to Refugees; A Timeline", "How Canada's refugee system works" and the infographic from the Canadian Council for Refugees on myths about refugees. http://ccrweb.ca/sites/ccrweb.ca/files/infographic_refugee_myths.pdf

Distributive Justice - This form of justice (giving "the other" their due) involves the relationship of society or the government to the individual

Using the resources (mentioned above) provided, answer the following questions:

- In what specific ways is Canada meeting the standards for the Preferential Option for the Poor, as outlined by Pope Francis, the Catechism of the Catholic church and the story of the Good Samaritan?
- In what ways should Canada do better at meeting these standards?
- Why are Canadians nervous about allowing refugees to enter the country?
- What can be done to ease the nervousness of Canadians?

CONSOLIDATION

In small groups (or as a whole), have students brainstorm ways that they, personally, can help with the refugee crisis.

Read the letter *RESPONDING AS CATHOLICS TO THE REFUGEE CRISIS* Open letter to Canadian Catholics By Archbishop Paul-André Durocher as a class

[http://www.cccb.ca/site/images/stories/pdf/Responding_to_the_refugee_crisis - EN.pdf](http://www.cccb.ca/site/images/stories/pdf/Responding_to_the_refugee_crisis_-_EN.pdf)

Discuss suggestions made there. Make a plan as a class to implement those suggestions, either as individuals or as a group.

RESOURCES

Carey, Jesse. "The Parable of the Good Samaritan in the Era of Refugees; A Lesson we Need to Hear." *Relevant*, 1 Apr. 2016, <https://relevantmagazine.com/current/parable-good-samaritan-era-refugees>. Accessed 19 July 2017.

Catechism of the Catholic Church, Vatican (2003)

Ontario Catholic School Graduate Expectations, ICE (2011)

Compendium of the Social Doctrine of the Catholic Church by St. John Paul II

In Search of the Good; A Catholic Understanding of Moral Living. Canadian Conference of Catholic Bishops. Chapter 18; The Search for Good in Politics

Canada: A History of Refuge, Government of Canada, 26 May 2017, www.cic.gc.ca/english/refugees/timeline.asp. Accessed 19 July 2017.

How Canada's refugee system works, Government of Canada, 3 Apr. 2017, www.cic.gc.ca/english/refugees/canada.asp. Accessed 19 July 2017.

Canada's Response to Refugees; A Timeline



Adapted from: *Canada: A History of Refuge*, Government of Canada, 26 May 2017, www.cic.gc.ca/english/refugees/timeline.asp. Accessed 19 July 2017.

1793: Upper Canada became the first province in the British Empire to abolish slavery. In turn, over the course of the 19th century, thousands of black slaves escaped from the United States and came to Canada with the aid of the Underground Railroad, a Christian anti-slavery network.

1947-1952: 250,000 displaced persons (DPs) from Central and Eastern Europe came to Canada, victims of both National Socialism (Nazism) and Communism, and Soviet occupation.

1950s: Canada admitted Palestinian Arabs, driven from their homeland by the Israeli-Arab war of 1948.

1956: 37,000 Hungarians escaped Soviet tyranny and found refuge in Canada.

1969: Canada signed the United Nations Convention Relating to the Status of Refugees, and its Protocol, agreeing not to return a person to their country of origin if that person had grounds to fear persecution.

1970-1990: Deprived of political and religious freedom, 20,000 Soviet Jews settled in Canada.

1971-1972: Canada admitted some 228 Tibetans. These refugees, along with their fellow countrymen, were fleeing their homeland after China occupied it in 1959.

1972-1973: Following Idi Amin's expulsion of Ugandan Asians, 7,000 Ismaili Muslims fled and were brought to Canada.

1978: Coming into force of the Immigration Act of 1976, which recognized refugees as a distinct class of immigrants. These changes also allowed Canadian citizens to privately sponsor refugees.

1979 -1980: More than 60,000 Boat People found refuge in Canada after the Communist victory in the Vietnam War.

1982: The Constitution of Canada was amended to entrench the *Canadian Charter of Rights and Freedoms*.

1986: The United Nations awarded Canada the Nansen Medal for its outstanding humanitarian tradition of settling refugees.

1992: 5,000 Bosnian Muslims were admitted to Canada to escape the ethnic cleansing in the Yugoslav Civil War.

1999: Canada airlifted more than 5,000 Kosovars, most of whom were Muslim, to safety.

2002: *Immigration and Refugee Protection Act* came into force and set out main principles and features of the refugee protection program

2004: The Safe Third Country Agreement between Canada and the United States is established for responsibility sharing in processing refugee claims from nationals of third countries.

2011: Canada expands its refugee resettlement programs by 20% over three years.

2015: Close to 6,600 Bhutanese refugees arrived in Canada. Canada completes a seven-year commitment and welcomes more than 23,000 Iraqi refugees. Canada commits to and begins resettling 25,000 Syrian refugees.

2017: Canada resettled more than 40,000 Syrian refugees between November 2015 and January 2017.

How Canada's Refugee System Works

Adapted from *How Canada's refugee system works*, Government of Canada, 3 Apr. 2017, www.cic.gc.ca/english/refugees/canada.asp. Accessed 19 July 2017.

The Canadian refugee system has two main parts:

- the Refugee and Humanitarian Resettlement Program, for people who need protection from outside Canada and
- the In-Canada Asylum Program for people making refugee protection claims from within Canada

Refugee and Humanitarian Resettlement Program

The United Nations Refugee Agency (UNHCR), along with private sponsors, identifies refugees for resettlement. Under our laws, we must carefully screen all resettlement cases. This makes sure that there are no issues related to security, criminality, or health. We work with our security partners to complete this work as quickly as possible.

In-Canada Asylum Program

The asylum program works to provide refugee protection to people in Canada who:

- have a well-founded fear of persecution or
- are at risk of torture, or cruel or unusual punishment in their home countries

Help for Resettled Refugees

Under the Resettlement Assistance Program, the Government of Canada or Province of Quebec helps government-assisted refugees with essential services and income support once they are in Canada. This helps them to settle.

The refugee gets this income support for up to one year or until they can support themselves, whichever comes first. Canada provides Resettlement Assistance Program income support to eligible clients who cannot pay for their own basic needs.

Basic social assistance rates in each province and territory help guide the amount of money refugees get for shelter, food and other things.

The Resettlement Assistance Program also provides these services during the first four to six weeks after clients get to Canada:

- welcoming them at the airport or other port of entry
- helping to find a temporary place to live
- helping to find a permanent place to live
- assessing their needs
- information and help getting to know Canada, and
- referrals to other federal and provincial programs, and to other settlement services.

Private sponsors must provide financial and emotional support to any refugees they sponsor:

- for the length of the sponsorship period, or
- until the refugee can support themselves, if this happens during that period

The sponsor's support includes help with housing, clothing and food. Most sponsorships last for one year, but some refugees may be able to get help from their sponsors for up to three years.

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COURSE: HRE 4M

TOPIC 7: Forgiveness

Overview

Forgiveness is essential to working with others in community but often vengeance is glamorized and even encouraged in society.

In this lesson, students will challenge the idea of vengeance and encounter the benefits of forgiveness, through scripture, restorative justice and models of forgiveness.

This lesson can take up to four class periods.

Overall Expectations	Specific Expectations
<p>CM1. Foundations: show understanding of ethical concepts from the Catholic Tradition as they relate to moral concerns within the Church and contemporary culture (e.g., the meaning of goodness; the problem of evil; the need for gratitude to God to experience deeper joy; the interaction between conscience and natural law; the reality of objective moral truth; the importance of 'self-mastery' in community life); [CCC.nos.1810-1811;1950-1954]</p> <p>CM2. Seeking understanding: Explain the effect of habitual good moral acts on community happiness, and show how living the theological and cardinal virtues is rooted in God and strengthened through the Church's sacraments to promote Gospel joy; [CCC.nos.1803-1829]</p> <p>FL1. Living in Relationship: investigate and describe how the Church, in building the Kingdom of God, seeks to nurture human growth in relationship, both in community and family life (e.g., promoting human dignity, celebrating the "sacraments at the service of communion"), upholding God's law of Love and prophetically challenging what is contrary to the Gospel within contemporary culture; [CCC.nos.2201-2213]</p>	<p>CM1.1 apply St. Augustine's understanding of goodness as "being" and evil as an "absence" in God's order, affirming that all creation is good, and distinguishing moral evils (e.g., "missing the mark" in moral decision making) from physical evils (e.g., cancer being a lack of order in the genetic material of cells)[CCC.nos.385;1793;Aquinas Summa Theologiae Q#5 Part1, Q#48 Part 1]</p> <p>How is sin a kind of evil, what constitutes a venial/mortal sin, and how can we heal after sin by our repentance, reconciliation, and the sacrament of Penance?</p> <p>CM2.5 show how sin is a failure in love for God, neighbour, and self, and outline reconciliation as conversion involving virtue and Grace (a divine offer seeking human response), and a process of forgiveness and reparation/restitution; also, explain how the sacrament of Penance (Reconciliation, Confession), personal sacrifices, indulgences, and Fridays as days of abstinence support virtuous living, with an awareness of the dangers of grudges.</p> <p>Why does (Pope) St. John Paul II suggest that when sin is committed, 'justice and forgiveness are both essential to ... healing'? Can sin stop God from loving us? Explain.</p> <p>FL1.4 explain how limits in personal freedom can be challenging for family members, but can offer growth and fulfillment within intimate human relationships, especially when individuals and families remain close to Christ and seek to live by the wisdom of the Church (e.g., setting boundaries for children, caring for an aging family member, living with mental illness) [CCC no. 2208]</p>

	What role does reconciliation between family members have in strengthening family relationships?
OCSGE's	
<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community</p> <p>CGE1c Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1d Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.</p> <p>CGE1g Understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey.</p> <p>CGE1i Integrates faith with life.</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 redemption. (Witnesses to Faith)</p> <p>A Reflective and Creative Thinker</p> <p>CGE3a Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.</p> <p>CGE3b Creates, adapts, evaluates new ideas in light of the common good.</p> <p>CGE3c Thinks reflectively and creatively to evaluate situations and solve problems.</p> <p>CGE3d Makes decisions in light of gospel values with an informed moral conscience.</p> <p>CGE3e Adopts a holistic approach to life by integrating learning from various subject areas and experience.</p> <p>CGE3f 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>A Self-Directed, Responsible, Lifelong Learner</p> <p>CGE4a Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.</p> <p>CGE4b Demonstrates flexibility and adaptability.</p> <p>CGE4f Applies effective communication, decision-making, problem-solving, time and resource management skills.</p> <p>A Collaborative Contributor</p> <p>CGE5a Works effectively as an interdependent team member.</p> <p>CGE5c Develops one's God-given potential and makes a meaningful contribution to society.</p> <p>CGE5f Exercises Christian leadership in the achievement of individual and group goals.</p> <p>A Responsible Citizen</p> <p>CGE7a Acts morally and legally as a person formed in Catholic traditions.</p> <p>CGE7b Accepts accountability for one's own actions.</p> <p>CGE7c Seeks and grants forgiveness.</p> <p>CGE7j Contributes to the common good.</p>	
Evidence of Learning	
<p>Students will know, and be able to:</p> <p>By the end of this unit, students will:</p> <ul style="list-style-type: none"> • Define sin as a failure in genuine love for God and neighbour; and reconciliation as conversion • Identify persons who are models for justice 	

- Analyze, apply and present the concepts of Catholic social teaching
- Explore contemporary issues of social sin, forgiveness and restitution

Background Material – Supporting Church Documents

Key Guiding Questions:

- What does the Church call us to do when we are sinned against?
- What healing can be offered through forgiveness?

What are the benefits to restorative justice?

Materials and Links

HELPFUL LINKS

Catechism of the Catholic Church online http://www.vatican.va/archive/ENG0015/_INDEX.HTM

Centre for Restorative Justice <http://restorativejustice.org/>

Background on Canadian Law <http://www.lawlessons.ca/>

Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice. Catholic Bishops of the United States, 15 Nov. 2000. <http://www.usccb.org/issues-and-action/human-life-and-dignity/criminal-justice-restorative-justice/crime-and-criminal-justice.cfm>

Most Rev. Ricardo Ramirez, C.S.B. "Catholic Social Teaching On Restorative Justice ". University of Villanova Academic Symposi, 18 Sept. 2009, www.centertruthjustice.org/watch/wp-content/uploads/RJ_ramirez.pdf

Lesson Activities and Process

INSTRUCTIONAL COMPONENTS

Prior knowledge/skills:

- Catholic social teaching, how to use the *Catechism of the Catholic church*

Definitions: common good, ethics, golden rule, good, human dignity, distributive justice

Lesson Materials

- Teacher internet access for links to show / demonstrate to students
- Handout: "Restorative Justice" (see below)

Student internet access for research

CATHOLIC THEMES AND ANCHOR CONCEPTS (CURRICULUM SUPPORT FOR CATHOLIC SCHOOLS)

Anchor Concepts in Relation to Catholic Themes: Community, Conflict, Common Good, Interdependence, Redemption, Justice

LESSONS

PRE-LESSON

Be sure to cover the topic of sin as a background to this lesson.

- What is sin?
- Types of sin.

Definitions

Sin - This word refers to an offense against reason, truth, and right conscience and thus against God. Sin is considered **venial**, when it is less serious and **mortal** or capital, when it is a serious transgression of a person's relationship with God and neighbour. [See CCC nos. 1846–1876]

Social sin - This term refers to the fact that personal sins can give rise to social situations and institutions that are sinful; the result is structural sin or social sin. [See CCC nos. 1869]

More background information and definitions can be found in *In Search of the Good; A Catholic Understanding of Moral Living*. Canadian Conference of Catholic Bishops. Chapter 15; If I sin, what do I do to you?"

INTRODUCTION

Hand out the lyrics to the song and watch the music video "Before He Cheats" by Carrie Underwood.

<https://www.youtube.com/watch?v=WaSy8yy-mr8>

Lyrics - <http://www.azlyrics.com/lyrics/carrieunderwood/beforehecheats.html>

Discussion:

- What feelings/emotions are being conveyed here?
- What is being suggested here about how to deal with being hurt?
- Is there any suggestion here of healing? Of forgiveness?
- Vengeance is a very popular theme in songs and movies. Why do people like the idea of vengeance?

