

10

Grade



CHRIST AND CULTURE

Grade 10 – OPEN
Ontario Catholic Secondary
Religious Education Resource

**ONTARIO CATHOLIC SECONDARY
CURRICULUM RESOURCES**

FOR

**RELIGIOUS
EDUCATION**

Grade 10 - OPEN



**Institute for Catholic Education
2018**

Published by:
Institute for Catholic Education
44 Hunt Street, Suite 2F, Hamilton, ON L8R 3R1

**Ontario Catholic Secondary Curriculum Resources for Religious Education,
Grade 10 Open**

On behalf of:
Assembly of Catholic Bishops of Ontario
90 Eglinton Avenue East, Suite 810, Toronto, ON M4P 2Y3

© 2018, Institute for Catholic Education
44 Hunt Street, Suite 2F, Hamilton, ON L8 3R1

Printed in Canada

STRANDS IN RELIGIOUS EDUCATION.....	5
Features of the Resource	16
COURSE: HRE20	17
UNIT 1: SCRIPTURE AND JESUS.....	17
TOPIC 1: The Bible.....	17
UNIT 1: SCRIPTURE AND JESUS.....	23
TOPIC 2: The Gospels	23
UNIT 1: SCRIPTURE AND JESUS.....	31
TOPIC 3: The Good News	31
UNIT 1: SCRIPTURE AND JESUS.....	38
TOPIC 4: Exegesis	38
UNIT 1: SCRIPTURE AND JESUS.....	47
TOPIC 5: Passion Narratives.....	47
UNIT 1: SCRIPTURE AND JESUS.....	53
TOPIC 6: Gospel and Relationships	53
UNIT 1: SCRIPTURE AND JESUS.....	58
TOPIC 7: Life and Teachings of Jesus	58
UNIT 1: SCRIPTURE AND JESUS.....	65
TOPIC 8: Discipleship.....	65
UNIT 1: SCRIPTURE AND JESUS.....	71
TOPIC 9: Parables.....	71
UNIT 1: SCRIPTURE AND JESUS.....	78
TOPIC 10: Miracles	78
UNIT 1: SCRIPTURE AND JESUS.....	86
TOPIC 11: Early Church.....	86
UNIT 1: SCRIPTURE AND JESUS.....	95
TOPIC 12: Apostolic Tradition	95
UNIT 1: SCRIPTURE AND JESUS.....	101
Unit Summative Activity	101

UNIT 2: PROFESSION OF FAITH	108
TOPIC 1: What is Faith?.....	108
UNIT 2: PROFESSION OF FAITH	117
TOPIC 2: Revelation and Jesus	117
UNIT 2: PROFESSION OF FAITH	122
TOPIC 3: Jesus as the New Covenant	122
UNIT 2: PROFESSION OF FAITH	129
TOPIC 4: Names for Jesus.....	129
UNIT 2: PROFESSION OF FAITH	135
TOPIC 5: Knowing Ourselves through Jesus	135
UNIT 2: PROFESSION OF FAITH	145
TOPIC 6: Creeds.....	145
UNIT 2: PROFESSION OF FAITH	155
TOPIC 7: Mary, Mother of God.....	155
UNIT 2: PROFESSION OF FAITH	165
TOPIC 8: The Holy Spirit	165
UNIT 2: PROFESSION OF FAITH	170
TOPIC 9: Pentecost.....	170
UNIT 2: PROFESSION OF FAITH	177
TOPIC 10: The Gifts and Fruits of the Holy Spirit.....	177
UNIT 2: PROFESSION OF FAITH	183
TOPIC 11: Traits of Being Human	183
UNIT 2: PROFESSION OF FAITH	189
TOPIC 12: Dignity of the Human Person.....	189
UNIT 2: PROFESSION OF FAITH	193
TOPIC 13: Unit Summative Assignment	193
UNIT 3: PRAYER AND SACRAMENTAL LIFE.....	200
TOPIC 1: Prayer	200
UNIT 3: PRAYER AND SACRAMENTAL LIFE.....	210

TOPIC 2: Traditional Prayers	210
UNIT 3: PRAYER AND SACRAMENTAL LIFE.....	228
TOPIC 3: Overview of the Sacraments.....	228
UNIT 3: PRAYER AND SACRAMENTAL LIFE.....	245
TOPIC 4: Sacraments of Healing.....	245
UNIT 3: PRAYER AND SACRAMENTAL LIFE.....	253
TOPIC 5: Spirituality	253
UNIT 3: PRAYER AND SACRAMENTAL LIFE.....	261
TOPIC 6: Unit Summative Task.....	261
UNIT 4: FAMILY LIFE	266
TOPIC 1: Commitment	266
UNIT 4: FAMILY LIFE	281
TOPIC 2: Relationships	281
UNIT 4: FAMILY LIFE	291
TOPIC 3: Effective Communication.....	291
UNIT 4: FAMILY LIFE	298
TOPIC 4: Restoring Relationships.....	298
UNIT 4: FAMILY LIFE	307
TOPIC 5: Sense of Self	307
UNIT 4: FAMILY LIFE	316
TOPIC 6: Sexuality.....	316
UNIT 4: FAMILY LIFE	328
TOPIC 7: Challenges	328
UNIT 4: FAMILY LIFE	336
Unit Summative Task.....	336
UNIT 5: CHRISTIAN MORAL DEVELOPMENT	344
TOPIC 1: Freedom and Justice.....	344
UNIT 5: CHRISTIAN MORAL DEVELOPMENT	353
TOPIC 2: Sin	353

UNIT 5: CHRISTIAN MORAL DEVELOPMENT	360
TOPIC 3: Stewardship.....	360
UNIT 5: CHRISTIAN MORAL DEVELOPMENT	369
TOPIC 4: Biblical Justice	369
UNIT 5: CHRISTIAN MORAL DEVELOPMENT	380
TOPIC 5: Catholic Social Teaching	380
UNIT 5: CHRISTIAN MORAL DEVELOPMENT	389
TOPIC 6: Saints.....	389
Unit 5: Summative Task.....	398

STRANDS IN RELIGIOUS EDUCATION

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

Strand SC: Sacred Scripture

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

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

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

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

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

General Directory for Catechesis (1997)

Strand PF: Profession of Faith

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

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

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

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

Strand CM: Christian Moral Development

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

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

Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, "they pass from the old man to the new man who has

been made perfect in Christ.” The Sermon on the Mount, in which Jesus takes up the Decalogue, and impresses upon it the spirit of the beatitudes, is an indispensable point of reference for the moral formation which is most necessary today. Evangelization which “involves the proclamation and presentation of morality,” displays all the force of its appeal where it offers not only the proclaimed word but the lived word too. This moral testimony, which is prepared for by catechesis, must always demonstrate the social consequences of the demands of the Gospel. (85)

General Directory for Catechesis (1997)

Strand PS: Prayer and Sacramental Life

Students should be encouraged to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. (38)

General Directory for Catechesis (1997)

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

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

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

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

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

Strand FL: Family Life Education

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

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

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

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

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

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

For this reason, Family Life Education recognizes and affirms the primary and central role of the family in the formation of character, moral development, and attitudes toward sexuality.

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

Likewise, Family Life Education recognizes the need for students to share life related experiences within clearly established boundaries related to the public nature of the classroom setting.

Strand RI: Research and Inquiry

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

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

The Congregation for Catholic Education,
The Religious Dimension of Education in a Catholic School (1988)

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

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

- *Exploring skills* include the ability to identify and refine topics, identify key concepts, and formulate effective questions to guide inquiry.
- *Investigating skills* include the ability to create research plans; develop research tools; locate relevant sources; and formulate hypotheses, research questions, or thesis statements.
- *Processing information skills* include the ability to assess sources, organize and synthesize findings, document sources, and formulate conclusions.
- *Communicating and reflecting skills* include the ability to use appropriate modes of communication for a specific purpose and audience. This set of skills also includes the

ability to reflect on the research process in order to identify steps for improvement. In the context of religious education, *theological reflection* refers to the Christian's search for meaning and understanding of life in the context of our relationship with God.

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

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

Grade 10 Christ and Culture, HRE 20

Open

Course Description

This course both invites and challenges the adolescent to personalize the Gospel values and social justice principles that guide Catholics in understanding their role in shaping culture as disciples of Jesus. Students will explore such foundational topics as: what it means to be human, created in God's image, what is culture, Christ and culture, living together in solidarity, social justice, prayer and sacrament, friendship and intimacy. Connections between the living Church and contemporary culture are explored in terms of what it means to be a responsible Christian adolescent in a secularized, pluralistic world.

Pre-requisite: None

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
<p>SC1. Core Teachings: Identify the Christian Scriptures as the primary source of knowledge about Jesus; [CCC nos. 80-81; 103-104; 120-127; 131-133; 949-953]</p>	<p>The Christian Scriptures reveal to us the person and teachings of Jesus.</p>	<p>What can you discover about Jesus and his teachings through the Gospels? Through the Acts of the Apostles? Through the Letters? What does it mean to be a faithful disciple of Jesus who reaches out to others? How does responding to Jesus' invitation to be his disciple help us to find wholeness and grow in holiness? How can exegesis assist us in understanding the Gospels? What is the "good news" of the Gospel? What do the Acts and Paul's writing say about God's saving love for humanity and how the disciples presented the Good News to different peoples? How can hermeneutics assist us in understanding the Gospels?</p>
<p>SC2. Understanding Sacred Texts: Investigate in the Gospels the teachings of Jesus as an invitation to grow toward wholeness/holiness by living as his faithful disciples, reaching out to others; [CCC nos. 115-119; 131-133; 457-460; 494; 541-546; 618; 678; 782; 790-791; 1373; 1439; 1503-1505; 1716-1724; 1789; 1970; 2030; 2052-2055; 2443-2449; 2559; 2608; 2610; 2613; 2616; 2667; 2759f.]</p>	<p>The teachings of Jesus invite us to be faithful disciples who reach out to others and find wholeness / holiness in him.</p>	
<p>SC3. Sacred Texts and Contemporary Culture: Explain the "good news" of the Gospel story, the Acts of the Apostles and Paul's letters as the story of God's saving love for humanity. [CCC nos. 515; 544-546; 1226; 1816; 1825; 2414; 2447; 2559; 2613; 2831; 2839; 2843]</p>	<p>The Gospels, Acts of the Apostles and Paul's letters reveal to us God's saving love for humanity.</p>	
Profession of Faith		
<p>PF1. Faith Foundations: Demonstrate that God's Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. 36; 50-53; 65; 430-440; 577-578; 595-628; 651-655; 1701; 1965-1974]</p>	<p>Jesus as Messiah established a New Covenant with us.</p>	<p>What did Jesus live and proclaim to establish a New Covenant with us? What is the meaning of the Paschal Mystery? How does the work of Jesus, through the Holy Spirit, continue in the world through the Church, the People of God? The Communion of Saints? Knowing that we as humanity possess a profound dignity, how does this affect our view of ourselves and our relationships to others? How is God's grace revealed and lived by us?</p>
<p>PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God's plan for salvation; [CCC nos. 687-701; 736; 781-786; 946-948; 963-972; 1695; 1830-1832]</p>	<p>The Church has a role to play in God's plan, with the Holy Spirit as the guide.</p>	
<p>PF3. Faith Lived: Demonstrate a profound understanding for the dignity [CCC no. 2258] and mystery of the human person, [CCC nos. 27; 356-368; 1700-1709], known, loved and redeemed by the grace of God [CCC nos. 1996-2005]</p>	<p>As God's image, we possess a profound dignity and are redeemed by God's grace.</p>	