Vengeance – "The passion to get even. It is a hot desire to give back as much pain as someone gave to you. The problem with revenge is that it never gets what it wants. It never evens the score. Fairness never comes. The chain reaction set off by every act of vengeance always takes an unhindered course. It ties both the injured and the injurer to an escalation of pain."

In Search of the Good; A Catholic Understanding of Moral Living. Canadian Conference of Catholic Bishops. Chapter 15; If I sin, what do I do to you?" Page 290

ACTIVITIES

Limits to Forgiveness

Watch the video <https://www.youtube.com/watch?v=TSCx1XS0f8Y> "Victim Story Restorative Justice." YouTube. *YouTube*, 22 Nov. 2007. Web. 26 July 2017.

Questions (can be answered as a class, small groups or individuals)

- How did the Ann Marie describe herself before forgiving her father's killer?
- What made Ann Marie decide to forgive?
- What role (if any) did Ronald's plea for forgiveness play in receiving forgiveness?
- How has forgiving her father's murderer (Ronald) change Ann Marie's life?

- What was the “jail of her own making” that Ann Marie referred to?
- Do you agree with Ann Marie that moving on from a tragedy is a choice?
- Are there limits to freedom?
- Is anything unforgivable?

Teacher Discussion Notes

Forgiveness is not...

- to tolerate the wrong the other did
- to forget what happened
- to give up my right to forgiveness
- to invite someone to hurt me again

In Search of the Good; A Catholic Understanding of Moral Living. Canadian Conference of Catholic Bishops. Chapter 15; If I sin, what do I do to you?” Page 291

Restorative Justice

Justice, restorative - This form of justice (giving “the other” their due) emphasizes healing the harm caused by wrongdoing, by seeking to name the truth, and to make amends personally by bringing together victims, offenders, and the community to promote peace. [See CCC nos. 1443-1444]

Read through the handout below “Restorative Justice”.

In small groups, brainstorm ways that restorative justice could be used to solve issues in your school.

- What are the current issues that could be addressed on a peer group, class or school level?
- In what ways could introducing restorative justice at your school be beneficial?
- Outline the steps needed to implement restorative justice into school policy. What obstacles do you foresee? What would be necessary to make the process successful?
- If you were to make a formal proposal to your school administrators, how would you sell the idea of restorative justice?

The Prodigal Son, the Unforgiving Servant and the Bishop’s Candlesticks

Have students choose one of the following and dramatize the story being told. As part of the dramatization, each character should express (in a monologue) their thoughts/feelings and new found ideas on forgiveness.

- Luke 15:11-32 The Prodigal Son
- Matthew 18:21-35 The Parable of the Unforgiving Servant
- The Bishop’s Candlesticks (*In Search of the Good; A Catholic Understanding of Moral Living*. CCCB Pg. 236)

Group discussion:

- What is being said about forgiveness in each?
- How were each of the characters changed by the act of forgiveness?
- What are we, as Catholics, being asked to do?

The Catholic Church on Restorative Justice

Split the speech by Rev. Ricardo Ramirez (listed below) into parts. Have students unpack their section of the speech. Summarize the important parts and share them as a class.

Ramirez, C.S.B., Most Rev. Ricardo. "Catholic Social Teaching On Restorative Justice ". University of Villanova Academic Symposi, 18 Sept. 2009, Villanova, www.centertruthjustice.org/watch/wp-content/uploads/RJ_ramirez.pdf

Guiding questions:

- Summarize your section of Rev. Ricardo Ramirez speech.
- What is the Catholic perspective on restorative justice?
- What evidence is being used? (specific passages, quotes, etc.)
- What suggestions for action are being asked of you?

Forgiveness in Action

Read the article about St. John Paul II's forgiveness of the man who tried to kill him.

"Pope John Paul II Meets with Mehmet Agca, the Man Who Attempted to Assassinate Him, 1983." Rare Historical Photos. N.p., 03 May 2016. Web. 27 July 2017. <<http://rarehistoricalphotos.com/pope-john-paul-mehmet-agca-1983/>>.

Guiding questions:

- Why might have Pope John Paul II (now St. John Paul II) choose to forgive the man who shot him?
- Why might he have chosen to bring a camera crew with him to this meeting?
- What personal issues/comforts would have had to have been overcome for this forgiveness to have taken place?

Have students search for news articles for examples of forgiveness in action and answer the following questions.

- Summarize the news article that you found.
- What factors contributed to the decision to forgive?
- What impact did the forgiveness have on the agents in the story?
- Could you forgive in a similar situation?
- What qualities does a person who forgives possess?

CONSOLIDATION

Have students write down an issue that they have not been able to forgive or something that they need forgiveness for. Encourage them to make a choice to let the hurt go.

Are there steps that they need to take to make forgiveness possible?

Write a letter either asking for or granting forgiveness.

Letters can be sent, delivered or destroyed.

RESOURCES

CarrieunderwoodVEVO. "Carrie Underwood - Before He Cheats." YouTube. YouTube, 02 Oct. 2009. Web. 26 July 2017.

Underwood, Carrie. *Before He Cheats*. By Chris Thompkins and Josh Kear. Carrie Underwood. Rel. 19 Aug. 2006. Mark Bright, 2006. CD.

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, Libreria Editrice Vaticana, 2005.

Catechism of the Catholic Church, Vatican (2003)

Ontario Catholic School Graduate Expectations, ICE (2011)

In Search of the Good; A Catholic Understanding of Moral Living. Canadian Conference of Catholic Bishops. Chapter 15; If I sin, what do I do to you?"

JloOrj. "Victim Story Restorative Justice." YouTube. *YouTube*, 22 Nov. 2007. Web. 26 July 2017.

Law Lessons. Justice Education Society, 2016. Web. 26 July 2017. <<http://www.lawlessons.ca/>>

Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice. Catholic Bishops of the United States, 15 Nov. 2000.

Ramirez, C.S.B., Most Rev. Ricardo. "Catholic Social Teaching On Restorative Justice ". University of Villanova Academic Symposi, 18 Sept. 2009, Villanova, www.centertruthjustice.org/watch/wp-content/uploads/RJ_ramirez.pdf. Accessed 27 July 2017.

"Pope John Paul II Meets with Mehmet Agca, the Man Who Attempted to Assassinate Him, 1983." Rare Historical Photos. N.p., 03 May 2016. Web. 27 July 2017.

Restorative Justice

Adapted from: <http://www.lawlessons.ca/sites/default/files/handouts/Handout-2-6-2.pdf>

This form of justice emphasizes healing the harm caused by wrongdoing, by seeking to name the truth, and to make amends personally by bringing together victims, offenders, and the community to promote peace.

Instead of punishment, restorative justice emphasizes:

- The offender's shared responsibility for a lasting solution
- The offender's acknowledgment and willingness to take responsibility for the victim's suffering
- Forgiveness

Who Participates?

Not all offenders qualify for these types of programs. Nor are offenders or victims forced to participate. The police or Crown or judges decide whether offenders are eligible for these programs. They evaluate each case to see if these programs would hold offenders accountable for their behavior adequately.

What Happens?

The conference facilitator arranges a meeting between the investigating police officer, the offender, the victim and people who are willing to support the victim and offender (parents, grandparents, siblings and/or

friends). They sit in a small circle and the facilitator leads them through a process that requires the offender to accept responsibility for wrongdoing.

1. Victims have an opportunity to tell the offender how the wrongdoing has affected them. Others in the circle are allowed to do the same.
2. Apologies are usually made to all who have been adversely affected.
3. The victim may suggest ways the offender can mitigate the harm that was done. For example, if the offence was vandalism, repairing the damage might be a good start.
4. Once the group has come to an agreement, the facilitator writes up an agreement, which everyone signs.

What is the Result?

For the offender

The final settlement of the offender might appear less punitive than a result in a criminal court but it requires a greater commitment on the part of the offender. Facing one's victim in a small group and apologizing for the wrongdoing is not easy for most offenders.

For the victim

Because of their active role in the process, victims usually receive more satisfaction from a community justice conference. The victim is usually helped by:

- Learning of the offender's motivations for the wrongdoing
- Receiving an apology
- Seeing the offender's remorse

Healing Circles

Healing Circles can be another form of restorative justice. Circles come from North America's Aboriginal traditions and are most commonly, although not exclusively, used in Aboriginal communities. Healing circles can take different forms depending on the needs of the parties and the traditions of the community. They can, for example, be sentencing circles or healing circles. The focus of the dialogue in the circle is broader than a family group conference. The offending behaviour is seen largely as a community problem to be shared by all with its roots in the community. Both family group conferencing and circles require significant planning and forethought before the conference commences.

COURSE: HRE 4M

TOPIC 8: Authentic Love and Chastity

Overview - for all students, not differentiated

“Your body is a temple for the Holy Spirit.” (1 Cor 6:19-20)

“Love is patient and kind... it does not insist in its own ways. (1 Cor 13:4-6)

Background/Preamble

Christians know that the human soul dwells in one’s body and that the human body is made by God for God. Like a beautiful mosaic, all parts of the human body fulfill specific and necessary roles (some public and some private) that work symbiotically. Out of respect for God, and for the body, Christians are called to dress modestly and act chastely. But secular fashion trends, entertainment content and patterns of adultery, suggest that many people in our modern world do not observe these values. Along with challenging secular attitudes, the following lessons will explore Church teachings regarding family life, authentic love and chastity.

Critical Learning/ The Big Ideas

Students will explore how ‘the Church nurtures and guides individuals and families in their shared sacred journeys of relationship, rooted in fidelity and chastity’ (FL3) and why ‘authentic growth in relationships involves respect for human dignity, stems from various kinds of love finally rooted in Christ, and positively encourages the culture and community in action and contemplation.’(FL1)

Overall Expectations	Specific Expectations
<p>FL1. Living in Relationship: Investigate and describe how the Church, in building the Kingdom of God, seeks to nurture human growth in relationship, both in community and family life (e.g, promoting human dignity, celebrating the sacraments at the service of communion), upholding God’s law of love and prophetically challenging what is contrary to the Gospel within contemporary culture; [CCC nos. 2201-2213]</p> <p>FL2.Growing in Commitment: Explain kinds of love and commitment that people are called by God to enter and maintain, with emphasis on preparation for the sacraments of Holy Orders and Matrimony that together support Christian family life-a foundation and desire of God for society; [CCC.nos.2207;2215;2221;2232;2239]</p> <p>FL3. Created Sexual: show understanding of how development happens in the lives of individuals and families, and what role the Church has in supporting that growth, in the</p>	<p>FL1.2 describe ways (supported by research and stories of famous friendships in the Bible and Church history) of nurturing friendships and chaste relationships that, in Christ, uphold and celebrate our human dignity as God’s daughters and sons [CCC no. 1829]</p> <p>FL2.1 explain the types of love that humans experience, shape marriage, family, and community; also, describe what commitments are involved with each kind of love [CCC.nos.1644,2347; 2745 Deus Caritas Est; C.S. Lewis <i>The four Loves</i>]</p> <p>FL2.5 describe how secularism challenges Christian understanding of Marriage and family commitments in contemporary western culture (e.g., cohabitation, fidelity, chastity, family size decline, divorce and remarriage, definition of what constitutes family, family economic stresses) [CCC nos. 2360- 2400]</p> <p>FL3.1 explain the difference between love (choosing what is good for another person) and the feelings of love (emotions</p>

<p>context of modern culture (e.g., promoting fidelity, chastity, and the practice of reliable methods of natural family planning that are aligned with God's will). [CCC nos. 2360-2379]</p> <p>SC3.Sacred Texts and Contemporary Culture: Apply the lens of Scripture to contemporary culture to analyze the gifts of culture, and how culture reflects or fails to reflect God's loving and just plan for humanity, as expressed through the Church's prophetic voice.[CCC.nos.849-856]</p>	<p>felt for another person) [CCC nos. 1763-1766; Matthew 5.43-48]</p> <p>FL3.2 describe reliable ways of forming healthy and loving intimate relationships as long-range preparation for Matrimony and parenthood, with skills and strategies needed to help relationships thrive at various stages (e.g., communication skills, coping skills, conflict/resolution strategies) [CCC no.1632; (Pope) St. John Paul II Theology of the Body]</p> <p>FL3.3 explain the importance of good understanding and personal integration of the Church's teaching on human sexuality, especially in relation to chastity in relationships; also explain, referencing Aristotle's 'four causes', Church teaching about the inseparable two-fold meaning/purpose of human sexual acts (God-designed unity between spouses of opposite sex, and natural openness to new life), and how that affects a Catholic understanding of same-sex attraction and intimacy between persons of the same sex [CCC nos. 2337-2359]</p> <p>FL3.4 demonstrate understanding of the sacredness of the gifts of family life, including human procreation, reliable methods of natural family planning (e.g., sympto-thermal method), parenting, and educating children [CCC 2201-2206; Humanae Vitae]</p> <p>FL3.5 explain ways in which the sacred gift of human life, including sexuality, can be protected and nurtured from conception until natural death (including a moral assessment, with Church teaching, of relevant cultural issues such as the sympto-thermal method of natural family planning, expressions of sexuality, reproductive technologies, the impact of STIs on human relationships, etc.) [CCC nos. 2331-2400]</p> <p>SC3.4 Compare the role and traits of Old Testament prophets with contemporary "prophetic" figures, showing how they impacted society (Dorothy Day, Jean Vanier, St. Faustina Kowalska)[CCC.nos.781-786]</p> <p>How can prophets teach us to live with love in the contemporary world? How are our voices and moral lives, as followers of Jesus, prophetic?</p>
OCSGE's	
A Discerning Believer Formed in the Catholic Faith Community	

CGE1e Speaks the language of life... “recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it.” (Witnesses to Faith)

A Reflective and Creative Thinker

CGE3b Creates, adapts, evaluates new ideas in light of the common good.

CGE3c Thinks reflectively and creatively to evaluate situations and solve problems.

CGE3d Makes decisions in light of gospel values with an informed moral conscience.

CGE3e Adopts a holistic approach to life by integrating learning from various subject areas and experience.

A Self-Directed, Responsible, Lifelong Learner

CGE4f Applies effective communication, decision-making, problem-solving, time and resource management skills.

CGE4g Examines and reflects on one’s personal values, abilities and aspirations influencing life’s choices and opportunities.

A Caring Family Member

CGE6a Relates to family members in a loving, compassionate and respectful manner.

CGE6b Recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended.

CGE6c Values and honours the important role of the family in society.

A Responsible Citizen

CGE7a Acts morally and legally as a person formed in Catholic traditions..

CGE7d Promotes the sacredness of life.

Evidence of Learning

Students will know, and be able to: *(may be differentiated)*

Student will know ...

-the difference between love and lust and the definitions of fidelity, modesty and chastity.

Students will be able to ...

- understand the significance of Catholic teachings in relation to authentic loving relationships.

Background Material – Supporting Church Documents

Learning Goals – Guiding Questions: *(for all students, not to be differentiated)*

1. How is a Christian understanding of authentic human growth in relationship and community the same or different than that of contemporary secular culture?

2. How does upholding matrimony as the proper place for sexually intimate expressions of human love promote the dignity of the human person?

3. How does contemporary culture support/not support/challenge the integrity of family life?

Bible Passages

Genesis Chapters 2 & 3 “The Creation Story”

Exodus 20:14 “You shall not commit adultery”

1 Cor. 6:12-20 “Sexual immorality”

1 Cor. Chapter 13 “The gift of love”

Catholic Themes and Anchor Concepts (Curriculum Support for Catholic Schools)

Catholic Themes: Love, Intimacy and Sexuality

Anchor Concepts: Family, Vocation, Lifestyle, Interdependence

Anchor Concepts in Relation to Catholic Themes: Chastity; Prudence, Modesty, Fidelity

Materials and Links

Helpful Links

1. *The Catechism of the Catholic Church* <http://www.vatican.va/archive/ENG0015/INDEX.HTM>
2. St. Pope John Paul's lectures on Theology the body
www.ewtn.com/library/PAPALDOC/JP2TBIND.HTM Collection of public lectures from 1970-1984
3. Assembly of Catholic Bishops for Ontario <http://acbo.on.ca/resources/> (downloadable documents; The human person, love and sexuality. Marriage and family life and more.)
4. COR(heart) Project <http://corproject.com/about-christopher-west/> . (Contemporary works by Christopher West and his reflections on St. John Paul II's Theology of the Body, books, videos, resource suggestions and more)
5. The Chastity Project <http://chastityproject.com/> (videos and resources re: the virtue of chastity)
6. For Your Marriage U.S.C.C.B <http://www.foryourmarriage.org/the-theology-of-the-body-according-to-pope-john-paul-ii/> (An initiative of the United States Conference of Catholic Bishops this website offers articles, Church teachings/explanations, guidance for married couples/marital spirituality and more)

Lesson Activities and Process

Instructional Components

Lesson information

- review of prior knowledge; types of love
- Two- three periods teach content; terms and Catholic guidelines
- Two - three periods class activities to apply knowledge

Lesson Materials

- Teacher internet access for links to show / demonstrate to students
- Magazines and newspapers
- Student internet access for research

Teaching Strategies

- Reading(s) and Notation(s)
- Teacher guided discussion
- Group reflection and commentary

Connection to Final Assessment Task

After exploring the meaning and manifestation of modesty, fidelity and love, students should understand the importance of chastity. Class activities, along with personal reflection, will culminate in a group activity to reflect on the school uniform. A cartoon or poster called "Dressing our Temple."

ACTIVITIES

“Never simply treat (the other) humanity as a means...” (I. Kant)

- Guided review to gauge prior knowledge of learners; virtues, 6th Commandment
- Use of *Catechism* and texts to define modesty, fidelity and chastity along with teacher guided notation from texts such as *In Search of the Good* (pg.138 & 139 and chapter 16)
- Media review - images, messages and a counter cultural response
- Readings and reflections on chastity, Theology of the Body, marriage and family life (see helpful links and resource section for suggested reading. *In Search of the Good* pg 138-141 and chapter 16 & 17).
- Read or watch the story of Dorothy Day (Entertaining Angels) and/or Jean Vanier

LESSONS

“Let gift be gift, other be other, God be God.” (Ron Rolheiser)

LESSON ONE - MODESTY AND THE MEDIA

- Using magazines, newspapers, videos (or other media sources) choose three images to critique.
- Look carefully at the images then answer the following questions. Be sure to identify examples in the image to support your answers.
- Define *modesty* and *chastity* before the activity.

Questions:

1. Are the models/actors dressed modestly? Why /why not?
2. What seems to be the message of the media images?
3. Does the image encourage chastity and respect for the gift of life? Why/why not?
4. Choose one of the images and imagine you have been hired by the company that created this image to “Christianize” the work. Offer suggestions to make it more modest and/or encourage a pure/chaste message.
5. In pairs, share your findings and then report each other’s findings to the class.

*It would be useful to also look at images and stories about media messages from other decades and discuss the issue of desensitization.

For example;

Why in the 1950’s did television producers only film Elvis Presley from the waist up?

Why was Madonna’s clothing controversial in the 1980’s?

Why were Beyonce’s 2015 and 2017 Grammy performances acclaimed by the media but denounced by Catholic feminists?

LESSON TWO - DEFINING LOVE

Give students a copy of 1 Corinthians 13:1-13 and Shakespeare's *Sonnet #116* (electronic or hard copy). The Bible passage is one often read at weddings and the sonnet is referenced to in many modern works of entertainment.

After reading both answer the following questions;

1. Underline words or phrases that describe love.
2. Underline words or phrases that are the opposite of love.
3. Identify aspects of these two documents that are similar.
4. What is the dictionary definition of *love* and *lust*? How are these terms different?
5. What advice does each work suggest regarding authentic love?
6. Reflect on both passages and explain why chastity is an important aspect of single life and authentic married love.
7. Explain how authentic love and chastity can bring happiness when exercised together.

Extension Questions:

1. List and define the five Greek words for Love (review of grade 10 content)
2. Read about the stages of married life (such as page 313-315 *In Search of the Good*) then link each type of love with each stage of marriage.
3. If you were a counselor assisting a middle aged married couple trying to overcome infidelity, what suggestions would you make? Consider the stage of their marriage and the sin that was committed.

LESSON THREE - LISTEN TO THE CULTURE CLASH

After learning about Church teachings on the institution of marriage, the following activity could be used. Play the songs *I think I wanna marry you* by Bruno Mars and *What's love got to do with it* by Tina Turner while students follow along with the lyrics. (caution: music videos might not be appropriate)

Song questions;

1. Do you think Bruno Mars really wants to marry this girl? Explain.
2. Site examples in the lyrics of unchaste thoughts or actions.
3. Do you think Tina Turner is afraid of authentic love? Explain.
4. In a romantic relationship, what might cause a 'heart to break'?
5. What qualities and values are necessary for healthy lasting relationships?

* Then hold a class discussion about the relevance of marriage. Use this guiding question for reflection:

Q...IF most people today are unchaste,

...and if unmarried people choose to become parents,

...and if the divorce rates continue to soar,

WHY would anyone want to get married?

Extension Questions;

1. What is the Church's teaching on the institution of marriage?
2. Is this similar or different than contemporary culture? Explain.
3. What advice can the Church offer couples considering marriage?
4. If a friend was considering marriage, what advice would you offer?

LESSON FOUR - CASE STUDY ON FIDELITY

Read the article "I Promise To Be True To You" by Mary Ann Paulukonis, a writer, speaker, and leadership and pastoral ministry consultant published by the U.S. Conference of Catholic Bishops

<http://www.foryourmarriage.org/i-promise-to-be-true-to-you/>

Read the article and then answer the following questions:

1. How does the author define fidelity?
2. List examples of fidelity mentioned in the article.
3. List examples of love shown by Ms. Paulukonis' father and explain how these examples of love are rooted in fidelity.
4. Why is fidelity an important element in marriage?
5. Write a letter to Mr. Paulukonis and ask him how he was able to fulfill his promise of fidelity to his wife particularly in the last fifteen years of their marriage (consider virtues, beatitudes or biblical support).

ASSIGNMENT - DRESSING OUR TEMPLE

Group Work Assignment- Wearing the uniform modestly

Working in small groups, students should reflect on the school uniform (or a neighboring school) and provide a critique of how they dress. There could be four to eight perspectives to consider- male and female summer and winter uniforms worn correctly and incorrectly.

Steps for planning:

- Look in the mirror, are you wearing your uniform properly and modestly?
- What needs to be corrected?
- What aspects of the uniform would you like to change?
- Do you like wearing a uniform? Why or why not?
- Recall the past week, as you walked down the hall what did you notice about the way students wore their uniform?
- Imagine you are an adult seeing the uniform for the first time worn on an average student from your school ... What comment might they make?
- Do students whom wear a uniform dress more modestly compared to those who do not?
- Would students uniform schools prefer to have a uniform? Why or why not?

Final product:

- Make a poster cartoon image or take a photograph of a student wearing the uniform modestly (properly).
- Include a slogan with the image. ie: Your body is God's gift to you, how you dress is your gift to God
- Print a copy of your image to share with the class or post your image on the class website
- Be prepared to discuss your planning, choices and reflection on your work

How Will I Help My Students Learn?

“Christian ethos is characterized by a transformation of the human person’s conscience and attitudes...such as to express and realize the value of the body and sex according to the Creator’s original plan.” (Theology of the Body [T.O.B.] 45:3 PJP II)

Note for Teachers: There is much to read and watch on the topics of love and fidelity. The challenge is to discern authentic love and the importance of chastity and fidelity. To love as Jesus taught, we are called to apply ascetic attitudes and where necessary, make personal sacrifices for the good of others. The word *chastity* is complex to define and can easily be misconstrued. It does not simply mean to abstain from having sex (which ALL unmarried people are called to observe - this is referred to as *abstinence*) but to live respectfully, observing the inherent beauty and nature of our God given bodies. It might be helpful to explain to students that even virgins may not be chaste. Although some people may not be sexually active, they can be unchaste in the way they dress, act, speak, etc. One should dress, speak and act modestly, think of others with pure hearts and respect the gift of procreation. (reproductive technologies could be considered unchaste) These are counter cultural concepts which will likely cause some passionate class discussions. See the following references from the *Catechism of the Catholic Church* regarding chastity, marriage and celibacy.

CHASTITY;

- “the successful integration of sexuality and the spiritual being.” C.C.C. #2337
- To acknowledge the Holy Spirit within one’s self and respect the gift of procreation. #2337
- Self- mastery# 2339, To give of one’s self freely to his/her spouse. #2346 - 2350
- For married couple to use instead of contraception #2368 - experts say it promotes healthier relationships due to better communication (see studies referred to in Mary Shivanandan’s book *Crossing the Threshold of Love*), conjugal couple #2349, as grace of God #2345, cultural effort #2344, integrity of the person #2337-38, homosexuality #2359, offenses against chastity #2351-56

“Christian ethos is characterized by a transformation of the human person’s conscience and attitudes...such as to express and realize the value of the body and sex according to the Creator’s original plan.” (T.O.B 45:3 PJP II)

CELIBACY;

(Anyone who is not married must not engage in sexual activity) “put God first” #157, self control #1832

ASSESSMENTS AND SUPPORTS

Dressing Our Temple

Group Members: _____

	Level 1	Level 2	Level 3	Level 4
Knowledge & Understanding	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understand of content	demonstrates thorough understanding of content
Thinking	uses creative thinking processes with limited effectiveness uses planning skills with limited effectiveness	uses creative thinking processes with some effectiveness uses planning skills with some effectiveness	uses creative thinking processes with considerable effectiveness uses planning skills with considerable effectiveness	uses creative thinking processes with thorough effectiveness uses planning skills with thorough effectiveness
Communication	communicates for different audiences with limited effectiveness	communicates for different audiences with some effectiveness	communicates for different audiences with considerable effectiveness	communicates for different audiences with thorough effectiveness
Application	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 thorough effectiveness

RESOURCES

1. *St. Paul's teaching on the sanctity and respect of the human body* by Pope John Paul II
<http://www.ewtn.com/library/papaldoc/jp2tb53.htm> (Pope John Paul II explains St. Paul's passage regarding purity and dignity of the human)
2. *A Christian Theory of the Person* by Cornelius Jaarsma
<http://www.calvin.edu/academic/education/news/archive/publications/monoweb/person.htm>. (Scholarly reflections on the creation story and christian understanding of the human person.)
3. *Sexual Purity* by Chip Awalt, <http://streetevangelization.com/sexual-purity> (this site also offers other articles and resources on topics such as contraception, abortion, divorce and homosexuality)
4. *Humanae Vitae* Pope Paul IV http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.htm (Letter to Catholics Re: natural law, parenting and birth control)
5. Shakespeare's *Sonnet 116* www.poetryfoundation.org/poems/45106/sonnet-116-let-me-not-to-the-marriage-of-true-minds (Love alters not..it is an ever fixed mark)
6. Pam Stenzel's video "Sex has a Price Tag" www.youtube.com/watch?v=k7vhsK268c (Pam speaks to teens about the importance of chastity and the emotional, physical, spiritual and life altering consequences of sex outside of marriage)
7. *The Nativity Story* movie (2006) starring Keisha Castle-Hughes and Oscar Isaac (In particular, notice the scenes involving Joseph as he shows temperance, prudence, fidelity and authentic love for Mary and unborn Jesus by risking his own safety and comfort on their behalf. Love requires sacrifice.)
8. *Miss Representation* documentary (2011) directed by Jennifer Siebel Newsom (social commentary of the image of women in media over several decades and the degrading impact of the sexual revolution on female characters, actors and reporters.)
9. Songs about types of love for lyric analysis
 - a) *I think I wanna marry you* by Bruno Mars (consider the comedic lyrics as social commentary on marriage)
 - b) *What's love got to do with it?* sung by Tina Turner (selfishness, lust rather than love)
 - c) *You've got a friend* by Carol King (examples of authentic love)
 - d) *I'll be there* by Roch Voisine (proclamation of undying love)
 - e) *Where is the love?* by Black Eyed Peas (social commentary on lack of love towards others)
 - f) *You are loved* by Josh Groban (unconditional love and support)
 - g) *World's on Fire* by Sarah McLachlan (love of neighbor/contemporary prophetic voice)

The following additional resources offer further information on St. Pope John Paul's Theology of the Body.