Christian Moral Development		
<p>CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by researching and applying the teachings of Jesus to their own culture and own life situations; [CCC nos. 299; 341; 386-389; 396-409; 678; 1705-1709; 1730-1754; 1846-1864; 1928-1942; 2094; 2419-2425; 2443-2444; 2447]</p>	<p>Articulate and apply an understanding of social justice and sin from Jesus’ teachings.</p>	<p>How are you called to live knowing what Jesus taught us about social justice? In what ways does Jesus desire to heal us of our sin? How do the corporal and spiritual works of mercy relate to justice and love? What are the principles of the Catholic Social Teaching that the Church upholds? How did the saints live these out in holiness? How can you apply the principles of justice to life situations? Who are the witnesses in our community who advocate social justice? How can this assist you in discerning your own vocation?</p>
<p>CM2. Seeking Understanding: Demonstrate a knowledge of the principles of Catholic Social Teaching in the social encyclicals of the Church as witnessed through our saints in holiness and apply their importance for moral decision-making; [CCC nos. 279-301; 2012-2015; 2415-2425; 2683-2684]</p>	<p>Identify the principles of the Catholic Social Teaching in the social encyclicals and how our saints lived out these principles and how we can as well.</p>	
<p>CM3. The Moral Life: Explore how the charisms of ‘saints’ and founders of religious communities have aided humanity, showing us how to exercise our charisms received in Baptism. [CCC nos. 799-801; 951; 1877-1889; 1905-1917; 2683-2684]</p>	<p>Explore how saints and/or religious communities in our society that have promoted social justice and challenged us to do the same.</p>	
Prayer and Sacramental Life		
<p>PS1. Prayer: Demonstrate an understanding of devotional prayers and other prayer forms as supports for our liturgical/sacramental life; [CCC nos. 971; 1159-1162; 2098; 2559-2565; 2585-2589; 2626-2643; 2659-2660; 2673-2679; 2685-2691; 2700-2719; 2767-2772]</p>	<p>Discover devotions and other prayer forms (e.g., the Rosary, Stations of the Cross, Christian meditation).</p>	<p>What are the various prayer forms that a person can use in deepening their relationship with God as Father, Son and Holy Spirit? How does the Eucharist and the Sacraments of healing address the needs of our human condition? How do sacramentals, signs, symbols and rituals assist us in our faith life? Of the various Christian spiritualities that exist, to which are you most attracted and why? What could your Christian vocation look like as a lay person?</p>
<p>PS2. Sacraments: Demonstrate an understanding of sacramentals [CCC nos. 1667-1673] and the Sacraments [CCC nos. 774-776; 1084; 1127-1129; 1131] of Eucharist [CCC nos. 1322-1405], Reconciliation [CCC nos. 1420-1470; 1480-1484] and Anointing of the Sick [CCC nos. 1499-1525] as they relate to healing, and the role of sign, symbol and ritual in the celebration of each; [CCC nos. 1145-1152]</p>	<p>Develop a deeper understanding of the sacraments of Eucharist, Reconciliation and Anointing of the Sick as they relate to healing, and the role of sacramentals, sign, symbol and ritual in each.</p>	

<p>PS3. Living out Prayer and Sacrament: Describe and contrast the richness of the different spiritualities that exist in our Church and why they developed. [CCC nos. 782; 799-801; 897-913; 925-933; 951-953; 2003-2004; 2650-2651; 2683-2690; 2697-2719; 2742-2745]</p>	<p>Explore and contrast the various spiritualities that exist in our Church.</p>	
---	--	--

Family Life

<p>FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. 1822-1832; 2093-2094; 2196; 2288-2291; 2302-2306; 2337-2347; 2351-2356; 2443-2449; 2475-2487; 2514-2527]</p>	<p>Explore what is meant by intimacy and sexuality, and the various signs of healthy and unhealthy relationships.</p>	<p>What is meant by intimacy and sexuality? What needs to be considered to develop healthy relationships? What are the signs of a healthy/unhealthy relationship? What strategies can be used to support, restore or end relationships? How are we sacred? Knowing that we are sacred, how does that affect one's self-understanding and how one relates to another? What is meant by sexuality? How may the role and expression of sexuality be distorted?</p>
<p>FL2. Growing in Commitment: Explain how the reciprocal self-giving relationship within the Holy and Life-Giving Trinity informs our understandings of our commitments to others; [CCC nos. 234; 253-256; 260; 356-361; 543-546; 694; 1179; 2302-2306; 2331-2336; 2559-2561; 2652]</p>	<p>Recognize the sacredness of the human person created in God's image and explore how we are to model this.</p>	
<p>FL3. Created Sexual: Explain the place of sexuality in God's plan for humanity and the various ways its role or expression may be distorted. [CCC nos. 355; 369; 589; 1427-1428; 2331-2356; 2514-2526]</p>	<p>Explore the meaning and beauty of sexuality and how its role or expression may be distorted.</p>	

Research and Inquiry Skills

<p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research; (<i>Gaudium et Spes</i>, par. 53)</p>	<p>Explore topics and formulate questions to initiate the research and inquiry process.</p>	<p>What are some ways to locate reliable sources of information? How can one collect relevant qualitative and quantitative data, evidence, and information? What is the relevance of the collected data, evidence, and information? What are the implications? How can applications of the results of research be communicated effectively?</p>
<p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate social science and theological research and inquiry methods; (<i>Gaudium et Spes</i>, par. 5, 40, 54 and 94)</p>	<p>Creating research plans and locating information are integral to investigation.</p>	
<p>RI3. Processing Information: Assess, record, analyse, and synthesize information and connections gathered through research and inquiry;</p>	<p>Inquiring about information, with higher order thinking connections, is essential for research.</p>	

<p>RI4. Communicating and Reflecting: Communicate the results of their research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills while utilizing theological reflection.</p>	<p>Reflecting on, evaluating, communicating, and considering how to apply research results and thinking connections as important next steps in research and inquiry.</p>	
---	--	--

Features of the Resource

The diagram illustrates the layout of a resource document, with callouts identifying key features:

- Course Code:** HRE20
- Topic Title:** TOPIC 1: The Bible
- Unit Title:** UNIT 1: SCRIPTURE AND JESUS
- Guiding Questions, Teacher Prompts and Learning Focus – from Policy document:**
 - 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 Christian Scriptures as the primary source of knowledge about Jesus; [CCC nos. 80-81; 103-104; 120-127;
 - 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, Revelation)
- OCSGE and Catholic Social Teaching:**
 - OCSGE's:** CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures
 - Catholic Social Teachings:** Human Dignity
- Background Information for Teacher:**
 - 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:**
 - New Revised Standard Version, Catholic Edition of the Bible
- Suggested Activities & Assessment:**
 - TOPIC Activities and Process:**
 - Before:** Getting Started (consider time lines)
 - 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: HRE20	UNIT 1: SCRIPTURE AND JESUS
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' interest you the most at this point in your life? Explain. How is the Bible 'inspired' and 'inerrant'?	
Learning Focus The New Testament (Christian Scriptures) reveal to us the person and teachings of Jesus	
Overall Expectations	Specific Expectations
SC1. Core Teachings: Identify the Christian Scriptures as the primary source of knowledge about Jesus; [CCC nos. 80-81 ; 103-104 ; 120-127 ; 131-133 ; 949-953]	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, Revelation) [CCC no. 120]
OCSGE's	Catholic Social Teachings
CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures	Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ²
Evidence of Learning	
Students will identify the major parts of the Bible and be able to explain how it is organized.	

² Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Background

Students come into the Grade 10 Religion course with varied **Backgrounds**. Their understanding of Scripture may be limited, or they may not recall what they have already been taught. It might be prudent to begin the unit by engaging in dialogue with students about Scripture.

- How are we to understand the Bible?
- Who wrote the Bible? (Many different people over time all inspired by God; CCC no. [105](#) “God is the author of Sacred Scripture. “The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit.”
- Where can you find the primary sources of information about Jesus in the Bible? (*New Testament, Gospels*)
- CCC no. [120](#) describes the list of sacred books. This complete list is called the canon of Scripture
- How are we to understand the Bible? (CCC nos. [134-141](#) All Sacred Scripture is but one book, and this one book is Christ.... "The Sacred Scriptures contain the Word of God and, because they are inspired, they are truly the Word of God. Interpretation of the inspired Scripture must be attentive above all to what God wants to reveal through the sacred authors for our salvation. ... The unity of the two Testaments proceeds from the unity of God's plan and his Revelation. The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other; both are true Word of God. The Church has always venerated the divine Scriptures as she venerated the Body of the Lord: both nourish and govern the whole Christian life.)
- What does it mean to say Scripture is “inerrant”? (CCC no. [136](#). *God is the author of Sacred Scripture because he inspired its human authors; he acts in them and by means of them. He thus gives assurance that their writings teach without error his saving truth.*)
- New Revised Standard Version of the Bible. This is the text approved for liturgical use in Canadian Catholic churches, and so is the one used in this course.
- Paul wrote most of the letters in the New Testament
- **What's the difference between a "Catholic Bible" and a "Protestant Bible"?**
Catholic and Protestant Bibles both include 27 books in the New Testament. Protestant Bibles have only 39 books in the Old Testament, however, while Catholic Bibles have 46. The seven books included in Catholic Bibles are Tobit, Judith, 1 and 2 Maccabees, Wisdom, Sirach, and Baruch. Catholic Bibles also include sections in the Books of Esther and Daniel which are not found in Protestant Bibles. These books

are called the deuterocanonical books. The Catholic Church believes these books to be inspired by the Holy Spirit.³

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Scavenger Hunt

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin the class with a prayer. Consider choosing a prayer that reflects the liturgical season you are in.

Consider having a discussion with the students about what they remember about the bible. Sample discussion questions could include:

- What is the Bible?
- How is the Bible organized? What are the major sections?
- Why do you think the Bible is sometimes described as a library of books? (You may use the image below for discussion)

³ Questions about the Bible, United States Conference of Catholic Bishops, <http://www.usccb.org/bible/understanding-the-bible/faq.cfm>

Old Testament	
Genesis	Joshua
Exodus	Judges
Leviticus	Ruth
Numbers	1 Samuel
Deuteronomy	2 Samuel
	1 Kings
	2 Kings
	1 Chronicles
	2 Chronicles
Pentateuch	
Historical Books	
Ezra	Job
Nehemiah	Psalms
Tobit	Proverbs
Judith	Ecclesiastes
Esther	Song of Solomon
1 Maccabees	Wisdom of Solomon
2 Maccabees	Sirach
Historical Books (continued)	
Wisdom and Poetry Books	
Isaiah	Malachi
Jeremiah	
Lamentations	
Baruch	
Ezekiel	
Daniel	
Hosea	
Joel	
Amos	
Obadiah	
Jonah	
Micah	
Nahum	
Habakkuk	
Zephaniah	
Haggai	
Zechariah	
Major Writing Prophets	
Minor Writing Prophets	
New Testament	
Matthew	Romans*
Mark	1 Corinthians*
Luke	2 Corinthians*
John	Galatians*
Acts of the Apostles	Ephesians
	Philippians*
	Colossians
	1 Thessalonians*
	2 Thessalonians
Gospels and Acts	
Pauline Epistles	
1 Timothy	James
2 Timothy	1 Peter
Titus	2 Peter
Philemon*	1 John
Hebrews	2 John
	3 John
	Jude
	Revelation
Pastoral Letters	
Catholic Letters	
Apocalyptic	

*These letters were written by Paul. Others may have been written by his disciples.