1. Theology of the Body for Teens: Discovering God's Plan for Love and Life. Ascension Press. 2006. A combo set of Student workbook and teacher manual. 12 chapters deal methodically unit by unit with content such as celibacy, marriage, dating, free will, and the language of the body.
2. Shivanandan, M. Crossing the Threshold of Love; A new vision of marriage in the light of John Paul II's Anthropology. The Catholic University of America Press. 2002 Shivanandan reflects on all of John Paul's major writings which relate to the body; his Wednesday Catecheses from 1979-1984, Love and Responsibility, The Acting Person and his plays. She also includes data from studies which were completed to learn the impact of the NFP method on marriage. An intellectual and thought provoking reference book.
3. West.C. Theology of the Body for Beginners; A Basic Introduction to Pope John Paul II's Sexual Revolution. Ascension Press. 2004. Similar to the "For Dummies" series, West addresses all the big Q's regarding Catholic sexuality in an easy to read dialogue style.
4. West C. Good News about Sex & Marriage. Anthony Messenger Press. 2004. This booklet functions as a dialogue between the author and reader regarding all the big Q's about marriage. West admits his own previous skepticism regarding chastity within marriage but goes on to make strong claims in support of John Paul II's proclamations regarding catholic sexuality. -Gives personal witness to Catholic purity
5. The booklets "Pure Womanhood" by Crystalina Evert and "Pure Manhood" by her husband Jason Evert. They are also the founders of the Chastity Project.com You can find summaries of the booklets at <https://www.amazon.ca/Pure-Womanhood-Crystalina-Evert/dp/1888992786>

COURSE: HRE 4M

TOPIC 9: Palliative Care

Overview – What are my students expected to learn? What will my students understand? (for all students, not differentiated)

“If you want to know me... ask me what I live for.” (Thomas Merton)

“Morality is the public face of our spirituality.” (Richard Gula)

Background/Preamble

Students will explore the Catholic duty to promote and respect human dignity by reflecting on the topic of palliative care in comparison to euthanasia. Since the Canadian Government has passed Bill C-14 - Medical Assistance in Dying - on June 17, 2016, Catholics, healthcare professionals and all moral thinkers have been challenged to discern between trends of relativism and to assert truth in matters concerning the frail and the marginalized. No human life will go without some sort of suffering (be it illness, age or witness to another's illness or age related frailty) but as the Gospel teaches, it is precisely through these moments that people become closer to each other and to God. Learning to navigate the complex inner workings of the human heart is what makes us human and allows the Holy Spirit to work through us.

Critical Learning/ Big Ideas

A Catholic understanding of human dignity affirms the goodness of our personhood and the gifts we use to serve others in the moral life, especially those whose dignity is threatened or undermined. (Overall expectation CM3)

Overall Expectations	Specific Expectations
<p>SC3.Sacred Text and Contemporary Culture: apply the lens of Scripture to contemporary culture to analyze the gifts of culture, and how culture reflects or fails to reflect God's loving and just plan for humanity, as expressed through the Church's prophetic voice.[CCC.nos.849-856]</p> <p>PF2.Faith Seeking Understanding: examine human nature through the lenses of reason and faith, and recognize how understanding our human nature is important for faith conversations, faith-filled living, and conversations of hearts to God, within the Church and in modern culture.[CCC.nos.355-373]</p> <p>CM1 Foundations : Show understanding of ethical concepts from the Catholic Tradition as they relate to moral concerns within the Church and contemporary culture (e.g., the meaning of goodness; the problem of evil; the need for gratitude to God to experience</p>	<p>SC3.1 compare Scriptural images of God that help to unveil God's identity for us, and express how these images can positively contribute to dialogue within modern society about the meaning of life. [CCC.nos.239;754;1338]</p> <p>PF2.2 summarize the ultimate meaning of being human, referencing the four causes of all natural beings, showing that people have a spiritual purpose that involves their highest powers (i.e., reason and free will) to joyfully know and love god and each other [CCC.nos.362-368;1750-1754; Aquinas on Being and Essence; Aristotle Metaphysics book 5]</p> <p>CM1.3 explain the importance of expressing gratitude for God's gifts, particularly for the essential human qualities of rationality, free will, natural law, and conscience which enable us to discern and choose what is good with moral consistency in the pursuit of happiness [CCC nos. 1730-1748; 1776-1805, 1950-1986]</p>

<p>deeper joy; the interaction between conscience and natural law; the reality of objective moral truth; the importance 'self-mastery' in community life); (CCC nos.1810-1811; 1950-1954)</p> <p>CM2 Seeking understanding: explain the effect of habitual moral acts on community happiness, and show how living the theological and cardinal virtues is rooted in God and strengthened through the Church's sacraments to promote Gospel joy;[CCC.nos.1803-1829]</p> <p>CM3 Moral Life: explain how upholding a Catholic understanding of human dignity affects society, by leading people to honour God's image in every human person, and calling them to exercise their gifts in joyful service of others, especially those who are marginalized or have no one to defend their dignity (e.g., persons who are poor, refugees, sick, dying, or unborn). [CCC nos. 1730-1734].</p> <p>FL1 Living in Relationship: Investigate and describe how the Church, in building the Kingdom of God, seeks to nurture human growth in relationship, both in community and family life (promoting human dignity,</p>	<p>CM1.4 explain the importance of God's objective moral truth as the loving final authority in formation of conscience, especially within a culture of moral relativism; also explain how we can discover God's objective moral truth, and the double duty of forming and following one's conscience [CCC nos. 1776-1802]</p> <p>CM2.3 explain how witnessing the joy of the Gospel through virtuous choices involves rightly assessing the goodness of the object, circumstances and intention of moral acts.[CCC.nos.1749-1761]</p> <p>CM3.1 show how our common human dignity is rooted in God (i.e., we are 'imago Dei'), and why our essential qualities (e.g., rationality, free will, natural law, conscience) must be distinguished from accidental qualities (e.g., hair or skin colour, size, cultural background) in order to avoid unjust discrimination based on race, creed, sexual orientation, ability, mental health etc. [CCC nos. 1700-1715; Aristotle De Anima, Metaphysics Book 7; Pacem in Terris par. 86-89]</p> <p>CM3.2 describe, with a Catholic comprehension of social sin and human dignity, how cultural ideologies today can shape or distort young adults' understanding of human rights and political, moral, and economic systems (e.g., capitalism, communism, determinism, materialism, consumerism, individualism, utilitarianism, hedonism, moral relativism) [CCC nos. 285; 1730-1744; 1869; 2124; 2351; 2425]</p> <p>CM3.3 evaluate a variety of moral issues in modern culture through a Catholic lens (e.g., religious freedom, unfair wages, substance misuse, bullying, euthanasia, protecting the environment, abortion, unbridled capitalism, premarital sex, capital punishment, just war) using the criteria of object, circumstances, and intention, indicating how good moral acts increase community happiness and wholeness through respect for human dignity [CCC nos. 1749-1761; <i>Evangelii Gaudium</i> Chap.4]</p> <p>CM3.4 develop a plan for a young person or group to promote and respect human dignity, thereby improving the moral fabric of our society, beginning with sharing the Good News (Gospel) of God's unconditional love for all human beings. [CCC.nos.849-856] 'be the change for Christ'</p> <p>FL1.5 Describe steps young people might take to grow a culture of life, love, and joy together in good relationship,</p>
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<p>celebrating the "sacraments at the service of communion") upholding God's law of love and prophetically challenging what is contrary to the Gospel within contemporary culture; [CCC.nos. 2201-2213]</p> <p>FL2. Growing in Commitment: explain kinds of love and commitments that people are called by God to enter and maintain, with emphasis on preparation for the sacraments of Holy Orders and Matrimony that together support Christian family life-a foundation and desire of God for society.[CCC.nos.2207;2215;2221;2232;2239]</p>	<p>especially in fulfillment of the gifts of the Spirit received in Baptism and Confirmation (e.g. visit grandparents or a sick family member, write a letter to their MP concerning justice issue, join or form a parish youth group, visit with elderly community members in a nursing home, attend the National march for Life, celebrate World Youth Day); also explore what it means to love one's enemy [CCC.nos.1878-1882; Evangelium Vitae 28]</p> <p>FL2.2 show how mature human love and commitment in the lives of persons declared 'servant of God', 'venerable', 'blessed', or 'saint' by the Church influence communities worldwide, and inspire spiritual growth in the Church (e.g., St. Kateri Tekakwitha and St. Andre' Bessette) [CCC.nos.828;946-948]</p>
OCSGE's	
<p>A Discerning Believer Formed in the Catholic Faith Community CGE1d Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good CGE1e Speaks the language of life... "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it." (Witnesses to Faith)</p> <p>An Effective Communicator CGE2a Listens actively and critically to understand and learn in light of gospel values. CGE2b Reads, understands and uses written materials effectively. CGE2c Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>A Reflective and Creative Thinker CGE3a Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges. CGE3b Creates, adapts, evaluates new ideas in light of the common good. CGE3c Thinks reflectively and creatively to evaluate situations and solve problems.</p> <p>A Self-Directed, Responsible, Lifelong Learner CGE4f Applies effective communication, decision-making, problem-solving, time and resource management skills</p> <p>A Collaborative Contributor CGE5a Works effectively as an interdependent team member. CGE5f Exercises Christian leadership in the achievement of individual and group goals. CGE5g Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.</p> <p>A Caring Family Member CGE6a Relates to family members in a loving, compassionate and respectful manner.</p>	

A Responsible Citizen

CGE7d Promotes the sacredness of life.

CGE7e Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society

Evidence of Learning

LEARNING GOALS – Guiding Questions: *(for all students, not to be differentiated)*

1. How should Catholics respond to Bill C-14, and the use of assisted dying?
2. In what ways can Catholics be a 'leaven' (a humanizing force) in society?
3. Can a lack of purpose or spiritual identity contribute to a lack of human dignity?
4. Can witnesses of human frailty grow in moral character?

Students will know, and be able to: *(may be differentiated)*

Students will know ...

- the Catholic definition of human dignity, solicitude, the importance of the common good and Church teaching regarding euthanasia and the importance of palliative care

Students will be able to ...

- explain key Catholic social teachings related to eschatological ethics and moral decision making

Background Material – Supporting Church Documents

Materials and Links

Helpful Links

1. Council of Canadians with Disabilities:

<http://www.ccdonline.ca/en/humanrights/endoflife/euthanasia/fastfactsbillc384>

2. Parliament of Canada Bill C-14:

<http://www.parl.ca/DocumentViewer/en/42-1/bill/C-14/royal-assent>

3. Canadian Virtual Hospice

http://www.virtualhospice.ca/en_US/Main+Site+Navigation/Home/Support/Support/Your+Stories.aspx

(This site offers testimonials of palliative care both positive lessons and some regrets)

4. "End-of-life issues for aboriginal patients" Article by Len Kelly and Alana Minty. Canadian Family Physician September 2007, 53 (9) 1459-1465; <http://www.cfp.ca/content/53/9/1459.short>

5. The Divine Mercy <http://www.thedivinemercy.org/message/johnpaul/> (information about Divine Mercy, St. Pope John Paul II, St. Faustina, spirituality and more)

6. Assembly of Catholic Bishops of Ontario <http://acbo.on.ca/resources/> at

https://www.google.com/url?q=http://acbo.on.ca/downloads/euthanasia/&sa=D&ust=1501859038597000&usg=AFQjCNHbzao_FDWCeN5tR2ntyaeJXKS4g

7. Eastern Ontario Catholic Curriculum Corporation <http://www.eoccc.org/>

8. Catholic Organization for Life and Family <http://www.colf.ca/en/life-issues/euthanasia-and-assisted-suicide>

Songs :

- *Jesus Take the Wheel* music video and lyrics by Carrie Underwood
www.youtube.com/watch?v=lydBpm2KRaU OR
www.vevo.com/watch/carrie-underwood/jesus-take-the-wheel/USAV70500389
- *Anyways* lyrics sung Martina McBride
www.youtube.com/watch?v=6uLtyzRgmyI
- *A Living Prayer* sung by Alison Krauss www.youtube.com/watch?v=HKpy15xBW4w

Lesson Activities and Process

INSTRUCTIONAL COMPONENTS

Lesson Information

- review prior knowledge of the virtues, the beatitudes and the 5th Commandment
- two periods inquiry time on key Church teachings/concepts
- two- three periods discussions or debates in small groups and as a class
- two periods planning for assessment task 'The Palliative Scene'

Lesson Materials

- Teacher internet access for links to show / demonstrate to students
- Handout: see below
- Student internet access for research

Teaching Strategies

- brainstorming teacher directed
- small group discussions
- plan for student's emotions and/or memories to surface and be managed. Alert councillors or other key adults of the potential stress level due to topic

Bible passages related to the topics of Human Dignity, Euthanasia and Solitude:

Matt 25:34-36 "I was sick and you took care of me..."

Genesis 4:9 "Am I my brother's keeper?"

1 Corinthians 6:19-20 "Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your bodies."

Luke 6:31 The Golden Rule

Matt 7:13-27 The parable of the narrow gate

Exodus 20:13 "You shall not kill"

The Chaplet of Divine Mercy (learn about it and say it together)

Catholic Themes: Human Dignity, Solidarity, Justice, Common Good, Interdependence

Anchor Concepts: Solicitude, Preferential option for the poor and vulnerable, Love, Service

Key Catholic teachings: The Ten Commandments, The Beatitudes, Principles of Social Justice, The 7 Catholic Virtues

Reflection and collaboration leads to conversion of the heart...

After reviewing, researching and discussing the importance of palliative care, students should work in groups to create a presentation. See instructions below.

- Review and teach Catholic social teachings as needed (10 Commandments, 8 Beatitudes, 7 Virtues and the principles of social justice- these main teachings should have been covered in grades 9 & 10)
- Kahoot <https://kahoot.com/what-is-kahoot/> or an other game could be created to quiz students on terms and teachings that should have been learned prior to grade 12
- Read Bible passages related to care for the sick and the gift of the human body then discuss the contextual message (such as Matt 7:13-27 “the narrow gate”. Matt 25:34-36 “the sheep and goats”. 1 Corinthians 6:19-20 “your body is a temple for the Holy Spirit”. Matt 11:28-30 “Come to me, all you who are weary and burdened...Take my yoke upon you and learn from me, for I am gentle and you will find rest for your souls.” ..and others)
- Read case studies related to euthanasia and discuss in class (such as p.157 *In Search of the Good - A Catholic Understanding of Moral Living*, see other suggestions listed in the helpful links or on the resources section below)
- Class discussion and inquiry learning- see below for guiding questions and suggested readings (life of St. Pope John Paul II, St. Teresa of Calcutta, St. Faustina)
- Inquiry learning task - *Think, Pair, Share placemat* using the *Catechism of the Catholic Church*, list findings related to human dignity, gift of life, euthanasia and palliative care
- If possible, visit a senior’s home so that students can apply critical thinking in action by visiting and entertaining the residents. Questions for journal reflection; *Did this experience assist your understanding of Christian responsibility? Did you see God in others?*
- Journal reflections on findings and personal bias (students may have recently witnessed family members with terminal illness.- It is thereby recommended to identify school supports as emotions may be charged during this difficult topic of study)
- Independent Assignment- write a journal entry in the voice of our Prime Minister as he reflects on the mistake of passing Bill C-14 OR Respond to this quote from Richard Gula, “Morality is the public face of our spirituality.” OR Complete a creative assignment “you did it to me” applying St. Teresa of Calcutta’s words (see activity below)
- Investigative questions for personal reflection or class presentations (Useful for Specialist High Skills Major students exploring careers in health care) A) Explain how understanding the difference between empathy and sympathy can inform caregivers working in palliative care. B) Explain how the symbiotic relationship of patient and caregiver might extend the life of a terminally ill patient or inform avoidance of assisted dying. C) Explain how experience builds character and how this might lead to joy in working with the terminally ill and their families.
- Write a letter to your local MP in support of health care workers seeking moral conscience with regard to Bill C-14
- Group Assignment- In groups create a skit, song, liturgy or model depicting a scene of palliative care

LESSON ONE – INVESTIGATE CHURCH TEACHINGS

Student Group work Template on Human Dignity, Gift of Life, Euthanasia and Palliative Care

Using the “placemat” below (or create a live Padlet page to be used by the group) and *The Catechism of the Catholic Church*, list findings related to each topic. (one on line version is

<http://ccc.usccb.org/flipbooks/catechism/index.html>)

Include the C.C.C. number and a quotation for each key teaching you include.

Each group member is responsible for one topic box. Share findings with each other .

Names of group members: _____

Human Dignity	Gift of Life
Euthanasia	Palliative Care

After completing the template/placemat, *Reflect and Connect ideas* by answering the following questions.

Answer questions 1-7 together and 8 independently.

Be sure to draw upon prior learning about the Beatitudes and virtues

1. Using two different colors; a) underline words against euthanasia and
b) words that promote palliative care
2. Create your own definition of palliative care
3. What does the Church teach with regard to euthanasia?
4. Identify at least three key reasons why the Church teaches against “mercy killing.”
5. Which Beatitudes and Virtues would be most useful for someone working with the terminally ill?
6. Define eschatological ethics (pg 101 *In Search of the Good* or Google search) and provide an example in relation to palliative care.
7. If you were asked to design a palliative care room, what design considerations would you list as priorities? (Consider furniture, location of room, light etc.)

Answer independently and be prepared to discuss this last question with the class

8. After completing this activity/learning about this topic, have you changed your opinion regarding “mercy killing?” Why or why not?

Notes for teacher- depending on the class dynamic question 8 might lead to a class debate rather than open forum discussion/ reflection.

LESSON TWO – HANDS

Independent Reflection...

“You did it to/ for me” (Saint Mother Teresa of Calcutta)

It is said that as Saint Teresa went about her daily work she often thought of the ill and dying as Jesus. She (like the Good Samaritan, Matt. 22:34-40 or Lot welcoming the stranger/angel, Gen. 19:1-10) applied the Gospel message to ‘will the good of the other’. Recognizing another’s pain she held out her hand to assist another human being. It is also this simple advice of service that she encouraged her sisters to observe. To

assist reflection, students might read the parable of “The Good Samaritan” Luke 10:25 or the story of judgement, “The sheep and the goats” Matthew 25:31-46.

Activity;

Consider her words “You did it to/for me” and imagine Jesus saying them to you, his caregiver.

- Jesus is dying on the road side, or in a hospital bed
- Is he a stranger, or a friend?
- What did you do? What did you say?
- Trace your hand on a piece of paper then write words or draw pictures on it to describe this moment of palliative care/mercy. (nouns, verbs, adverbs and adjectives)

*This activity would work well as a guided meditation. Instead of drawing the hand, students could simply look at their hand while teacher reads questions.

ASSIGNMENT- PALLIATIVE CARE MADE VISIBLE

Group Assignment- In groups create a skit, song, liturgy or model depicting a scene of palliative care (other presentation ideas may be used upon approval)

Planning;

- a. Work from the strengths of your group to determine the mode of presentation. (If you don’t know each other well, take a moment to share your talents and creative ideas with each other)
- b. “Work shop” your ideas... share, question and revise with each other.
- c. Create the presentation- use class time and on-line time. Practice. Present. (dates TBA)

Considerations;

1. Your goal is to convince the viewer that palliative care, not euthanasia, should be everyone’s concern.
2. Inform the viewer that “Life is a gift from God.”
3. Include (at least) one Beatitude, one Virtue and one C.C.C. number in the presentation.
4. Explain or describe moral discernment as it relates to your presentation.
5. Show a moment of learning or conversion of witnesses.
6. Allow human emotions to drive the creative work. Don’t forget about the power of humour.
7. Show a moment of true Christian mercy
8. Other criteria will be discussed and co-created as a class.

ADDITIONAL ACTIVITIES supporting student learning, towards the proposed summative task

“This is my fragility. I must learn about it and use it in a constructive way.” (Jean Vanier)

An academic class pondering Christian ethics, theology and philosophy should delve into exploration of the topics of relativism and ethical dilemmas. Consider the following additional activities/ lessons...

Step 1

The Hook- What do you live for?

The full question posed by Thomas Merton states, “If you want to know me... ask me what I live for.” Many martyrs have answered this question and paid the ultimate cost. The answer will point to a person’s value system which is rooted in one’s moral and ethical thinking. One might alternatively ask, *Do you live by a value system or do you align with the trends of secular majority thinking?* Simple daily decisions call upon us to

discern Should I take cold medication? Should I buy a bottled water or refill my glass? Should I share my lunch with the homeless person? Soon our moral fibers will be greatly tested as families of the terminally ill continue to cope with the frail lives of loved ones but with the added complexity of legal euthanasia. A new question will be asked, *Do you want to live?* How will you answer this question? How can the Church help families answer this question? And where will human dignity be supported in our communities?

Ask students to reflect on the question, **what do you live for?**

-List as many words as they can

-These might be objects or values (min. of 10)

-Then after reflection, cross off three words

-And then another three

- They should now only have three words remaining. Now have students look at the words and determine the values associated with each of the top three.

-Finally, can they cross off two words so that they are left with only one word to answer the question..."what do you live for?"

Question for personal reflection- What does this one word suggest about your value system?

Step 2

In addition to the definitions mentioned in task one, students could be given a case study to read and then join a circle discussion to explore the complexity of a moral decision. (see resource list above for possible case studies) Based on the grade nine curriculum, students should already be aware of the moral decision making model therefore they should be able to extend this formula to consider other opinions on the issue.

Possible discussion questions might include;

1. How do I feel about this issue/situation? If I had to make a rush decision... what would I do?
2. Who are the people (or groups) involved in this case? On a scale of 1-10, how strongly does each hold a stake in the final outcome?
3. What is the current cultural understanding of this issue? Or, What does the media tend to report about this topic?
4. Why might someone be uncertain how to proceed with this situation?
5. What might cause someone to sway their opinion on this topic?
6. How might relativism contribute to the outcome of this case?
7. How can Catholics be a leaven (humanising force) for society?
8. In regards to this topic, which catholic teachings readily come to mind? And, how might these teachings assist in the final decision of this case?
9. How can Christians be a conduit of God's love and grace for patients and family members dealing with end of life crisis?

Step 3

- As a class complete the moral decision making model for the case study (See, Judge, Act, Evaluate OR D.E.C.I.D.E.)

Continue class discussion with extension questions such as follows;

1. What informs secular opinion(s)
2. What informs Church opinion (s)
3. Why, sometimes, do these two groups have opposite opinions?
4. How might a third party assist in bridging these two groups of thought?
5. Who should have the ultimate say in the outcome of the case? Why?
6. What can witnesses of palliative care learn from the dying person and/or experience?
7. With the onset of Bill C-14, what concerns you about the future of Canadian health care?

Step 4

1. Watch a couple of music videos and/or read the lyrics of songs about life's trials. (see suggested songs listed above and in resource section for helpful links)
2. What seems to be positive or joyful in the examples of human trials?
3. What do the characters learn from the trials/challenges?
4. What does the listener learn from the song?

Step 5

"A healthy person must find a balance between self love and love of others" (pg 43 *In Search of the Good*)

First Nations traditions may have much in common with Christian moral thinking. It is worth reviewing some articles such as "End-of-life issues for aboriginal patients" Len Kelly and Alana Minty. Canadian Family Physician September 2007, 53 (9) 1459-1465; <http://www.cfp.ca/content/53/9/1459.short> This paper notes a Generalized holistic view with regards to Aboriginal healthcare. The following quotes from the document can be used for comparison with Church teachings.

- a) "...Both physical and emotional health are seen to stem from balance between the mind, the body, and the spirit, as well as strong interpersonal relationships."
- b) "...respect for elders and healers can lead Aboriginal patients to accept medical advice from physicians without question, out of respect for their parallel role as healer."
- c) "...focus on hope (leads) relatives to protect their sick loved ones by acting as proxy decision makers or by discouraging physicians or interpreters from delivering bad news."

Guiding questions for comparison;

1. How does the following Biblical passage relate to the Aboriginal understanding of the human body?
1 Corinthians 6:19-20 "Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies."
2. Explain how the Christian virtue of hope is similar to the Aboriginal use of hope during care for the sick. Consider the teachings of Handsome Lake and prior learning from the grade 11 world religion course.
3. Why is the Christian commandment to "honor and respect your parents" and the Aboriginal teaching of respect for Elders important in family life and in dealing with the sick and dying? Draw upon prior learning

from grade 11 course content or see this web site, “Deepening our knowledge: resource for and about aboriginal education”

[http://www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Curriculum_Resources_\(by_subjects\)/Social_Sciences_and_Humanities/Elders.html](http://www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Curriculum_Resources_(by_subjects)/Social_Sciences_and_Humanities/Elders.html)

Step 6

Extension Reading and Activities (see resource section for links)

- A. It might be useful to read about the life of St. Kateri Tekakwitha. A young Algonquin–Mohawk Catholic who witnessed many community members die of disease (and herself fought illness) but kept faith in God.
- B. The life story of St. Teresa of Calcutta and the work of The Missionaries of Charity
- C. The life story of St. Pope John Paul II with a particular focus on his last year of life and his letters/ works about Divine Mercy. (He established Divine Mercy Sunday April 2002, died on Divine Mercy vigil 2005, was Beatified on Divine Mercy Sunday 2011, Canonized Divine Mercy Sunday 2014)
- D. Discuss this quote from St. Pope John Paul II , “...mercy towards people through people (is) an indispensable condition for solicitude for a better and more human world...the more the human conscience succumbs to secularization, loses its sense of the very meaning of the word ‘mercy’, moves away from God ...” (full reading can be found on page 303 of *In Search of the Good*) What do we learn by showing mercy to others? How can recognizing another's frailty and assisting them teach us about love?
- E. Read about the spiritual life of St. Faustina Kowalska and her journals of God’s divine mercy and Chaplet which prompted Pope John Paul to establish Divine Mercy Sunday. She was the first saint to be canonized in the new millennium. It was also when Pope John Paul II implored the world to become merciful. The previous millennium displayed an obsession with death so he called everyone to revision a gospel of life. Reminding us that every life is precious and should be treated with dignity until God calls us home. Be kind, be merciful.
- F. Have students write a letter to their local Municipality office in support of Health Care Workers with regards to the Canadian euthanasia Bill C-14. See website www.canadiansforconscience.ca and watch the news report by EWTN in which Dr. Keown speaks about the Pontifical Academy for life's conference on euthanasia with Pope Francis held at the Vatican Nov 2017.