This is a helpful image of the all the books of the Bible in order, according to various categories that each book falls into. Copyright © Saint Mary's Press. This image may be saved, printed or downloaded for personal and educational (non-commercial) use. All other uses require written permission from the publisher.

Review the table of contents in the Bible; identify any of the names you are familiar with.

During: Action – Working on it

Have the students use their bibles (either digital or book) to answer the questions [Activity: Scavenger Hunt](#)

If time permits, consider taking the on-line bible quiz from the United States Conference of Catholic Bishops: <http://www.usccb.org/bible/understanding-the-bible/study-materials/articles/quiz-on-the-new-american-bible.cfm> While the quiz is based on the New

<p>American Bible (which is the translation that Catholics in the United States of America use), the questions can be answered using any New Revised Standard Version (NRSV), Catholic edition as well.</p>		
<p>After: Consolidate, Debrief, Reflect and Connect</p>		
<p>Brief discussion about new learnings on Bible</p>		
<p>Assessment / Evaluation</p>		
<p>Thumbs up – quick check of student understanding</p>		
<p>Differentiated Instruction</p>		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p>		
<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Bible ● Digital ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Digital resources ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<p>Challenge students to explore the various digital bibles available</p>		

Activity: Scavenger Hunt

Using the New Revised Standard Version, Catholic Edition of the Bible, answer the following questions.

Hint: You may want to use the index and the introduction to each section of the Bible.

1. Name the first five books of the Bible in order.
2. What are the two names given to the first five books of the Bible?
3. How many books are there in the Bible?
4. What are the two main divisions in the Bible?
5. Where are the stories about Jesus found in the Bible?
6. Name the last book of the Bible.
7. What are the first four books of the Christian Scriptures?
8. What are the names of the Gospels?
9. Who wrote most of the letters in the New Testament? What are the other letters sometimes called?
10. Name five prophets.
11. What is the first story in the Bible?
12. What does NRSV stand for?

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS
TOPIC 2: The Gospels	
Guiding Question(s): What can you discover about Jesus and his teachings through the Gospels?	
Teacher Prompt(s): Teacher prompt: Why and how did each Gospel come to be written? How and why does each Gospel vary in terms of the life and teachings of Jesus? The Gospels of Matthew, Mark and Luke are known as the synoptic Gospels. What does this mean? How is the Gospel of John so different? What do we learn about the person of Jesus in the Gospels?	
Learning Focus The New Testament (Christian Scriptures) reveal to us the person and teachings of Jesus	
Overall Expectations	Specific Expectations
SC1. Core Teachings: Identify the Christian Scriptures as the primary source of knowledge about Jesus; [CCC nos. 80-81 ; 103-104 ; 120-127 ; 131-133 ; 949-953]	SC1.2 Explain how the Gospels are the primary source of information and understanding about the person and teachings of Jesus [CCC nos. 103-04 ; 125-127 ; 131-133]
OCSGE's	Catholic Social Teachings
CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures CGE5a - works effectively as an interdependent team member	Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ⁴ Preferential Option for the Poor: A basic moral test is how our most vulnerable members are faring. In a society marred by deepening

⁴ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

	divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first . ⁵
Evidence of Learning	
Students will identify the major parts of the Bible and be able to explain how it is organized.	
Background	
<p>Basic Outlines of the Four Gospels</p> <p>Mark</p> <p><i>Introduction:</i> John the Baptist & Jesus (1:1-15, incl. the theme of Jesus’ preaching 1:14-15)</p> <p>Early Ministry: healing & preaching to Jews in Galilee (1:16 – 6:52)</p> <p>Expanded Ministry: mostly outside of Galilee to non-Jews (6:53 – 8:21)</p> <p>Central Section: Jesus and his disciples “On the Way” to Jerusalem (8:22 – 10:52) (incl. three passion predictions [8:31; 9:31; 10:32-34] framed by two healings of blind men)</p> <p>Final Ministry: in Jerusalem, incl. Apocalyptic Discourse (11:1 – 13:37)</p> <p>Passion Narrative: Last Supper, Trials, Crucifixion (14:1 – 15:47)</p> <p>Conclusion: Report about the Empty Tomb (16:1-8) [Later endings added to Mark’s Gospel: 16:9-20]</p> <p>Material found only in Mark: 1:1 (Introductory Verse); 3:19b-21 (Jesus' Family Comes for Him); 4:26-29 (Parable of Seed Growing of Itself); 7:31-37 (Deaf Man in Decapolis); 8:22-26 (Blind Man of Bethsaida); 14:51-52 (Young Man Runs Away after Jesus' Arrest); [16:14-18 - Commissioning of the Eleven]</p> <p>Matthew</p> <p>Genealogy & Infancy Narrative: 1–2</p> <p>Narrative: 3–4</p> <p style="padding-left: 40px;">First Discourse: “Sermon on the Mount”: 5–7</p> <p>Narrative: 8–9</p> <p style="padding-left: 40px;">Second Discourse: “Missionary Instructions”: 10</p>	

⁵ Ibid.

Narrative: 11–12

Third Discourse: “Parables Collection”: 13

Narrative: 14–17

Fourth Discourse: “Community Instructions”: 18

Narrative: 19–22

Fifth Discourse: “Sermon on Eschatology”: 23–25

Passion & Resurrection Narrative: 26–28

Material found only in Matthew: 1:1; 1:18–2:23; 5:17-20, 21-24, 27-29, 31, 33-38, 43; 6:1-8, 16-19; 7:6, 15-17, 28-29; 9:27-31, 35-38; 10:22-23; 11:1, 28-30; 13:24-30, 36-43, 44-52; 14:28-31; 16:17-19; 17:24-27; 18:15-21, 21-35; 19:10-12; 20:1-16; 21:28-32; nearly all of ch. 23; 25:1-13, 31-46; 27:3-10, 24-25, 52-53, 62-66; 28:11-15, 16-20

Material in other Gospels but significantly different in Matthew: 1:2-17; most of ch. 5–7 (esp. 5:3-12; 6:9-15; 7:15-20); most of ch. 10; 12:33-37; 16:13-23; much of ch. 18; 22:1-14; 25:14-30.

Luke

Literary Preface & Infancy Narrative: 1:1 – 2:52

Preparation for Ministry: 3:1 – 4:13

Galilean Ministry: 4:14 – 9:50

Journey to Jerusalem: 9:51 – 19:27

Jerusalem Ministry: 19:28 – 21:38

Passion Narrative: 22:1 – 23:56

Resurrection Appearances & Ascension: 24:1-53

Material found only in Luke: 1:1-4; 1:5–2:52; 3:10-14; 4:14-30; 5:1-11; 6:24-26; 7:11-17; 8:1-3; much of 9:51–18:14; 19:1-10; 19:39-44; 22:15-17, 31-32, 35-38; 23:2-16, 27-31, 34, 39-43, 46; 24:13-35, 36-49, 50-53 Material in other Gospels but significantly different in Luke: 3:1-2, 23-38; 6:20-26; 7:36-50; 9:18-22; 11:1-8; 14:16-24; 19:12-27; 21:34-38; 22:15-38; 24:1-12

John

Prologue: 1:1-18 (Logos Hymn: The Word in the Beginning with God; The Word becomes Flesh)

The Book of Signs”: 1:19 – 12:50 (Wedding at Cana, Dialogue with Nicodemus, Samaritan Woman at the Well, Healing at the Pool of Bethesda, Bread of Life Discourse, Man Born Blind, Raising of Lazarus, etc.)

“The Book of Glory”: 13:1 – 20:31 (Washing the Disciples’ Feet, Farewell Discourses, Jesus’ Prayer, Passion Narrative, Crucifixion Scene, Resurrection Appearances, esp. to Mary Magdalene and Thomas)

Epilogue: 21:1-25 (Another Resurrection Appearance at the Sea of Tiberias/Galilee - added later)⁶

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate:
 - Time Line Activity
 - Steps of Gospel Development

Website:

- Fr. Felix Just, S.J. maintains a website with Catholic resources on Scripture: <http://catholic-resources.org>
- The United States Conference of Catholic Bishops has an in-depth section on the Bible on their website: <http://www.usccb.org/bible/index.cfm>

TOPIC Activities and Process

Before: Getting Started *consider time lines*)

Begin class with a prayer.

Engage the student in a discussion.

Sample Discussion Questions:

- How and why does each Gospel vary in terms of the life and teachings of Jesus? (sample answer: Each experienced Jesus’ teachings in different ways; they lived among different communities, in different times, and had different perspectives (refer to comparison chart).)

⁶ Basic Outline of the Four Gospels, by Felix Just, SJ <http://catholic-resources.org/Bible/FourGospelOutlines.pdf>

- The Gospels of Matthew, Mark and Luke are known as the synoptic Gospels. What does this mean? How is the Gospel of John so different?

(sample answer: The first three canonical Gospels share many of the same stories, much of the same language, and most of the same ordering. The Gospel according to John is unique; it contains speeches and stories not found in other Gospels. The Gospel according to John does not contain any parables.)

Consider watching the video: “Where did the Bible Come From”

Breaking in the Habit, with Br. Casey Cole, OFM

<https://www.youtube.com/watch?v=AT5CoiOyaWo&t=41s>

During: Action – Working on it

Time Line Activity:

- Refer to [Time Line Activity](#)
- Divide students into small groups (say of 3 or 4). Consider cutting apart the following events and placing them in an envelope.
- Have students place the following events in order.
- Once they have confirmed they have the correct order, have them create a visual timeline on chart paper or www.padlet.com depicting how the Gospels evolved.

Events (in order)

- Jesus spent the last three years of his life teaching about the kingdom of God (the Good News of salvation)
- After Jesus’ death and resurrection, his Apostles and Disciples spread the Good News throughout the world.
- As the original Disciples began to die, Christian communities began to write down the stories of Jesus.
- About 30 years after Jesus’ resurrection, the Gospel of Mark (a disciple of the Apostle Peter) was written.
- About 10 to 20 years after Mark, the Gospels of Matthew (the Apostle) and Luke (disciple of Paul) were written.
- About 10 years after the Gospels of Luke, the Gospel of John (the Apostle) was written.
- These four canonical Gospels (Church authorized) were copied, saved, and handed down for over two millennia.

Stages of Gospel Formation.

Brainstorm with students, what they believe would be happening at each of these phases or steps in terms of how the Gospel was developed. Can use the student activity sheet [Steps of Gospel Development Activity](#) to provide a visual.

Guide students to arrive at the following responses:

Oral

- Stories of past events were transferred from one generation to the next by word of mouth through stories, poems and songs.

Written

- Once written language was developed, oral traditions were recorded.

Edited

- As stories were re-read and retold over the years, they were often edited to help readers understand the context in which events happened.

After: Consolidate, Debrief, Reflect and Connect

Have students briefly summarize their learning

Assessment / Evaluation

Informal verbal feedback

Differentiated Instruction

Strategic grouping; Access to a digital bible Partner students (especially those who have challenges with writing)

Strategies

- Read Aloud
- Prompts
- Independent Reading
- Note making
- Discussion

Resources

- Bible
- Digital
- Video
- Handouts
- Notes

Accommodations

- Reduced questioning
- Extra time
- Assistive Technology

Home Activity or Further Classroom Consolidation

Look at the Gospel readings for the current liturgical year.