ASSESSMENT SUPPORTS

Rubric for Presentation – Palliative Care Made Visible

Group Members: _____
Title of work: _____
Style of Presentation: _____

	Level 1	Level 2	Level 3	Level 4
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Knowledge & Understanding <i>-importance of palliative care</i> <i>-church teachings</i>	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking <i>-ideas flow logically</i> <i>-intended audience is evident</i>	uses critical and creative thinking processes with limited effectiveness	uses critical and creative thinking processes with some effectiveness	uses critical and creative thinking processes with considerable effectiveness	uses critical and creative thinking processes with thorough effectiveness
Communication <i>-conversational and informative voice</i> <i>-religious terms used and defined properly</i>	<i>-expresses and organizes ideas and information with limited effectiveness</i> <i>-uses conventions, vocabulary, and terminology of the discipline with limited effectiveness</i>	<i>-expresses and organizes ideas and information with some effectiveness</i> <i>-uses conventions, vocabulary, and terminology of the discipline with some effectiveness</i>	<i>-expresses and organizes ideas and information with considerable effectiveness</i> <i>-uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness</i>	<i>-expresses and organizes ideas and information with thorough effectiveness</i> <i>-uses conventions, vocabulary, and terminology of the discipline with thorough effectiveness</i>
Application <i>-originality and creativity</i> <i>-effectiveness of presentation</i>	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 thorough effectiveness

RESOURCES

1. *Evangelium Vitae*: on the Value and Inviolability of Human Life

http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html

2. "Palliative care from a Catholic moral perspective" by Terry McDermott April 17, 2015 <http://catholicinsight.com/palliative-care-from-a-catholic-moral-perspective/>

3. *The Catechism of the Catholic Church* http://www.vatican.va/archive/ENG0015/_INDEX.HTM (regarding dignity, euthanasia and suicide see CCC #1750, 2276, 2277, 2278, 2279, 2280, 2282, 2283 also see freedom and responsibility and virtues)
4. The Canadian Conference of Catholic Bishops <http://www.cccb.ca/site/> (search media room, euthanasia and assisted suicide, over ten documents will be listed)
5. *In Search of the Good; A Catholic Understanding of Moral Living*. Text by C.C.C. Chapters 5 (pg 58 moral decision making, pg 90 & 91 kingdom of God, pg 92 & 93 Beatitudes/ salt and light, pg 99-104 Eschatological ethics), Chapter 8 (pg. 142 solicitude, pg 150-155 law and common good, pg 157 & 158 euthanasia case, pg 160 prudence), chapter 10 (pg 195 human rights/ body as object, pg 206 autonomy)
6. Eastern Ontario Catholic Curriculum Corporation <http://www.eoccc.org/> (Senior -Resources- Aboriginal)
7. Saint Pope John Paul II letter 1980 letter (about Divine Mercy) *Dives in Misericordia* http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30111980_dives-in-misericordia.html
8. The Movie of his life by Ignatius Press in 2005, *Pope John Paul II; based on the powerful true life story* starring Jon Voight is also a useful and engaging source.
9. Divine Mercy <http://www.thedivinemercy.org/message/johnpaul/>
10. First Nations Pedagogy <https://firstnationspedagogy.com/respect.html>
11. Catholic On Line <http://www.catholic.org/> video clips and articles about important religious figures like St. Mother Teresa of Calcutta
12. Mother Teresa of Calcutta official website <http://www.motherteresa.org/layout.html> Learn why she (and many others) devoted her life to working with the dying. And learn the vocational role of palliative care. For more lesson ideas see <http://archstl.org/stewardship/page/stewardship-lessons-mother-teresa>
13. www.Canadiansforconscience.ca
14. songs; *Jesus take the wheel* by Carrie Underwood (music video shows a scene of palliative care)
Anyways by Martina McBride (video shows scenes of overcoming adversity)
Believer by Imagine Dragons (lyrics – challenges make us stronger/bring us to faith)
 There is much to choose from related to topics of love and moral decision making- look for prophetic messages that Church teachings can address to inform authentic love and dignity of human life.
15. Read or watch the Life story of Saint Pope John Paul II, particularly the last years of his life. See his extraordinary example of living out life in dignity – his own and that of witness to others. The Church advises patients to choose DNR when medicine has reached its limit.

COURSE: HRE 4M

TOPIC 10: Jesus the Incarnation

Overview

The incarnation of Jesus Christ is a central teaching of the Catholic faith. The belief that Jesus was fully God and fully human is professed by Catholics in the Creed every Sunday. This activity helps students to understand this belief by examining scriptural accounts that contain events that point to the divine and human natures of Jesus. Students will examine scriptural accounts, references from the *Catechism of the Catholic Church* and other resources.

Big Ideas (from curriculum document)

1. Jesus is God's fullest self-revelation, fulfilling the law and the prophets.
2. Our relationship with God and neighbour deepen as we more fully experience and live by God's Word.
3. Jesus remains with us through the words of Scripture and through the Sacraments.
4. God has wonderfully created us with the power to fulfill our highest purpose - to know and love God and each other, and thereby experience joy.
5. Exploring topics and formulating questions initiate the research and inquiry process.
6. Creating research plans and locating information are integral to investigation.
7. Inquiring about information, with higher order thinking connections, is essential for research.
8. Reflecting on (with theological reflection), evaluating, communicating, and applying research results and conclusions, are all important next steps in research and inquiry.

Overall Expectations	Specific Expectations
<p>PF1. Faith Foundations: Express understanding of how the Church founded by Jesus Christ, God the Son and Incarnate Word, through the Paschal Mystery and sending of the Holy Spirit, calls us through the Baptismal gift of faith and exercise of reason to live as the Mystical Body of Christ in the world; [CCC nos. 422-425]</p> <p>PF2. Faith Seeking Understanding: Examine human nature through the lenses of reason and faith, and recognize how understanding our human nature is important for faith conversations, faith-filled living, and conversion of hearts to God, within the Church and in modern culture; [CCC nos. 355-373]</p> <p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate research and inquiry methods (note Gaudium et Spes</p>	<p>PF1.2 describe reasons and signs from Christian experience to support faith in Jesus as the Incarnation of God – the God-man (e.g., the empty tomb/Paschal Mystery [CCC no. 640]; Jesus' healings, miracles, and exorcisms [Mark 4, CCC nos. 515-517]; the authority given by God the Holy Spirit to Jesus' apostles and their successors [e.g., Acts 9.36-43 - raising people from the dead; CCC no. 891 - conditional infallibility])</p> <p>Teacher Prompt: Why is the physical resurrection of Jesus, affirmed by many eyewitnesses, so important for Christians? What did Jesus' life, death, and resurrection accomplish, and how should our daily decisions be lovingly motivated by Jesus' accomplishment (John 19.30)?</p> <p>Since Jesus is God, why does it makes sense that people give their whole lives to Jesus in ways that include living out Catholic Social Teaching out of love for Jesus (e.g., St. Pier Giorgio Frassatti), and even giving up their lives out of love for God and neighbour, in martyrdom (e.g., St. Maximilian Kolbe)?</p> <p>PF2.5 indicate how these events connect to the human and divine natures of Jesus: Immaculate Conception of Mary Mother of God; Annunciation of the Lord to Mary; Visitation of</p>

<p>par.5 and par.54 for Church comments on social sciences; also, see Evangelii Gaudium par.40)</p> <p>RI3. Processing Information: Assess, record, analyze, and synthesize information and connections gathered through research and inquiry (including theological reflection)</p>	<p>Mary to Elizabeth; Virgin Birth of Jesus Christ; Transfiguration of Jesus Christ; Passion of Jesus Christ; Resurrection of Jesus Christ; Ascension of Jesus Christ; Descent of the Holy Spirit at Pentecost; Dormition of Mary Mother of God; Assumption of Mary Mother of God; Parousia [CCC nos. 484-498; 556; 717; 966; 994; 2177]</p> <p>Teacher Prompt: How does belief in these events shape one's understanding of Jesus, and ground one's approach to respectful, courageous faith conversations in modern society?</p> <p>RI1.3 identify key concepts and connections (e.g., through discussion, brainstorming, use of visual organizers) related to selected topics</p> <p>RI2.2 locate and select information relevant to their investigations from a variety of primary sources (e.g., Church documents, Bible, Patristics, questionnaires, original documents in print or other media – sacred texts, film, photographs, songs, advertisements) and/or secondary sources (e.g., book reviews, textbooks, websites, newspaper articles, etc.)</p> <p>RI3.1 assess various aspects of information gathered from primary and secondary sources (e.g., accuracy, relevance, reliability, inherent values and bias, voice)</p> <p>Teacher prompt: What strategies can you use to determine the relevance of the information you have gathered? If two information sources contradict each other, how might you determine which is more reliable?</p> <p>What values are embedded in the sources? Whose voices are represented and whose are absent? Whose interests are advanced if you believe the main message of this source? Can truth be known, based on the information from these sources?</p> <p>RI3.2 record and organize information using a variety of formats (e.g., notes, graphic organizers, summaries, audio/digital records)</p> <p>RI3.3 analyze and interpret research information (e.g., compare information gathered from primary sources; determine whether similar information is found in different sources)</p> <p>RI3.5 synthesize findings and formulate conclusions (e.g., determine whether their results support or contradict their</p>
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	hypothesis; weigh and connect information to determine the answer to their research question)
OCSGE's	
A Discerning Believer Formed in the Catholic Faith Community	
CGE1a Illustrates a basic understanding of the saving story of our Christian faith..	
CGE1c Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.	
An Effective Communicator	
CGE2a Listens actively and critically to understand and learn in light of gospel values.	
CGE2b Reads, understands and uses written materials effectively.	
CGE2c Presents information and ideas clearly and honestly and with sensitivity to others.	
CGE2d Writes and speaks fluently one or both of Canada's official languages.	
A Reflective and Creative Thinker	
CGE3c Thinks reflectively and creatively to evaluate situations and solve problems.	
A Self-Directed, Responsible, Lifelong Learner	
CGE4f Applies effective communication, decision-making, problem-solving, time and resource management skills.	
A Collaborative Contributor	
CGE5a Works effectively as an interdependent team member.	
CGE5e Respects the rights, responsibilities and contributions of self and others.	
CGE5f Exercises Christian leadership in the achievement of individual and group goals.	
CGE5g Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.	
Evidence of Learning	
<u>Students will know, and be able to (may be differentiated)</u>	
<ol style="list-style-type: none"> Understand that Jesus was incarnate and that scriptural accounts give evidence that Jesus is incarnate. Locate, examine and analyze biblical passages that highlight the human and divine natures of Jesus. Connect significant events in the life of Jesus and Mary to observances and celebrations on the liturgical calendar. 	
Background Material – Supporting Church Documents	
<u>Learning Goals - Guiding Questions (for all students, not to be differentiated)</u>	
<ol style="list-style-type: none"> What is the incarnation of Jesus Christ? What can we learn from scripture concerning the divine and human natures of Christ? How does the Church remember and celebrate various events in the lives of Jesus and Mary? 	
<u>Catholic Themes and Anchor Concepts (Curriculum Support for Catholic Schools)</u>	
Anchor Concepts:	Discovery; Faith; Revelation

Catholic Themes: Faith; Mystery, Wonder and Awe

Materials and Links

Helpful Links

Online Source - Oremus Bible Browser: <http://bible.oremus.org/>

Website - Catholic Culture.org: <http://www.catholicculture.org/>

(Catholic dictionary, daily Mass readings, liturgical calendar, bios of saints, descriptions of feasts, etc., online Catechism)

The Bible DVD episode summaries <http://bibleseriesresources.com/episode-summaries>

Resources

The Bible - New Revised Standard Version

Catechism of the Catholic Church - online version by the USCCB

<http://ccc.usccb.org/flipbooks/catechism/index.html#/z>

Catechism of the Catholic Church - online version by the Knights of Columbus:

<http://www.kofc.org/un/en/catechism/index.html>

Online Homily by Fr. Mark Goring, CC - *Feast of the Visitation of the Blessed Virgin Mary*:

<https://www.youtube.com/watch?v=9NwCshQbdig> (accessed July 24, 2017)

The Catholic Encyclopedia: <http://www.newadvent.org/cathen/>

Article by Fr. Clifford Stevens - The Assumption of Mary: A Belief Since Apostolic Times from the EWTN online Library: <https://www.ewtn.com/v/library/search.asp> (accessed August 7, 2017)

The Nativity Story, film

The Bible, DVD Episode 6- Revolution

Lesson Activities and Process

Instructional Components

Lesson Information

1. Introduce topic to students - the Incarnation of Jesus. Ask students if they know what is meant by this term. Students can research the term *incarnation* on a website such as catholicculture.org individually or as a group.
2. The teacher should give some explanation of this Church teaching. Help students understand that Jesus was fully God and fully human. Examine the words of both Creeds with the students which refer to the incarnation:

Nicene Creed

...For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate
of the Virgin Mary, and became man.

Apostles' Creed

...and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary...

3. Group Exercise

Break students into groups of 2-5 and have each examine one or more of the events on the Worksheet - The Human and Divine Natures of Jesus (see below). For each event, students are to read the scripture passage, *Catechism* and other references to gain a background understanding of the event. For each event, students are to make notes on the worksheet to record any divine or human characteristics of Jesus from the readings of the events. As well, students should read, answer and discuss the reflections questions for each event on the Worksheet. Then, they are to report back to class on the answers to the reflection questions and the teacher can make a master list of the divine and human characteristics of Jesus on a blackboard or Smartboard for the students to record in their notes.

4. As an extension, students could watch the film *The Nativity Story* or Episode 6 - Revolution from *The Bible* DVD series and further discussion the incarnation of Jesus.

Worksheet - The Human and Divine Natures of Jesus

Event	Scripture Passage/Document/ Source	Human Characteristic s of Jesus	Divine Characteristic s of Jesus
Immaculate Conception of Mary the Mother of God (<i>Solemnity</i> - celebrated December 8th)	Bible Luke 1:26-38 <i>CCC (Catechism of the Catholic Church)</i> #’s 488-493		
Annunciation of the Lord to Mary (<i>Solemnity</i> - celebrated March 25)	Bible Luke 1:26-38 <i>CCC</i> #’s 484, 490		
Visitation of Mary to Elizabeth	Bible Luke 1:39-56 <i>CCC</i> #’s 484, 490, 717		

(Feast - celebrated May 31st)	Online Homily by Fr. Mark Goring, CC https://www.youtube.com/watch?v=9NwCshQbdig (The first part of this homily gives a helpful reflection on this feast.)		
Virgin Birth of Jesus Christ (Solemnity of the Nativity of the Lord celebrated on December 25th or as a vigil on December 24th)	Bible Matthew 1:18-23 Luke 2:1-20		
Transfiguration of Jesus Christ (Feast celebrated on August 6th; the Gospel of the Transfiguration is proclaimed on the Second Sunday of Lent)	Bible Matthew 17:1-9 CCC #568, #556		
Passion of Jesus Christ (Proclaimed during Holy Week on Palm Sunday and Good Friday)	Bible Matthew 26:14-27:66 Or John 18:1-19:42		
Resurrection of Jesus Christ (Solemnity of the	Bible Matthew 28:1-10 Mark 16:1-8 Luke 24:1-12		

Resurrection of our Lord celebrated as a vigil on Holy Saturday on on Easter Sunday Morning)	John 20:1-10		
Ascension of Jesus Christ (Solemnity celebrated on the seventh or second-last Sunday of the Easter Season)	Bible Mark 16:19-20 Luke 24:50-53 Acts 1:6-11		
Descent of the Holy Spirit at Pentecost (celebrated on the 50th day or last day of the Easter Season - always on a Sunday)	Bible Acts 2:1-13		
Assumption of Mary Mother of God (Solemnity celebrated August 15th) Orthodox Christians refer to this feast as the Dormition (falling asleep) of Mary Mother of God	CCC # 966 (also refer to and read footnote #508 in this section which points to LG #59) See reference: https://www.ewtn.com/library/ANSWERS/AOFMARY.HTM		

Parousia	CCC #994, 1001 See definition at Catholicculture.org		
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Reflection Questions

Event	Reflection Questions
Immaculate Conception of Mary the Mother of God (<i>Solemnity</i> - celebrated December 8th)	<ol style="list-style-type: none"> 1. What happens in this biblical account? 2. The words of the angel, Gabriel, "Greetings favoured one..." are sometimes translated as "Hail, full of grace..." and the words "Blessed are you among women" are sometimes added. What are these references saying about Mary? 3. What is the <i>immaculate conception</i>? What is the Church teaching us? 4. How does Mary react to Gabriel's news? How can Mary be considered a model of discipleship for us in this account? 5. How is Mary different than any other human beings?
Annunciation of the Lord to Mary (<i>Solemnity</i> - celebrated March 25)	<ol style="list-style-type: none"> 1. What happens in this account? 2. Who appears to Mary and what does he announce? How does Mary react? Do you think she had a choice? 3. What does it mean that Mary was "full of grace"?
Visitation of Mary to Elizabeth (<i>Feast</i> - celebrated May 31st)	<ol style="list-style-type: none"> 1. Describe what happens in this account. 2. Who are Elizabeth and Zechariah? What is their connection to Mary? (read the earlier section in this chapter found in scripture). 3. What is Elizabeth's miraculous situation? 4. What child will Elizabeth eventually bear and what will be his role? 5. What do Elizabeth's words of greeting to Mary mean: "Blessed are you among women, and blessed is the fruit of your womb..." 6. In vs. 46-56, we are introduced to Mary's Song of Praise, often called the <i>Magnificat</i>. How do the words of this song foretell what is to come? 7. What do you learn from Fr. Mark Goring's homily about a. The feast of the Visitation of Mary to

	Elizabeth?; b. The role of Mary in our lives as Catholics?
Virgin Birth of Jesus Christ (<i>Solemnity of the Nativity of the Lord</i> celebrated on December 25th or as a vigil on December 24th)	<ol style="list-style-type: none"> 1. After reading both birth narratives of Jesus, can you comment on what Mary and Joseph must have been feeling given their circumstances? 2. What does the account in Matthew tell us about Joseph? What kind of a person is he? Explain. 3. Why were Mary and Joseph travelling to Bethlehem?
Transfiguration of Jesus Christ (<i>Feast</i> celebrated on August 6th; the Gospel of the Transfiguration is proclaimed on the Second Sunday of Lent)	<ol style="list-style-type: none"> 1. Describe what happens in this account. 2. Who are Moses and Elijah? 3. Can you explain any of the symbolism in this account? 4. How are the three persons of the Holy Trinity present? 5. What is being foreshadowed?
Passion of Jesus Christ (Proclaimed during Holy Week on Palm Sunday and Good Friday)	<ol style="list-style-type: none"> 1. What event or events from the Passion Narrative is/are the most striking for you? Explain. 2. Describe some of the emotions the apostles and disciples of Jesus would have experienced. 3. Does anything surprise you about the disciples? 4. Which character can you relate to the most? Why?
Resurrection of Jesus Christ (<i>Solemnity of the Resurrection of our Lord</i> celebrated as a vigil on Holy Saturday on on Easter Sunday Morning)	<ol style="list-style-type: none"> 1. What can you conclude about Mary Magdalene from these accounts? 2. What is the significance of the empty tomb? 3. What stands out to you the most in these accounts? 4. What do you think the disciples would have felt at their discovery? Explain.
Ascension of Jesus Christ (<i>Solemnity</i> celebrated on the seventh or second-last Sunday of the Easter Season)	<ol style="list-style-type: none"> 1. What happens in these accounts? 2. Describe how the disciples would have felt. 3. How do the disciples react?
Descent of the Holy Spirit at Pentecost (celebrated on the 50th day or last day of the Easter Season - always on a Sunday)	<ol style="list-style-type: none"> 1. Describe what happens in this scene. 2. Explain the vivid symbols used in this account. 3. For what reason do you think God would have caused this miracle to happen? 4. What do you think is in store next for the apostles?

Assumption of Mary Mother of God (Solemnity celebrated August 15th) Orthodox Christians refer to this feast as the Dormition (falling asleep) of Mary Mother of God	<ol style="list-style-type: none"> 1. How would you explain the Assumption of Mary to another person? 2. Why do you think some people have a difficult time accepting this Church teaching? 3. How does this teaching confirm Mary's uniqueness among human beings? 4. How does the teaching of the assumption help to more fully understand who Jesus is?
Parousia	<ol style="list-style-type: none"> 1. What does the term Parousia refer to? 2. What is prophesied to happen at the end of time? 3. How is this related to what we profess in the Apostles' Creed at the Sunday Eucharist?

COURSE: HRE 4M

TOPIC 11: The Benefits of Prayer, participation in the Sunday Eucharist and Praying with Scripture

Overview

Prayer and participation in the Sunday Eucharist are central features of the faith lives of Catholics. In this package, students will come to understand these central features and be able to understand the benefits of prayer and regular participation in the Sunday Eucharist in our faith lives. Students will be introduced to praying with and reflecting on scripture and will experience and create a Lectio Divina and understand its advantage as a prayer method.

Big Ideas (from curriculum document)

1. Nurturing a regular prayer life with Scripture supports our spiritual life, allowing us to experience God's tender love for us, which culminates in the joyful weekly celebration of the Eucharist, source and summit of our Christian life.
2. The Christian narrative about God's Kingdom is proclaimed and safeguarded by the Church through the unity of Scripture, Tradition, and Magisterium, to support living in Christ.
3. Our relationship with God and neighbour deepens as we more fully experience and live by God's Word, leading us to conversion, the practice of virtue, and joy.
4. Exploring topics and formulating questions initiate the research and inquiry process.
5. Creating research plans and locating information are integral to investigation.
6. Inquiring about information, with higher order thinking connections, is essential for research.
7. Reflecting on (with theological reflection), evaluating, communicating, and applying research results and conclusions, are all important next steps in research and inquiry.

Overall Expectations	Specific Expectations
<p>SC3. Sacred Texts and Contemporary Culture: Apply the lens of Scripture to contemporary culture to analyze the gifts of culture, and how culture reflects or fails to reflect God's loving and just plan for humanity, as expressed through the Church's prophetic voice. [CCC nos. 849-856]</p> <p>PS1. Prayer: Explain how various forms and expressions of prayer support our life as members of Christ's body (the Church) through Baptism, and how the rhythm of community prayer culminating in the Eucharist nurtures "radical discipleship" and orders our souls with love, to strengthen the</p>	<p>SC3.3 identify the importance today of lovingly reading, memorizing, and praying with biblical passages, while following the Church's Magisterium (Pope and Bishops) as the authentic interpreter of Scripture and guardian of Tradition, to promote and develop prophetic voices in our society [CCC nos. 80-90; 101-133]</p> <p>Teacher Prompt: Why does St. Jerome maintain that 'ignorance of the Scripture is ignorance of Christ'?</p> <p>With possible opposing interpretations of Scripture, why is it important that the teaching authority of the Church (Magisterium - Pope and Bishops) be a compassionate hierarchy guided by the Holy Spirit, as Jesus established, and not a democracy?</p> <p>PS1.1 explain why traditional expressions and forms of Christian prayer support our Baptismal life in Christ, increase</p>

<p>Church and positively animate contemporary culture; [CCC nos. 1324-1327; 2559-2565]</p> <p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research;</p> <p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate research and inquiry methods (note <i>Gaudium et Spes</i> par.5 and par.54 for Church comments on social sciences; also, see <i>Evangelii Gaudium</i> par.40)</p> <p>RI3. Processing Information: Assess, record, analyze, and synthesize information and connections gathered through research and inquiry (including theological reflection)</p> <p>RI4. Communicating and Reflecting: Communicate the results of research, inquiry, and higher order thinking connections (e.g., Blooms Revised Taxonomy) clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills</p>	<p>love, peace and order in our souls, and strengthen the Christian community, with a focus on benefits of regular daily prayer and sacrifice (e.g., fasting), and with reference to how frequent prayer positively affects mental/physical health [CCC nos. 2623-2724, 2041-2043]</p> <p>Teacher Prompt: How can we pray so that hope, peace, and joy fill our hearts, transforming us into ‘radical disciples’ who love everyone (e.g., reading/praying the Psalms from the heart)? Is prayer natural and supernatural? Explain. How do a person’s prayers help the community?</p> <p>Why are consulting horoscopes, mediums, psychics, astrology, palm reading, and occult magic contrary to prayer and the first Commandment [CCC nos. 2115-2117]?</p> <p>Should we, and how can we interpret and follow St. Edith Stein’s advice: ‘Let go of your plans. The first hour of your morning belongs to God. Tackle the day’s work that [God] charges you with, and [God] will give you the power to accomplish it.’?</p> <p>How can prayer support our mental/physical health?</p> <p>PS1.2 describe how full, conscious, and active weekly Mass participation, beginning with preparation for the Lord’s Day (e.g., daily prayer [‘Lectio Divina’, Liturgy of the Hours, Desert Fathers’ Jesus prayer]; reflecting on Sunday readings; examination of conscience; possibly the sacrament of Penance) can have a positive effect on the believing community [CCC nos. 1324-1327; 1384-1397; 1435; 1776-1785; 2174-2188]</p> <p>Teacher Prompt: How do the Precepts of the Church help us live our Baptism fully? How do you understand this YouCat statement: “Anyone who has already experienced God’s love is glad to go to church. Someone who from time to time feels nothing and goes nevertheless shows God ... faithfulness”?</p> <p>RI1.1 explore a variety of topics connecting Church and culture, to identify topics for research and inquiry (e.g., connections between the arts and the Church, the history of the relationship between science and Christianity, the impact of the Gospel call for social justice in society, the use of Christian symbols in popular culture, how Christians are motivated by faith as they contribute to political life, the cultural struggle between hedonism and virtue)</p>
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	<p>RI1.3 identify key concepts and connections (e.g., through discussion, brainstorming, use of visual organizers) related to selected topics</p> <p>RI1.4 formulate effective questions to guide their research and inquiry</p> <p>Teacher prompt: If you were researching the impact or desired influence of Church teaching and good reasoning on government policies regarding assisted suicide, what are the different points of view that you should consider? What sources might likely lead to reliable information/truth about euthanasia?</p> <p>RI2.2 locate and select information relevant to their investigations from a variety of primary sources (e.g., Church documents, Bible, Patristics, questionnaires, original documents in print or other media – sacred texts, film, photographs, songs, advertisements) and/or secondary sources (e.g., book reviews, textbooks, websites, newspaper articles, etc.)</p> <p>Teacher prompt: What Catholic secondary sources have you found helpful in your research (e.g., The Catholic Register, Ontario Bishops' website, etc.)</p> <p>RI2.3 formulate a research question based on preliminary research, for each investigation, and identify potential subtopics to focus their research (e.g., the question "Why might the Church's teaching on Marriage enliven young adults?" may have human dignity, natural law, and chastity as subtopics)</p> <p>Processing Information</p> <p>RI3.1 assess various aspects of information gathered from primary and secondary sources (e.g., accuracy, relevance, reliability, inherent values and bias, voice)</p> <p>Teacher prompt: What strategies can you use to determine the relevance of the information you have gathered? If two information sources contradict each other, how might you determine which is more reliable?</p> <p>What values are embedded in the sources? Whose voices are represented and whose are absent? Whose interests are advanced if you believe the main message of this source?</p> <p>Can truth be known, based on the information from these sources?</p>
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	<p>RI3.2 record and organize information using a variety of formats (e.g., notes, graphic organizers, summaries, audio/digital records)</p> <p>RI3.3 analyze and interpret research information (e.g., compare information gathered from primary sources; determine whether similar information is found in different sources)</p> <p>RI3.4 demonstrate academic honesty by documenting the sources of all information generated through research Teacher prompt: How did you keep track of your sources while researching?</p> <p>Many Catholic documents cite other sources in them. How did you cite those passages?</p> <p>RI3.5 synthesize findings and formulate conclusions (e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question)</p> <p>RI3.6 develop theological reflections with synthesized findings and conclusions, using a reliable model for the contemplation process (some models may involve engaging in theological reflection before findings are synthesized and conclusions reached)</p> <p>RI4.1 use an appropriate format (e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page) to effectively communicate the connections and results from their research and inquiry, for a specific audience and purpose</p> <p>RI4.2 use terms relating to Catholicism and culture correctly (e.g., faith, virtue, natural law)</p> <p>RI4.3 communicate results of their inquiries and reflections (e.g., write clearly, organize ideas logically, and use language conventions properly), and follow appropriate conventions for acknowledging sources (e.g., MLA, Chicago, or Turabian style for references and/or notes)</p>
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OCSGE's

A Discerning Believer Formed in the Catholic Faith Community

CGE1b Participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story.

CGE1c Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.

CGE1f Seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship.

An Effective Communicator

CGE2a Listens actively and critically to understand and learn in light of gospel values.

CGE2b Reads, understands and uses written materials effectively.

CGE2c Presents information and ideas clearly and honestly and with sensitivity to others.

CGE2d Writes and speaks fluently one or both of Canada's official languages.

A Reflective and Creative Thinker

CGE3c Thinks reflectively and creatively to evaluate situations and solve problems.

A Self-Directed, Responsible, Lifelong Learner

CGE4b Demonstrates flexibility and adaptability.

CGE4e Sets appropriate goals and priorities in school, work and personal life.

CGE4f Applies effective communication, decision-making, problem-solving, time and resource management skills.