Time Line Activity

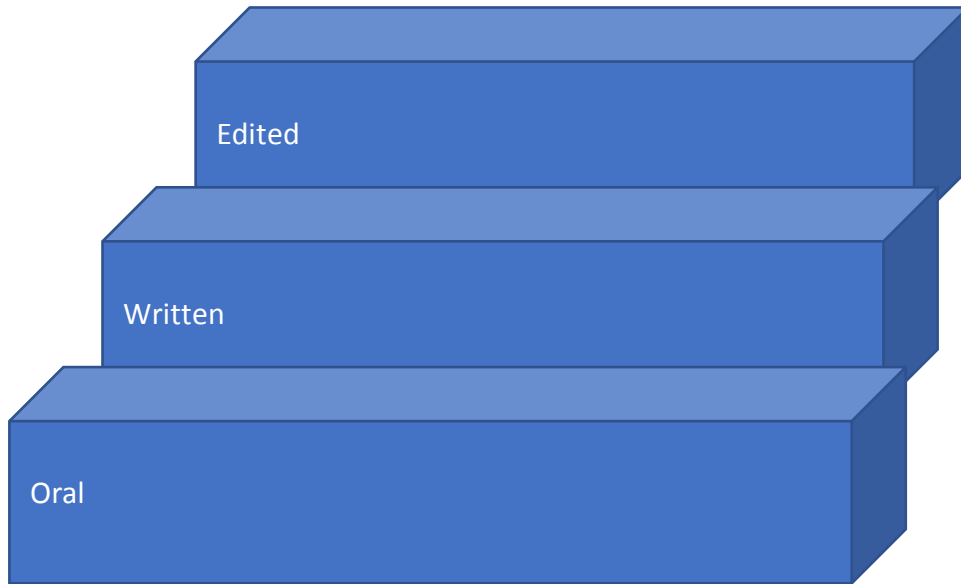


- In small groups, decide the order of the following events.
- Create a visual timeline on using a line similar to the one shown, on chart paper or www.padlet.com depicting how the Gospels evolved.

Events:

- About 10 to 20 years after Mark, the Gospels of Matthew (the Apostle) and Luke (disciple of Paul) were written.
- After Jesus' death and resurrection, his Apostles and Disciples spread the Good News throughout the world.
- About 30 years after Jesus' resurrection, the Gospel of Mark (a disciple of the Apostle Peter) was written.
- These four canonical Gospels (Church authorized) were copied, saved, and handed down for over two millennia.
- Jesus spent the last three years of his life teaching about the kingdom of God (the Good News of salvation)
- About 10 years after the Gospels of Luke, the Gospel of John (the Apostle) was written.
- As the original Disciples began to die, Christian communities began to write down the stories of Jesus.

Steps of Gospel Development Activity



What is happening at each stage of Gospel development?

How did the Gospels get edited?

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS	
TOPIC 3: The Good News		
<p>Guiding Question(s):</p> <p>What is the “good news” of the Gospel?</p> <p>What do the Acts and Paul’s writing say about God’s saving love for humanity and how the disciples presented the Good News to different peoples?</p>		
<p>Teacher Prompt(s):</p> <p>What is meant by culture? What do the Acts of the Apostles and Paul teach us? With this new understanding, how can you live these teachings in our world today?</p> <p>What can you learn from the Acts of the Apostles and Paul’s writing about God’s saving love for humanity and how the disciples adapted to different peoples? What kind of attitudes are we called to have towards others?</p>		
<p>Learning Focus</p> <p>Good News of the Gospels and Acts of the Apostles</p>		
Overall Expectations	Specific Expectations	
<p>SC3. Sacred Texts and Contemporary Culture: Explain the “good news” of the Gospel story, the Acts of the Apostles and Paul’s letters as the story of God’s saving love for humanity. [CCC nos. 515; 544-546; 1226; 1816; 1825; 2414; 2447; 2559; 2613; 2831; 2839; 2843]</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information and connections gathered through research and inquiry;</p>	<p>SC3.2 examine specific passages from the Acts of the Apostles (e.g., Philip Preaches in Samaria- 8.4-25, Philip and the Ethiopian Eunuch- 8.26-40, The Council of Jerusalem- 15.12-21, Paul baptizes his Jailor- 16.31-33) and Paul’s letters (e.g., Paul Rebukes Peter- Galatians 2.11-14, Jews and Gentiles are Saved by Faith- Galatians 2.15-21, Salvation is for All- Romans 10.5-21, Do Not Judge Another- Romans 14.1-12, Paul’s request for slave Onesimus’ freedom- Philemon) to understand how the disciples expressed and responded to God’s saving love for humanity in the cultures and issues of their time [CCC nos. 1226; 1816; 2414]</p> <p>RI3.2 record and organize information and connections using a variety of formats (<i>e.g., notes, graphic organizers, summaries, audio/digital records</i>)</p>	

OCSGE's	Catholic Social Teachings
<p>CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures</p>	<p>Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops)⁷</p> <p>Preferential Option for the Poor: A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.⁸</p>
Evidence of Learning	
Students can articulate what the Gospels and Paul's works reveal to us.	
Background	
<p>Gospels</p> <p>When the word gospel appears in the New Testament, it is referring to the proclamation of faith: the "good news" of Jesus Christ. Though we refer to the four gospel writers as "gospels" there is only one Gospel of Jesus Christ and 4 "according to's" (The Gospel according to...) (<i>The Scripture Source Book for Catholics, 2007 ,p 41</i>).</p> <p>Acts of the Apostles</p> <p>The Acts of the Apostles recounts the stories of the spread of the Christian faith from Christ's disciples in Jerusalem, to most of the ancient world. Acts was written by the evangelist Luke. It shows the remarkable transformation that happens to Jesus' followers as they come to terms with the reality of his resurrection. When they receive the Holy Spirit at Pentecost, they gain the courage, strength, and wisdom to carry their new faith beyond the</p>	

⁷ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁸ Ibid.

communities of their own people. This new faith was not for a specific people, but was to be shared with all the world. (*United States Conference of Catholic Bishops, 2017, <http://www.foryourmarriage.org/what-is-the-acts-of-the-apostles/>*)

Letters

The library of the Catholic Bible contains 21 letters; most of which are attributed to St. Paul or his followers. These letters were written to early Christians and Christian communities. Letters were written to encourage faith, to teach the meaning of Jesus, and sometimes to correct misunderstanding. Letters also helped manage relationships that existed over long distances. Evangelists like Paul founded Christian communities, lived with them for some time while teaching and healing and then travelled on to the next destination (*Olsen, R. It Began with a Promise. Novalis. 2013, pp 106-107*).

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate:
 - Comparison of Acts of the Apostles and Paul's Letters

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Open class with a prayer

Begin by discussing with the students what they remember about the Apostle Paul.

Sample Discussion Questions:

- Of the 21 letters, how many were written by Paul? (13)
- The book immediately following the Gospels is called Acts of the Apostles. Who is said to have written this account? (Luke)
- Where do we first meet Paul in the Bible? (in the Acts of the Apostles; he was persecuting the early Christians)
-

During: Action – Working on it

Comparison Activity

Use the Student Activity [Comparison of Acts of the Apostles and Paul's letters](#) and a bible. You may give the students the chart as a handout, project it on a screen, or write the passages on chart paper or a white board.

- have students summarize the passages.
- have students describe how the disciples expressed and responded to God's saving love for humanity in the cultures and issues of their time.
- ask students how we can live these teachings in today's society.

Once the chart is complete, discuss:

- The differences between the two types of writing.
- How the disciples adapt to different types of people they encountered?
- The kind of attitudes we are called to have towards others.

Acts of the Apostles

1. Philip Preaches in Samaria – 8.4-25

Philip proclaimed the Messiah to crowds in Samaria. Among them was a man who performed magic for the people (Simon). All were amazed in the greatness of God including Simon. Samaria had accepted the word of God.

2. Philip and the Ethiopian Eunuch – 8.26-40

Philip encountered an Ethiopian Eunuch and the spirit of the Lord commanded Philip to sit with him. After discussions on his chariot, the Eunuch commanded the chariot stop when passing a body of water. There Philip baptized the Eunuch.

3. The Council of Jerusalem – 15.12-21

Barnabas and Paul speak to the assembly about Gentiles who turn to God. They explain that all people may seek the Lord.

4. Paul baptizes his Jailor – 16.20-33

Paul and Silas were beaten and jailed and a jailor was to keep watch over them so they did not escape. After an earthquake broke open the prison doors, the jailor was going to end his life. Paul asks him not to kill himself and the jailor asks him what to do to be saved. Paul responds by telling him to believe in the Lord. Paul baptized the jailor.

Paul's Letters

1. Paul Rebukes Peter- Galatians 2.11-14

Paul addresses Cephas (Peter) about his behaviour. He would eat meals with Gentiles until certain people of James would appear. Paul confronts him about not acting consistently with the truth of the Gospel.

2. Jews and Gentiles are Saved by Faith – Galatians 2.15-21

Paul describes that he has been crucified with Christ and that Christ lives. He lives in faith of the Son of God otherwise Jesus would have died for nothing.

3. Salvation is for All – Romans 10.5-21

"Everyone who calls on the name of the Lord shall be saved". And so, it is important that all have the opportunity to hear, see, and proclaim the word of God. "How beautiful are the feet of those who bring good news"

4. Do Not Judge Another – Romans 14.1-12

Do not pass judgement on our brothers and sisters. We will all stand before judgement in front of God. Each of us are accountable to God.

5. Paul's request for slave Onesimus' freedom – Philemon

As a favour, Paul requests that Philemon forgives Onesimus and receive him back as a beloved brother rather than a slave. Now they are brothers of Christ

After: Consolidate, Debrief, Reflect and Connect		
Take up the chart with the students.		
Assessment / Evaluation		
Formative feedback on the chart.		
Differentiated Instruction		
Access to a digital bible Partner students (especially those who have challenges with writing)		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	Resources <ul style="list-style-type: none"> • Bible • Digital • Handouts • Notes 	Accommodations <ul style="list-style-type: none"> • Digital • Reduced questioning • Extra time • Graphic Organizers • Handouts
Home Activity or Further Classroom Consolidation		
Challenge the students to find out which letters are being read at Sunday mass.		