A Collaborative Contributor

CGE5g Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.

A Caring Family Member

CGE6d Values and nurtures opportunities for family prayer.

Evidence of Learning**Students will know, and be able to (may be differentiated)**

1. Understand what prayer is and the importance of prayer in the lives of Catholics.
2. Outline some of the benefits of prayer and participation in the weekly Sunday Eucharist.
3. Understand the significance of the faith community gathering weekly to pray and celebrate the Eucharist.
4. Pray with scripture and explain the fruitfulness of this prayer method.
5. Practice and reflect on Lectio Divina as a prayer method.

Background Material – Supporting Church Documents**Learning Goals - Guiding Questions (for all students, not to be differentiated)**

1. What is prayer?
2. Why is prayer important to the faith lives of Catholics?
- 3. What are some of the benefits of prayer?**
4. Why is participation in the Sunday Eucharist central to the faith lives of Catholics?
5. What is the role of Scripture in the Sunday Eucharist?
6. How can we pray with Scripture and how can this be formative?
7. What is Lectio Divina and why is it a helpful prayer reflection for Catholics?

Catholic Themes and Anchor Concepts (Curriculum Support for Catholic Schools)

Anchor Concepts: Creativity/Design, Discovery, Faith, Revelation

Materials and Links

Helpful Links

Catholicculture.org: <http://www.catholicculture.org/culture/library/dictionary/>

A helpful Catholic dictionary and other liturgical and theological resources.

Living with Christ

<http://www.livingwithchrist.ca/>

The Word Among Us

<https://wau.org/>

Oremus Bible Browser

<http://bible.oremus.org/>

Fr. Mike Schmitz often has short videos (on average 7 min long) on many topics. Students tend to find him interesting. Below are some optional links on prayer for further reflection or consolidation:

1. Tips for Praying: <https://www.youtube.com/watch?v=yk8In-6KUGc>

2. The Power of Prayer:

<https://www.youtube.com/watch?v=kiAMzghLcMA>

3. 3 Steps to Unceasing Prayer:

https://www.youtube.com/watch?v=juN6sG_esjU

Resources

Catechism of the Catholic Church - online version offered by the Knights of Columbus:

<http://www.kofc.org/un/en/catechism/index.html>

National Liturgy Office - Canadian Conference of Catholic Bishops

<http://nlo.cccb.ca/>

United States Conference of Catholic Bishops Bible and Scripture Resource Page

<http://www.usccb.org/bible/index.cfm>

The Health Site - Article: *10 Ways Praying Actually Benefits Your Health*

<http://www.thehealthsite.com/diseases-conditions/10-ways-praying-actually-benefits-your-health-p114/>

Psychology Today Site - Article: *5 Scientifically Supported Benefits of Prayer*

<https://www.psychologytoday.com/blog/more-mortal/201406/5-scientifically-supported-benefits-prayer>

Psych Central Site - Article: *Study Examines the Effects of Prayer on Mental Health*

<https://psychcentral.com/blog/archives/2014/09/18/new-study-examines-the-effects-of-prayer-on-mental-health/>

Compendium of the Catholic Church - online version

http://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html

Youtube Video - *Ignite your Catholic Faith - What is Prayer?*

<https://www.youtube.com/watch?v=qlS3ynVdcc>

Journey Center website - *Lectio Divina*

<http://www.journeycenter.org/enClectioDivina.php>

Lesson Activities and Process

Lessons/Activities Instructions

Part I - Why Pray?

The following activities can be done as a group or individually.

Watch the following video that gives an understanding of what prayer is from the Catholic perspective: *Ignite your Catholic Faith - What is Prayer?*

<https://www.youtube.com/watch?v= qIS3ynVdcc>

Discussion/Reflection Questions:

1. What is prayer?
2. What insights about prayer can we glean from this video?
3. Prayer is an important practice for Christians. Another helpful resource is the *Compendium of the Catechism of the Catholic Church* (CCCC). This book is more concise and straightforward than the CCC and contains teachings from the *Catechism*. Here is an online version:

http://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html

The *Compendium of the Catechism of the Catholic Church* states the following:

Prayer is the raising of one's mind and heart to God, or the petition of good things from him in accord with his will. It is always the gift of God who comes to encounter man. Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts. (# 534)

From reading this definition, we can say that prayer is...(list characteristics)

Part II - The Benefits of Prayer and the Effect of Prayer on Health

There have been many studies over the years which have looked at the benefit of prayer in people's lives and more particularly, their health.

The following articles explore this topic. Students can be assigned these questions or they can be completed as a whole class:

1. *New Study Examines the Effects of Prayer on Mental Health:*

<https://psychcentral.com/blog/archives/2014/09/18/new-study-examines-the-effects-of-prayer-on-mental-health/>

- A. This article suggests that there is a connection between our beliefs about the character or image of God and the effects of prayer on mental health. Explain this connection. What does the research from Baylor University point to?
- B. What is your "image" of God? In other words, how do you perceive and understand God?
- C. How do you feel about the conclusions drawn in this article?

2. 5 Scientifically Supported Benefits of Prayer

<https://www.psychologytoday.com/blog/more-mortal/201406/5-scientifically-supported-benefits-prayer>

- A. Have you experienced any of the five benefits of prayer outlined in this article?
- B. Which of these benefits makes the most sense to you? Why?
- C. Which one do you find the most difficult to believe? Why?

3. 10 Ways Praying Actually Benefits Your Health

<http://www.thehealthsite.com/diseases-conditions/10-ways-praying-actually-benefits-your-health-p114/>

- A. Do these prayer benefits make sense to you? Explain.
- B. Can you ever experiences any of these benefits in your own prayer life? Explain.

Ask students of some of the benefits of prayer that they are aware of.

Part III - Using the Word of God as Prayer

- 1. Students are to read CCC #'s 80-90 to gain an understanding of the relationship of Scripture and Tradition and using Scripture as prayer.

The following questions can be used to help with learning:

- A. What are scripture and Tradition? (a helpful definition for Tradition can be found through a resource such as Catholicculture.org: <http://www.catholicculture.org/culture/library/dictionary/>. Footnote #42 from the CCC reference also offers helpful explanations of these two terms.
 - B. What are some ways that Scripture and Tradition make Christ present in the Church and our lives as Christians today?
 - C. What is meant by the term *magisterium*?
 - D. According to the Church, who has the authority for the interpretation of Scripture?
 - E. Read CCC #131. What are some of the benefits of spending time with the Word of God? Explain these benefits.
 - F. #'s 131-133 encourage the faithful to spend time with Scripture and to use Scripture for prayer. What do the words of St. Jerome mean to you: "Ignorance of Scripture is ignorance of Christ."?
- 2. Tell students that many people spend time with scripture regularly, even daily, and find this to be a very worthwhile and fruitful prayer method.

Part IV - Praying with the Readings of the Day.

Many Catholics participate in the daily celebration of the Eucharist and pray with and reflect on the readings of the day. Resources such as *Living with Christ* and *The Word Among Us* offer daily Eucharist scripture readings in print and online forms. *The Word Among Us*, offers daily one page reflections based on the readings of the day. These can be used as a prayer to begin a class or meeting. *Living with Christ* offers a

monthly Calendar of Saints section that gives a brief biography or explanation of the feasts on the liturgical calendar. Both resources offer interesting articles and other reflections.

There are many ways to access the daily Eucharist readings. Two helpful online sources are the websites for the Canadian Conference of Catholic Bishops (CCCC) and the United States Conference of Catholic Bishops (USCCB).

For the CCCC link, go to the National Liturgy Office: <http://nlo.cccb.ca/index.php>. You can access a liturgical calendar here that lists the daily scripture readings. If you choose the *Weekday Lectionary* tab, you can access the readings in full under *Daily Readings*. These are not downloadable. However, you can access the readings from the *Weekday Lectionaries A and B* which are downloadable. To find the readings in the Lectionaries, consult the page numbers listed on the official liturgical calendar (called the Ordo).

For the USCCB link, <http://www.usccb.org/>, click on the *Bible* tab and then you can select *Today's Reading* to find the readings of the day. There is also an audio reading option to listen to the daily readings and videos which offer a short homily or reflection on each day's readings. These may be helpful tools for the class or a lesson.

Part V - The Centrality of the Sunday Eucharist and Prayer

1. Read CCC #'s 1324-1327. What is being said about the Eucharist? What does it mean that the Eucharist is the "source and summit of the Christian life"?
2. Read CCC #'s 2174, 2177. Why is the Eucharist celebrated on Sunday?
3. Read CCC #'s 2177-2179, 2182. Why is the Eucharist so important for Catholics and the faith community? Why is it important that we pray together?
4. Read CCC #'s 2184-2189. What is the purpose of Sunday according to the Church? What are some of the practices and activities recommended for the faithful on Sundays? Given the world we live in, are these reasonable suggestions and expectations? Explain.
5. Many Catholics choose to spend time reflecting on and praying with the readings for the Sunday Eucharist before and after the Sunday Liturgy is celebrated. Why do you think they do this?
6. How can regular participation in the Sunday Eucharist strengthen our prayer lives? How do we pray at the Eucharist?

Part VI - Lectio Divina

One method to help us reflect on scripture is Lectio Divina. This prayer form is very simple and can be done anywhere. It is suggested that the teacher lead a Lectio Divina for the class so students can experience it and then they can do the activities which follow.

One helpful source of Lectio Divina Prayers is the United States Conference of Catholic Bishops (USCCB). On their website, go to the *Prayer and Worship* tab, then choose *Prayers and Devotions*. This page gives a good explanation of what meditative prayer is and how to pray with scripture using Lectio Divina. There are many excellent Lectio Divina prayers that use the Sunday readings for the Liturgical seasons of Advent, Christmas, Lent and Easter. Choose the *Liturgical Year* tab on the left hand column. The liturgical seasons are listed. If you click on *Advent*, for example, scroll down to *Advent Resources* and choose [Lectio Divina for Advent](#). A

Lectio Divina for each Sunday of Advent can be found at the bottom. You can use one of these to pray with students or another any Lectio Divina you may find helpful.

For Student Reflection: (whole class or individual)

Yesterday, we experienced a form of prayer known as Lectio Divina.

Think of your experience praying with Lectio Divina yesterday... What was the experience like for you? What elements did you enjoy? What elements did you not enjoy or did you find challenging?

The following website give instructions on how to pray using Lectio Divina and outlines the steps involved:

<http://www.journeycenter.org/encLectioDivina.php>

Be sure to [Click for Lectio Divina Instructions](#) so all the steps appear.

Here is another website for Lectio Divina you may find helpful:

<http://www.nelsondiocese.org/education/faith-formation/lectio-divina/what-is-lectio-divina.html>

After looking at this resources, please answer the following:

1. What is Lectio Divina?
2. In your opinion, what are some benefits of praying with this form of prayer?
3. What are some challenges in using this prayer form?
4. Explain the four steps of Lectio Divina. What occurs at each stage?

Optional Student Task or Summative Assignment - *Lectio Divina* as Prayer

For this assignment, you are to create your own Lectio Divina prayer reflection. Try to make this as “user friendly” and clear as possible. Imagine that you are creating this for someone who has not prayed using this prayer form before.

Steps:

1. Getting Started

To get started, think of a theme you want to focus on for your prayer reflection (forgiveness, healing, miracle, strengthening, etc.). You may also have a favourite scriptural account or maybe a particular Gospel or theme you have appreciated that we have explored in class. If you need help locating a passage or theme from the Bible, use the Oremus Bible Browser you were introduced to earlier in the semester. Here is the link again:

<http://bible.oremus.org/>

Choose a Bible passage that can be read and reflected on as we have done in the chapel as a class.

2. Opening Prayer

Once you have chosen your scripture passage, compose an opening prayer, starting with the sign of the cross. Think of what you want to pray to God for as you begin the Lectio Divina. Think about the five prayer forms - do you want your opening prayer to be one of blessing/adoration, petition, intercession, thanksgiving or praise?

3. Steps of Lectio Divina

Organize your Lectio Divina around the four steps of the process. You can use one of the prayers we used in class as a guide - examples can be found here: <http://www.usccb.org/prayer-and-worship/liturgical-year/advent/lectio-divina-for-advent.cfm>

1. Reading - Include your scripture passage and the scripture reference
2. Meditation - compose **three** general questions for your participants to think about and reflect on after hearing the passage (ex. Did you find anything in this passage that was challenging or difficult?)
3. Contemplation - Instruct your participants to read the scripture passage again. Compose **three** questions that are specific to the passage which refer to images and details from the passage that will bring your participants deeper into the reflection.
3. Prayer - Invite your participants to read the scripture passage one more time and then pray the Lord's Prayer and then compose a short closing prayer to bring your reflection to a close. End with the sign of the cross.

4. Practice your Lectio Divina...

Go to the chapel and pray using the Lectio Divina you have created.

5. Short Reflection on the Experience...

Write a one page reflection on your experience of creating and praying your Lectio Divina. How did it feel to create and pray this prayer? Was it easy, difficult, enjoyable, etc.?

6. Bringing it Together...

Please submit your finished prayer reflection in the Google Classroom under this topic. Ensure all the names of people who contributed to this prayer service are included in your submission.

Lectio Divina Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
Scripture Passage	Link between passage and them is missing. Scripture reference is missing	Passage somewhat linked to theme; scripture reference may be missing	Scripture reference is included; passage clearly related to the theme.	Scripture reference is included; passage linked to theme very clearly
Steps of Lectio Divina	Several steps missing, not complete or out of place.	Some components missing or misplaced.	All steps are included and format is easy to follow.	All steps are included and a very impressive

					prayer form has been created.
Contemplation and Meditation Questions	Several questions missing and too brief or lacking in thought.	Some questions are missing or they are too brief or lacking depth.	All six questions are included and are well thought out.	All six questions are included and are very thoughtful and reflective.	
Prayers	Limited effort and thought in composing prayers.	Some effort and thought in composing prayers	Considerable effort and thought in composing prayers	Thorough effort and thought in composing prayers	
Reflection on Composing and Practicing Prayers	Limited content and reflection	Some content and reflection	Considerable content and reflection	Thorough content and reflection	

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