Comparison of Acts of the Apostles and Paul's letters

Reading	Summary	How the Disciples responded to God's love	How can we live these teachings in today's world?
Acts 8:4-25			
Acts 8:26-40			
Acts 15:12-21			
Acts 16:20-33			
Galatians 2:11-14			
Galatians 2:15-21			
Romans 10:5-21			
Romans 14:1-12			
Philemon			

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS	
TOPIC 4: Exegesis		
Guiding Question(s): How can exegesis assist us in understanding the Gospels?		
Teacher Prompt(s): How can we be careful to avoid reading a Scripture passage out of context? Why is it important to read a Scripture passage in the proper context? What is meant by exegesis? Why is exegesis important? How can exegesis assist us in understanding the Gospels? What is the difference between the Social Teachings of the Church and the generic "social justice" phrase used by secular groups?		
Learning Focus Interpretation of Scripture		
Overall Expectations	Specific Expectations	
<p>SC2. Understanding Sacred Texts: Investigate in the Gospels the teachings of Jesus as an invitation to grow toward wholeness/holiness by living as his faithful disciples, reaching out to others; [CCC nos. 115-119; 131-133; 457-460; 494; 541-546; 618; 678; 782; 790-791; 1373; 1439; 1503-1505; 1716-1724; 1789; 1970; 2030; 2052-2055; 2443-2449; 2559; 2608; 2610; 2613; 2616; 2667; 2759f.]</p> <p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research; (Gaudium et Spes, par5, 40, 54 and 94I)</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research, inquiry, and higher order thinking connections clearly and</p>	<p>SC2.1 interpret the Gospels using the tools of exegesis (e.g., author’s community and purpose, literary genres employed, effects of oral tradition) [CCC nos. 115-119]</p> <p>RI1.2 assess the ‘temperature’ of what is happening in our world, paying attention to lived experiences of people, and considering issues that intersect with Catholic Christian anthropology, sociology, and morality (e.g., engage in the Community Conversation [local, national and international social injustices that are current]; the Sociological Conversation [look at data and narratives]; the Moral Conversation [See, Judge, Act]; and the Human Rights/Social Justice Conversation [ensure solutions, rooted in the Gospel, give priority to the poor])</p>	

effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills while utilizing theological reflection.	RI4.2 use terms relating to Catholicism and culture correctly (e.g., faith, Gospel values, discipleship, magisterium, dignity of the human person, social justice teachings, holiness, sign, symbol, ritual, vocation)
OCSGE's	Catholic Social Teachings
CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures	Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ⁹
Evidence of Learning	
Students can use the tools of exegesis to explain biblical passages.	
Background	
<ul style="list-style-type: none"> How can we be careful to avoid reading a Scripture passage out of context? Why is it important to read a Scripture passage in the proper context? The Catholic Education Resource Centre has some information that might help. Refer to http://www.catholiceducation.org/en/religion-and-philosophy/apologetics/do-you-read-the-bible-literally.html. Here is an explanation of how scripture should be interpreted with the author's intention in mind. <p>From Material provided by Rev. Felix Just, S.J., at http://catholic-resources.org</p> <ul style="list-style-type: none"> What is meant by exegesis? Father Felix Just, S.J. explains exegesis as the "careful investigation of the original meaning of texts in their historical and literary contexts". http://catholic-resources.org/Bible/Exegesis.htm Why is exegesis important? As Father Felix Just, S.J., notes "the process basically involves asking analytical questions about various aspects of the texts and their contexts" 	

⁹ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

- How can exegesis assist us in understanding the Gospels? Father Felix Just says that “it means asking ‘critical’ questions, based on criteria’ that are as clear, careful, and objective as possible.”

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Similarities and Differences in the Gospels
 - Resource on the Resurrection accounts in the 4 Gospels
 - Images of Jesus

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin class with a prayer.

Discuss with the students the difference between reading scripture literally and contextually. Sample Discussion Questions:

1. Review the concepts of understanding scripture literally versus contextually.
2. Have students (either individually or as a class) read a bible passage and interpret it both literally and contextually.

For example:

- Read “The Parable of the Lost Sheep” in Luke 15:1-7.
- Describe the literal interpretation of the parable.
- Describe the parable contextually. Keep in mind the social and cultural conditions of the time and place in which the parable was written. (*i.e. farming would have been a common way of life therefore this would be an appropriate context for Jesus to use when telling stories about God's love for us*).
- Identify 2 symbols in the parable and explain what each represents. (*i.e. the sheep and the shepherd*).

During: Action – Working on it

Begin by watching the video: “How to Read the Gospels (Narrative Approach) Breaking in the Habit, with Brother Casey Cole, OFM
<https://www.youtube.com/watch?v=4B4k5CWdeRM>

Next, engage the students in comparing the various Gospels. Use the student activity sheet [Similarities and Differences in the Gospels](#) to assist with this task. Encourage students to use the bible, bible commentaries, and any biblical notes in their bibles to assist. Students are asked to identify the similarities, differences, reasons for similarities, and reasons for differences in the following groupings. Consider putting students into groups for the activity.

- Matthew 5:1-12 (the Beatitudes) and Luke 6:17-23 (First Sermon – The Beatitudes). Both have similar phrases “Blessed are...”. Luke’s form is shorter than Matthew’s because he has not filled out the discourse, as Matthew has done, with additional sayings on allied subjects and he has not included much material, notably about the Law, which would not interest non-Jewish readers.¹⁰
- Matthew 13:1-9 (Discourse of Parables – Parable of the Sower) and Luke 8:5-15 (Parable of the Sower). Very similar accounts, with a minor difference in Luke of the sower using his “own” seed. This suggests a shared oral tradition of the parable, which was then written down by both authors.
- Birth Narratives in Matthew (Matthew 1:1-2:23) and Luke (Luke 1:26-2:38). Matthew begins with the genealogy from Abraham to show that Jesus is a rightful descendant. These names would be very familiar to his Jewish audience. Joseph wants to informally divorce Mary, according to Jewish law. The visit of the angel fulfills the message from the prophet Isaiah; King Herod discerning where Jesus was to be born, is a fulfillment from the prophet Micah. The flight into Egypt parallels the journey that Joseph and his family endured in the Old Testament. In Matthew’s Gospel, the infancy narratives are from Joseph’s point of view; in Luke, they are from Mary’s. Luke begins as well with the Annunciation, then the visitation to Mary’s cousin Elizabeth (mother of John the Baptist – whose story is told in parallel to Mary’s), and then to the birth first of John and then Jesus. It includes the visit of the shepherds, the circumcision and presentation of Jesus in the Temple. Luke wrote to a gentile audience who were not as familiar with the Old Testament stories like Matthew’s audience.

¹⁰ Commentary notes in New Jerusalem Bible, Luke 6:20-23 (Doubleday and Company, 1985).

- Matthew 6:24 and Luke 16:13 – these verses speak about Jesus saying you cannot be the slave of both God and of money. Their similarity speaks to a common source of oral tradition, and of the common phrases in the Synoptic Gospels.
- Resurrection stories in the 4 Gospels. Father Felix Just, SJ has a summary of the stories: For reference refer to [Resource on the Resurrection Accounts in the Four Gospels](#)

Gospel Portrait Activity

Ask students to work on the activity [Images of Jesus](#)

Objective: To explore the concept of gospel portraits as it relates to the Gospels.

Task: Create a short advertisement for one of the following audiences.

- ✓ Christians in Rome (Suffering Saviour – From the Gospel of Mark)
- ✓ Jewish People (Teaching Saviour – From the Gospel of Matthew)
- ✓ Gentiles (Compassionate Saviour – From the Gospel of Luke)
- ✓ All people (Life Giving Saviour – From the Gospel of John – Language and imagery must be emphasized)

Their goal is to communicate an understanding of what image of Jesus would appeal to your assigned Gospel community.

Give students a timeline for completion. Once completed, have students group together according to the Gospel community they have been assigned. Students will share their advertisement with peers and provide feedback to group members. Students will have the opportunity to add to or take away from any elements that were included on their advertisement. Each group can then present their advertisements to the class.

After: Consolidate, Debrief, Reflect and Connect

- Have students make connections between contextual understanding and the importance of exegeses as it relates to the activities they have completed.

Assessment / Evaluation

Peer feedback

Differentiated Instruction		
Access to a digital bible		
Partner students (especially those who have challenges with writing)		
Strategies <ul style="list-style-type: none"> • Prompts • Independent Reading • Discussion • Internet / technologies 	Resources <ul style="list-style-type: none"> • Bible • Digital • Handouts • Notes 	Accommodations <ul style="list-style-type: none"> • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Using a Catholic biblical commentary, explore the Sunday Gospel readings. Who was the author? Who were they writing to? Are there parallel stories in other Gospels?		

Similarities and Differences in the Gospels



Figure 1: Jesus Stilling the Tempest by James Tissot.

The calming of the storm is found in the Synoptic Gospels, but not in the Gospel of John.

Identify the similarities, differences, reasons for similarities, and reasons for differences in the following sets of Gospel passages:

- Matthew 5:1-12 and Luke 6:17-23
- Matthew 13:1-9 and Luke 8:5-15
- Birth Narratives in Matthew and Luke
- Matthew 6:24 and Luke 16:13
- Resurrection stories in the 4 Gospels

Resource on the Resurrection Accounts in the Four Gospels

Event	Mark	Matthew	Luke	John
On Sunday morning, some Women Find Jesus' Tomb Empty	16:1-8	28:1-8	24:1-11	20:1-2, 11-13
<i>Peter and the Beloved Disciple Run to the Tomb</i> (in Luke: only Peter)	--	--	24:12	20:2-10
Jesus Appears to the Women (in John: only to Mary Magdalene)	[16:9-11]	28:9-10	--	20:14-18
The Guards Report back to the Authorities	--	28:11-15	--	--
Jesus Appears to Two Disciples on the Way to Emmaus	[16:12-13]	--	24:13-35	--
Jesus Appears to the Disciples on Sunday Evening in Jerusalem	--	--	24:36-43	20:19-23
<i>Jesus Appears again to the Disciples a Week Later (with Thomas)</i>	--	--	--	20:24-29
Jesus Appears to the Eleven as They Sat at Table	[16:14-18]	--	--	--
Jesus Appears to the Eleven on a Mountain in Galilee (The Great Commission)	--	28:16-20	--	--
Jesus' Last Words and His Ascension to Heaven, from Bethany	[16:19-20]	--	24:44-53	--
<i>The Original Ending of John</i>	--	--	--	20:30-31
<i>Jesus Appears again to the Disciples at the Sea of Tiberias</i>	--	--	--	21:1-23
<i>The Second Ending of John</i>	--	--	--	21:24-25

Source: "Overview of the Resurrection Account in the Four Gospels" by Father Felix Just, SJ
<http://catholic-resources.org/Bible/Resurrection.htm>

Images of Jesus



Figure 2: Composite Jesus

Objective: To explore the concept of gospel portraits as it relates to the Gospels.

Task: Create a one-page print advertisement for one of the following audiences. Your teacher will assign the Gospel community to you:

- ✓ Christians in Rome (Suffering Saviour – From the Gospel of Mark)
- ✓ Jewish People (Teaching Saviour – From the Gospel of Matthew)
- ✓ Gentiles (Compassionate Saviour – From the Gospel of Luke)
- ✓ All people (Life Giving Saviour – From the Gospel of John – Language and imagery must be emphasized)

Your goal is to communicate an understanding of what image of Jesus would appeal to your assigned Gospel community.

COURSE: HRE20		UNIT 1: SCRIPTURE AND JESUS	
TOPIC 5: Passion Narratives			
Guiding Question(s): What can you discover about Jesus and his teachings through the Gospels? Through the Acts of the Apostles? Through the Letters?			
Teacher Prompt(s): What are the Passion narratives? What do we learn about Jesus through the Passion narratives? What did Jesus live and proclaim in establishing the New Covenant with us? What is the meaning of the Paschal Mystery? How and what can the Paschal Mystery teach us about human suffering?			
Learning Focus The New Testament (Christian Scriptures) reveal to us the person and teachings of Jesus			
Overall Expectations		Specific Expectations	
PF1. Faith Foundations: Demonstrate that God’s Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. 36 ; 50-53 ; 65 ; 430-440 ; 577-578 ; 595-628 ; 651-655 ; 1701 ; 1965-1974]		PF1.4 analyze the Passion narratives (Paschal Mystery) in the Gospels (e.g., Matthew 26.1-27.56, Mark 14.1-15.41, Luke 22.1-23.49, John 13.1-19.37) to witness what we learn of covenant through them [CCC nos. 595-628 ; 651-655]	
OCSGE’s		Catholic Social Teachings	
CGE1b - reads, understand and uses written materials effectively CGE1c - actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures CGE5a - works effectively as an interdependent team member		Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ¹¹	

¹¹ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

	<p>Preferential Option for the Poor: A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.¹²</p>
Evidence of Learning	
Students will be able to explain the meaning of the Passion Narratives	
Background	
<p>Paschal Mystery – Refers to the Passion, Death, Resurrection, and Ascension of our Lord Jesus Christ as an event that conveys the salvation of humanity (Cameron, M. <i>Unfolding Sacred Scripture</i>, 2015, p 131)</p> <p>Fulfillment in the New Testament – The Paschal Mystery is a study in fulfillment according to divine plan. There are many explicit Old Testament references and allusions in the New Testament. For example:</p> <ul style="list-style-type: none"> – John 1.23 - He said, “I am the voice of one crying out in the wilderness, 'make straight the way of the Lord.’” Jesus is referencing Isaiah 40.3 - A voice cries out: “In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. – Luke 4.16-21 - When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” – Mark 14.18 - And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” Referring to Psalm 41:9 - Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me. 	

¹² Ibid.

- **Luke 24:44** - Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.”

(The Scripture Source Book for Catholics, 2007, p.78-81)

Covenant – A central biblical idea suggesting the structure of the relationship between God and Israel – a relationship based on promises, stipulations, and exchange of responsibilities with rights and privileges (Cameron, M. *Unfolding Sacred Scripture*, 2015, Pp 131).

New Covenant - "Essentially the same as New Testament, but with several distinct connotations. It is a sacred agreement instituted by God in the person of Christ. It is a completion of the Old Covenant that Yahweh made with the Jews. It is an eternal covenant whose fulfillment is destined for heaven. It is a promise on God's part to confer the blessings foretold in the Sermon on the Mount and at the Last Supper, provided the followers of Christ are faithful in their generosity toward God." (CatholicCulture.org, 2017 - <https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=35108>)

Catechism of the Catholic Church

619 "Christ died for our sins in accordance with the scriptures" (1 Cor 15:3).

620 Our salvation flows from God's initiative of love for us, because "he loved us and sent his Son to be the expiation for our sins" (1 Jn 4:10). "God was in Christ reconciling the world to himself" (2 Cor 5:19).

621 Jesus freely offered himself for our salvation. Beforehand, during the Last Supper, he both symbolized this offering and made it really present: "This is my body which is given for you" (Lk 22:19).

622 The redemption won by Christ consists in this, that he came "to give his life as a ransom for many" (Mt 20:28), that is, he "loved [his own] to the end" (Jn 13:1), so that they might be "ransomed from the futile ways inherited from [their] fathers" (1 Pt 1:18).

623 By his loving obedience to the Father, "unto death, even death on a cross" (Phil 2:8), Jesus fulfills the atoning mission (cf. Is 53:10) of the suffering Servant, who will "make many righteous; and he shall bear their iniquities" (Is 53:11; cf. Rom 5:19).

Materials

- New Revised Standard Version, Catholic Edition of the Bible

- Student Activity/Worksheets as appropriate
 - Passion Narratives

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin class with a prayer.

Recount with the students what the word “covenant” means (a solemn promise between God and humanity).

Discuss with the students what the Passion narratives are (the accounts of the suffering and death of Jesus). What do we learn about Jesus through the Passion narratives? (among other things, that he was willing to sacrifice his life in order to save us; Jesus is the New Covenant, the fulfillment of the Old Testament prophecies).

During: Action – Working on it

This activity is focused on an analysis of the Passion Narratives. The intention is for the students to “witness what we learn about the covenant through them”. The student activity sheet [Passion Narratives](#) can be used as a means of presenting the task.

1. Divide the class into 4 groups.
2. Assign each group one of the Paschal narratives.
 - Matthew 26.1-27.56
 - Mark 14.1-15.41
 - Luke 22.1-23.49
 - John 13.1-19.37
3. Once they've come together as a group, have them divide up the reading even further. Each of the Gospels will have different headings.
4. Have students group together smaller passages depending on how many students are in each group or complete one Gospel as a class for smaller classes.
5. Instruct the students to summarize the events in their assigned Gospel. Then ask them to analyze what they have read: What is the meaning of the Paschal Mystery? How and what can the Paschal Mystery teach us about human suffering?
6. Each group then decides how they will present their Gospel summary. There are a variety of options (and allow for others if appropriate):

- Each member of the group creates an enlarged panel of a comic strip (including images and some text). This can be done electronically or by hand.
- Through Poetry, or Short Story, the events are summarized and analyzed
- Through a Dramatic presentation – Tableau, Skit, etc.
- Through a PowerPoint, Sway, or other electronic means
- Through a news report

Once the entire group creates their summaries they can present them in order to the class. By the end of the activity, each student will witness the Paschal Mysteries from the perspective of each Gospel.

After: Consolidate, Debrief, Reflect and Connect

Once the activity is complete, discuss what they have learned of covenant, through the Paschal Mysteries.

Students may explain that Jesus made the ultimate sacrifice and so we are responsible for living a life as Jesus taught us. We must remain faithful in order to honour the covenant.

Assessment / Evaluation

Peer feedback on presentation

Differentiated Instruction

Strategic groupings; assistive technologies

Strategies

- Read Aloud
- Prompts
- Independent Reading
- Discussion

Resources

- Digital
- Bible
- Handouts
- Notes

Accommodations

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

Home Activity or Further Classroom Consolidation

If the course is being taught close to Lent, consider working with the group at school to present the Stations of the Cross

Passion Narratives



Figure 3: Students performing the Stations of the Cross

There are 4 accounts of the Passion – one in each Gospel.

- Matthew 26.1-27.56
- Mark 14.1-15.41
- Luke 22.1-23.49
- John 13.1-19.37

Your task:

- work with a group of students. Each group will be assigned a different Gospel account of Jesus' final days. You may choose to further divide up the reading of the Passion in your Gospel.
- Summarize the events of Jesus' Passion
- Explain what we learn about Jesus through this account
- Work with your group members to present the summary to the class. You might:
 - Create a comic strip (either electronic or hand drawn)
 - Write a poem or short story
 - Create a dramatic presentation
 - Use a computer program like PowerPoint, or Sway
 - Design a news report
 - Check with your teacher for other options

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS
TOPIC 6: Gospel and Relationships	
<p>Guiding Question(s):</p> <p>What does it mean to be a faithful disciple of Jesus who reaches out to others? How does responding to Jesus' invitation to be his disciple help us to find wholeness and grow in holiness?</p>	
<p>Teacher Prompt(s):</p> <p>Which Gospel passages reflect right relationship with God and how? Which Gospel passages reflect having a right relationship with our neighbour? What is meant by 'radical table fellowship'?</p> <p>If everyone lived the Golden Rule, would we live in a just society? Explain.</p> <p>What does Jesus teach us through his interactions with people of other cultures?</p>	
<p>Learning Focus</p> <p>Having a right relationship with God in response to the Gospel call</p>	
Overall Expectations	Specific Expectations
<p>SC2. Understanding Sacred Texts: Investigate in the Gospels the teachings of Jesus as an invitation to grow toward wholeness/holiness by living as his faithful disciples, reaching out to others; [CCC nos. 115-119; 131-133; 457-460; 494; 541-546; 618; 678; 782; 790-791; 1373; 1439; 1503-1505; 1716-1724; 1789; 1970; 2030; 2052-2055; 2443-2449; 2559; 2608; 2610; 2613; 2616; 2667; 2759f.]</p>	<p>SC2.2 demonstrate a knowledge of the Gospel call to a right relationship with God (re: Covenant) (e.g., <i>Concerning Prayer- Matthew 6.5-15</i>, <i>Prodigal Son- Luke 15.11-32</i>, <i>The Greatest Commandment- Matthew 22.34-40</i>) and neighbour (e.g., <i>Parable of the Nations- Matthew 25.31-46</i>, <i>Golden Rule- Luke 6.31</i>, <i>Good Samaritan- Luke 10.25-37</i>, <i>Samaritan Woman at the Well- John 4.4-42</i>, <i>The Syrophenician Woman's Faith- Mark 7.24-30</i>, <i>The Centurion's Faith- Matthew 8.5-13</i>) [CCC nos. 541-546; 678; 1439; 1789; 1970; 2055; 2443-2449; 2608; 2610; 2613; 2616]</p>
OCSGE's	Catholic Social Teachings
<p>CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures</p>	<p>Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of</p>

	every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ¹³
Evidence of Learning	
Students can articulate what it means to have a right relationship with God	
Background	
<p>What is meant by 'radical table fellowship'?</p> <ul style="list-style-type: none"> • CCC 545 -Jesus invites sinners to the table of the kingdom: "I came not to call the righteous, but sinners." He invites them to that conversion without which one cannot enter the kingdom, but shows them in word and deed his Father's boundless mercy for them and the vast "joy in heaven over one sinner who repents". The supreme proof of his love will be the sacrifice of his own life "for the forgiveness of sins". <p>Which Gospel passages reflect right relationship with God and how?</p> <ul style="list-style-type: none"> ○ Matthew 6.5-15 ○ Matthew 22.34-40 <p>Which Gospel passages reflect having a right relationship with our neighbour?</p> <ul style="list-style-type: none"> ○ The Greatest Commandment – Matthew 22.34-4 ○ Golden Rule- Luke 6.31 ○ Parable of the Nations – Matthew 25.31-46 ○ Good Samaritan – Luke 10.25-37 <p>Background information on table fellowship can also be found in the “Be With Me” text (Canadian Conference of Catholic Bishops, 1999). The story “Who Will Sit at the Table?” on pages 47-48 can be used as well.</p> <ol style="list-style-type: none"> 1. The story depicts banquets at the time of Jesus and how exclusive these events were. At banquets, guests were ranked and separated based on their status. 2. This story can lead to discussion questions: 	

¹³ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

- How did Jesus defy the exclusive way people socialized at banquets?
- Do we (as individuals and societies) show the same respect and care for people of all races, religions or ethnic Backgrounds, of all economic status, of all abilities, gender, and sexual orientation?
- What would change in our lives if we were to follow Jesus' example and be more inclusive in our relationships?
- Jesus talked about inclusivity by using the image of a banquet. To this banquet the rich and the poor, the powerful and the powerless, the pure and impure were invited. In his culture, this image was shocking and challenging because it was hard to imagine such a thing happening. What image do you think Jesus would use to be more inclusive today?

3. This may lead to other activities/discussions/videos on inclusivity

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Children's Story

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin class with a prayer.

Discuss with students the Golden Rule (*do unto others as you would have them do unto you*).

Ask them if everyone lived the Golden Rule, would we live in a just society? Explain.

What does Jesus teach us through his interactions with people of other cultures? Consider using the story of the Samaritan Woman at the Well (John 4:4-42) to make the point.

During: Action – Working on it

Students will use a children's story and then reflect on some Gospel passages, in light of relating them to a child today. A student activity sheet is provided, [Children's Story](#).

- Read "The Berenstain Bears and the Golden Rule" (by Stan Berenstain, Zonderkidz, 2008) to the class. Alternatively, watch the video of the story being read: Nana reads The Berenstain Bears and the Golden Rule <https://www.youtube.com/watch?v=IEcHaVWV6Ls>
- Have students review the following passages:
 - The Greatest Commandment – Matthew 22.34-4

- Golden Rule- Luke 6.31
- Parable of the Nations – Matthew 25.31-46
- Good Samaritan – Luke 10.25-3
- Have students, individually or in groups, create a short children's story that teaches elements of the above passages in a creative way.
- Students can read stories to the class.

After: Consolidate, Debrief, Reflect and Connect

Discuss what it means to have a right relationship with God.

Assessment / Evaluation

Verbal feedback on children’s story.

Differentiated Instruction

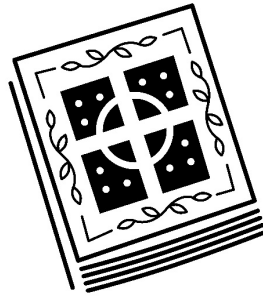
Strategic grouping of students; use of digital resources; use on-line bibles

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Discussion ● Internet / technologies 	<ul style="list-style-type: none"> ● Bible ● Digital ● Handouts 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology

Home Activity or Further Classroom Consolidation

Students can look at home for any children’s bibles they might have.

Children' s Story



Your task is to:

- Read/listen to these Gospel passages
 - The Greatest Commandment – Matthew 22.34-4
 - Golden Rule- Luke 6.31
 - Parable of the Nations – Matthew 25.31-46
 - Good Samaritan – Luke 10.25-3

- Create a short children's story that teaches elements of the above passages in a creative way.

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS	
TOPIC 7: Life and Teachings of Jesus		
Guiding Question(s): What can you discover about Jesus and his teachings through the Gospels?		
Teacher Prompt(s): What are the key teachings Jesus provides to us regarding justice? How are Jesus’ teachings of assistance to us in moral decision-making? If we did not hold the importance of Jesus’ teaching when we make a moral decision, what could be the repercussions? How is justice an expression of Christ’s love? Explain. How are you called to live knowing what Jesus taught us about social justice?		
Learning Focus The life and teachings of Jesus		
Overall Expectations	Specific Expectations	
CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by researching and applying the teachings of Jesus to their own culture and own life situations; [CCC nos. 299 ; 341 ; 386-389 ; 396-409 ; 678 ; 1705-1709 ; 1730-1754 ; 1846-1864 ; 1928-1942 ; 2094 ; 2419-2425 ; 2443-2444 ; 2447]	CM1.1 demonstrate a knowledge of the life and teachings of Jesus (<i>re: references under Scripture strand</i>) in relation to justice [CCC nos. 678 ; 2443-2444 ; 2447]	
OCSGE’s	Catholic Social Teachings	
CGE1c - actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures	Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human	

	person. (United States Conference of Catholic Bishops) ¹⁴
Evidence of Learning	
Students can articulate basic elements of Catholic Social Teaching	
Background	
<p>What are the key teachings that Jesus provides to us regarding justice?</p> <ul style="list-style-type: none"> • Every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family. (http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/index.cfm) • If we are all members of one human family then we are responsible for each other in all aspects of life. <p>What is a moral decision?</p> <ul style="list-style-type: none"> • There is a difference between a decision and a moral decision. This is a challenging question as each of our morals have been shaped and developed in different ways. Typically, a moral decision can have a negative or positive outcome depending on the action we select. <p>Catholic Social Teaching is developed more deeply in the Unit on Christian Moral Development. This topic serves as a biblical introduction to justice. If you prefer, you can move this topic to the Christian Moral Development unit.</p> <p>How are Jesus’ teachings of assistance to us in moral decision-making? Ask students to come up with scenarios to answer the question (see example below).</p> <ul style="list-style-type: none"> • Ask students to think of Jesus' teachings, behaviours, relationships, and experiences and explain how these can be beneficial in the moral decision-making process. For example, Jesus was inclusive of everyone despite their Background, ability, gender, political/economic status, sexual behaviour, and disease. Students may develop scenarios, such as: "A new student joins the class 3 weeks into the semester. Before she arrives, rumours surface that she is homeless. Because she is new and prejudged 	

¹⁴ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

she has been isolated in all her classes and in public spaces of the school." Students will then determine that if Jesus is guiding our decision-making process, we are responsible to make sure that this new student feels welcome, safe and accepted. Students will then reflect on their actual behaviour in similar situations.

If we did not hold the importance of Jesus' teaching when we make a moral decision, what could be the repercussions?

- Based on the scenarios they just developed, ask students to identify the repercussions. For example, the student mentioned in the above scenario **may** not want to attend school, may begin to feel poorly about herself and develop low self-esteem or she may turn to groups that may welcome her but may not be in her best interest (i.e. drugs, gangs, etc.).

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Principles of Catholic Social Teaching
 - Social Justice Scenarios

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin class with a prayer.

Consider watching the video: "Why Did Jesus Come?", Breaking in the Habit, with Brother Casey Cole, OFM, <https://www.youtube.com/watch?v=Oc5HXrx3hrY>

Ask the students "How are you called to live knowing what Jesus taught us about social justice?"

Development and Peace (the official Catholic aid agency) has designed some resources explaining Catholic Social Teaching. Use the information on [Principles of Catholic Social Teaching](#) to begin the conversation. Consider having the students look up the Principles of Catholic Social Teachings at www.devp.org/en/cst. This will be a brief introduction as they will delve further into this topic in the Morality Unit.

Have them record (or provide for them) ten of the social teachings – Dignity of the Human Person, Common Good, Solidarity, Preferential Option for the Poor, Stewardship of Creation, Subsidiary and the Role of Government, Participation, Rights and Responsibilities, Economic Justice, and Peace

During: Action – Working on it

Once they have reviewed the social teachings, ask students to identify which social teaching has been broken in the following scenarios. Suggested responses have been included. Students may find that other responses also fit appropriately. Have a discussion on how these social teachings have been broken. The scenarios are provided on the activity sheet, [Social Justice Scenarios](#)

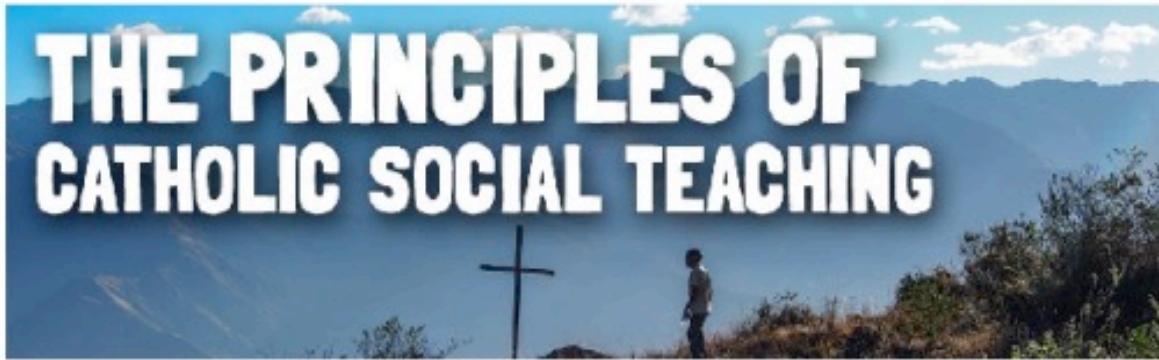
1. Eric refuses to help other people out because he doesn't feel that it benefits him physically, financially, or emotionally. **Common Good**
2. A building is built without wheelchair access. **Participation**
3. The government refuses to give people their basic human rights because they are afraid that they will take advantage of it. **Role of Government**
4. Adam constantly makes fun of Mike because of his skin colour and hair. **Human Dignity**
5. A political leader refuses to let his countrymen have the food, drink, and medicine that is being donated from other countries. **Promotion of Peace**
6. The 85 richest people in the world have more money than the bottom half of the entire population. **Solidarity**
7. Dexter doesn't donate to any developing nations because he doesn't feel that he needs to help people in other parts of the world. **Preferential Option for the Poor**
8. Deborah believes that the strongest people should rule over the weakest people so that the weakest people can eventually be eliminated and will create a more productive society. **Economic Justice**
9. The student council refuses to have an election and give the students their right to vote because they want to stay in power. **Rights and Responsibilities**
10. Gavin refuses to turn the lights and water off in his apartment when they are not in use because he doesn't have to pay for it. **Stewardship of Creation**

After: Consolidate, Debrief, Reflect and Connect

Review basic principles of Catholic Social Teaching.

Assessment / Evaluation		
Informal feedback		
Differentiated Instruction		
Pair students for the scenarios; provide handout to students who need it.		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies 	Resources <ul style="list-style-type: none"> • Bible • Digital • Handouts • Notes 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Connect with the school and/or parish social justice group for further activities that could be done around the school.		

THE PRINCIPLES OF CATHOLIC SOCIAL TEACHING



Catholic Social Teaching covers all spheres of life – the economic, political, personal and spiritual

With human dignity at its centre, a holistic approach to development founded on the principles of CST is what Pope Paul VI called 'authentic development'. Explore the Catholic Social Teaching principles and how they guide the work of DEVELOPMENT AND PEACE.



Social Justice Scenarios

Identify which social teaching has been broken in the following scenarios.

1. Eric refuses to help other people out because he doesn't feel that it benefits him physically, financially, or emotionally.
2. A building is built without wheelchair access.
3. The government refuses to give people their basic human rights because they are afraid that they will take advantage of it.
4. Adam constantly makes fun of Mike because of his skin colour and hair.
5. A political leader refuses to let his countrymen have the food, drink, and medicine that is being donated from other countries.
6. The 85 richest people in the world have more money than the bottom half of the entire population.
7. Dexter doesn't donate to any developing nations because he doesn't feel that he needs to help people in other parts of the world.
8. Deborah believes that the strongest people should rule over the weakest people so that the weakest people can eventually be eliminated and will create a more productive society.
9. The student council refuses to have an election and give the students their right to vote because they want to stay in power.
10. Gavin refuses to turn the lights and water off in his apartment when they are not in use because he doesn't have to pay for it.

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS
TOPIC 8: Discipleship	
<p>Guiding Question(s):</p> <p>What does it mean to be a faithful disciple of Jesus who reaches out to others? How does responding to Jesus' invitation to be his disciple help us to find wholeness and grow in holiness?</p>	
<p>Teacher Prompt(s):</p> <p>The word disciple comes from the word <i>discipline</i>. Therefore, what is required of a disciple of Jesus? What are key Scripture passages that teach us about what it means to be a faithful disciple of Jesus? What do we learn from these passages about Christian discipleship? What would it take for you to respond to Jesus' invitation to follow him?</p>	
<p>Learning Focus</p> <p>Faithful discipleship</p>	
Overall Expectations	Specific Expectations
<p>SC2. Understanding Sacred Texts: Investigate in the Gospels the teachings of Jesus as an invitation to grow toward wholeness/holiness by living as his faithful disciples, reaching out to others; [CCC nos. 115-119; 131-133; 457-460; 494, 541-546; 618; 678; 782; 790-791; 1373; 1439; 1503-1505; 1716-1724; 1789; 1970; 2030; 2052-2055; 2443-2449; 2559; 2608; 2610; 2613; 2616; 2667; 2759f. 2616; 2667; 2759f.</p> <p>RI3. Processing Information: Assess, record, analyze, and synthesize information and connections gathered through research and inquiry;</p>	<p>SC2.3 explain what it means to be a faithful disciple of Jesus, which allows us to grow towards wholeness / holiness (<i>e.g.</i>, <i>The Annunciation- Luke 1.26-38, A Call- John 1.35-51, Matthew 19.16-30; Conversion- Acts 9.1-19; Baptism of the Holy Spirit- Matthew 3.11 and Acts 8.14-17; Faith- Matthew 8.5-13, 17.20-21; Forgiveness- Matthew 18.15-35; Prayer- Matthew 6.7-17, 7.7-11, Luke 18.9-14, Mark 11.24-26, Jn. 14.12-14; Conditions- Matthew 16.24-28; A Mission- Matthew 10.1-15; To Serve the Poor- Matthew 25.31-40</i>) [CCC nos. 494; 618; 722; 782; 790-791; 1373; 1716-1724; 2030; 2052-2055; 2443-2449; 2559; 2613; 2759f.]</p> <p>RI3.2 record and organize information and connections using a variety of formats (<i>e.g.</i>, <i>notes, graphic organizers, summaries, audio/digital records</i>)</p>

OCSGE's	Catholic Social Teachings
CGE1c – actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures	Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ¹⁵
Evidence of Learning	
Students can articulate key aspects of discipleship	
Background	
<ul style="list-style-type: none"> The word disciple comes from the word discipline. Therefore, what is required of a disciple of Jesus? <p>To be a disciple means to follow someone or some ideal. Aspects of discipleship include being a follower, to have discipline, and to be a believer. Service to others is the key to being a follower of Jesus. Being a follower of Jesus involves risk and challenge. It also involves strong faith. Society will react to you when you do what Jesus says to do and this reaction may not always be positive.</p>	
Materials	
<ul style="list-style-type: none"> New Revised Standard Version, Catholic Edition of the Bible Student Activity/Worksheets as appropriate <ul style="list-style-type: none"> Biblical Discipleship 	
TOPIC Activities and Process	
Before: Getting Started (<i>consider time lines</i>)	
<p>Begin class with a prayer.</p> <p>Have a discussion with the students:</p> <p>What does it mean to be a faithful disciple of Jesus?</p>	

¹⁵ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Find out if students are familiar with any stories about Jesus' disciples. Common examples may include Mary Magdalene, Peter and Paul, the other Apostles and early Disciples. Some students might suggest modern disciples of Jesus (e.g..Dr. Martin Luther King, Jr., St. John Paul II; St. Teresa of Calcutta, etc.). As the examples are provided, expand on why the students chose these examples. Have students identify the characteristics of discipleship found in the individuals.

What do we learn from these passages about Christian discipleship? What would it take for you to respond to Jesus' invitation to follow him?

Challenge students with modern day scenarios, for example, would you lead the cafeteria in prayer when one of your peers was in the hospital? Determine how far students would go to be a true disciple of Jesus. Ask students if they have any examples of how they have showed true discipleship.

During: Action – Working on it

Divide students into 8- 9 groups (2-3 people each). Assign each group one of the following passages of discipleship. Ask students to put themselves into the footsteps of the disciple(s) in their passage. As a group, they are to write a personal reflection in the first person about their experience, explain how it is challenging, incorporate the consequences they would have faced, and the feeling they would have had. Have them present it to the class. You may choose to complete the first passage together as an example. The student activity sheet [Biblical Discipleship](#) can be used.

For example, speaking as Mary (The Annunciation – Luke 1.26-3):

Why has God chosen me? I am a virgin, no one will believe that I am bearing God's child. What will Joseph think? He will leave me and I will be shamed. Though this will be a great challenge in my life, I will be a servant of the Lord. I believe in Him and He believes in me. Thank you for this gift and I know God will be with me during the difficult times.

1. The Annunciation – Luke 1.26-38

- Mary is called by the Angel Gabriel to bear a son named Jesus who will be called the Son of Most High.

2. A Call – John 1.35-51 and Matthew 19.16-30

- John is sent out to baptize in the name of Jesus in hopes that Jesus would be revealed to Israel. John declares "Here is the Lamb of God who takes away the sin of the world!"

3. Conversion – Acts 9.1-19

- Saul's conversion experience on his way to Damascus. In his journey he transforms from persecuting Christians to becoming baptized.

4. Baptism of the Holy Spirit – Matthew 3.11 and Acts 8.14-17;
 - Peter and John went to Samaria and once the people accepted the word of God, they placed their hands on them and they received the Holy Spirit.
5. Faith- Matthew 8.5-13, 17.20-21
 - A Centurion's servant is healed because of his great faith.
 - Faith of a mustard seed (the power of faith)
6. Forgiveness- Matthew 18.15-35
 - The way we behave on earth and treat others will be granted to us in the Kingdom of Heaven. When asked how often we should forgive, Jesus says not seven times but seventy. This is further described in the Parable of the Unforgiving Servant. A king pleads with his lord after not being able to pay his debt, the lord forgives his debt. When one of the king's slaves is unable to pay his debt to the king, he punishes the slave. The king is punished for not treating his slave the way his lord treated/forgave him.
7. Prayer- Matthew 6.7-17, 7.7-11, Luke 18.9-14, Mark 11.24-26, Jn. 14.12-14
 - Our Father
 - Ask, Search, and Knock – The Father gives to those who ask
 - The parable of the Pharisee and the Tax Collector – be humble and God will have mercy on you
 - Believe that God will grant you what you need and forgive others so that God will forgive your trespasses
 - If we believe in Jesus, we must act in His name.
8. Conditions- Matthew 16.24-28; A Mission- Matthew 10.1-15
 - “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it.”
 - Jesus sends out his twelve apostles to cure the sick, raise the dead, cleanse the lepers, and cast out demons without payment.
9. To Serve the Poor- Matthew 25.31-40
 - The way we treat our neighbours (the hungry, the thirsty, the lost, the oppressed, the naked) is rewarded in the Kingdom of Heaven.

- "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

After: Consolidate, Debrief, Reflect and Connect

Summarize key aspects of discipleship

Assessment / Evaluation

Informal feedback on presentation

Differentiated Instruction

Strategic pairing; use of technology with the Scripture passages; oral

Strategies

- Read Aloud
- Independent Reading
- Note making
- Discussion
- Group activity

Resources

- Bible
- Digital
- Handouts
- Notes

Accommodations

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

Home Activity or Further Classroom Consolidation

Work with school or parish social justice club to highlight some modern day disciples

Biblical Discipleship



Figure 4: Icon of Jesus taking leave of his disciples

Your task is to

- ✓ read/listen to your assigned passage
- ✓ put yourself into the footsteps of the disciple(s) in their passage.
- ✓ as a group, write a reflection in the first person about the experience of the disciple
- ✓ explain how it is challenging, incorporate the consequences they would have faced, and the feeling they would have had.

1. The Annunciation – Luke 1.26-38
2. A Call – John 1.35-51 and Matthew 19.16-30
3. Conversion – Acts 9.1-19
4. Baptism of the Holy Spirit – Matthew 3.11 and Acts 8.14-17;
5. Faith- Matthew 8.5-13, 17.20-21
6. Forgiveness- Matthew 18.15-35
7. Prayer- Matthew 6.7-17, 7.7-11, Luke 18.9-14, Mark 11.24-26, Jn. 14.12-14
8. Conditions- Matthew 16.24-28; A Mission- Matthew 10.1-15
9. To Serve the Poor- Matthew 25.31-40

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS	
TOPIC 9: Parables		
Guiding Question(s): What is the “good news” of the Gospel? What do the Acts and Paul’s writing say about God’s saving love for humanity and how the disciples presented the Good News to different peoples?		
Teacher Prompt(s): What does the parable tell us? Who was Jesus trying to teach? What was Jesus trying to teach? What is the ‘good news’ of the Gospels? What were your key learnings from the parable you retold? Who are modern-day ‘good Samaritans’?		
Learning Focus The Parables in the Synoptic Gospels		
Overall Expectations	Specific Expectations	
<p>SC3. Sacred Texts and Contemporary Culture: Explain the “good news” of the Gospel story, the Acts of the Apostles and Paul’s letters as the story of God’s saving love for humanity. [CCC nos. 515; 544-546; 1226; 1816; 1825; 2414; 2447; 2559; 2613; 2831; 2839; 2843]</p> <p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research (Gaudium et Spes, par. 53);</p> <p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate social science and theological 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 and par. 94);</p>	<p>SC3.1 examine a few parables of Jesus in relation to contemporary times (e.g., <i>The Sower-Matthew 13.1-23</i>, <i>The Mustard Seed- Matthew 13.31-32</i>, <i>The Unmerciful Servant- Matthew 18.23-35</i>, <i>The Talents- Matthew 25.14-30</i>, <i>The Sheep and the Goats- Matthew 25.31-46</i>, <i>The Good Samaritan- Luke 10.25-37</i>, <i>The Rich Fool- Luke 12.16-21</i>, <i>The Prodigal Son- Luke 15.11-32</i>, <i>The Rich Man and Lazarus- Luke 16.19-31</i>, <i>The Pharisee and the Publican- Luke 18.9-14</i>) [CCC nos. 515; 546]</p> <p>RI1.3 identify key concepts and connections (e.g., <i>through discussion, brainstorming, use of visual organizers</i>) related to selected topics (e.g., <i>social justice, healing sacraments, mental health, dignity of the person is being harmed, pornography, anti-bullying, etc.</i>)</p> <p>RI3.2 record and organize information and connections using a variety of formats (e.g.,</p>	

	<i>notes, graphic organizers, summaries, audio/digital records)</i>
OCSGE's	Catholic Social Teachings
<p>CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures</p> <p>CGE5a - works effectively as an interdependent team member</p>	<p>Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops)¹⁶</p>
Evidence of Learning	
Students can explain the meaning behind sign of the parables	
Background	
<ul style="list-style-type: none"> • Parables invite us to make comparisons between a story from familiar everyday life, to some other less evident (or perhaps hidden) reality. We need to discover for ourselves the truth that is conveyed in the parable. • Parables are meant to make us examine our own lives in light of the story and in light of our Christian duty, and to question our attitudes, and our way of acting. People are free to accept or reject the deeper meaning of the parable. • Jesus' technique was to draw from common experiences of his listeners. • The basic story elements grew out of the land, culture and family life of the people. • These stories were filled with surprises. Jesus would take common occurrences of the day and add a surprising twist. This kept his listeners alert or caught them off guard. They made people reflect on the topics he taught. • For example, <ul style="list-style-type: none"> ○ The Lost Sheep (Matthew 18.12-14 or Luke 15.4-7) - The shepherd leaves 99 sheep in search of 1 lost sheep. Listeners would be surprised because no ordinary shepherd would have considered risking the entire flock for the sake of one sheep. 	

¹⁶ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

- **The Prodigal Son** (Luke 15.11-32) - A father's young son leaves home and spends his inheritance in a wild spree. The older son remains loyal to the father and fulfills his responsibilities. The father throws a magnificent party for the younger son when he finally returns after running out of money. Listeners expect the father to compare the boys and for the father to reluctantly accept the younger son. Listeners are sympathetic with the older son's anger about the situation
- With both these parables Jesus taught about God's boundless and forgiving love for those who have gone astray.
- God is so profound that it literally seems to defy common sense.
- Parables of Jesus contain four main themes:
 - **Description of the King** – These deal primarily with God's nature, qualities, and attitudes in dealing with people)
 - **"Kingdom" Responses** – How we should act if we hope to "enter the Kingdom"
 - **Relationship with our Neighbours** – address people's relationship with one another and the world at large
 - **The Fulfillment of the Kingdom** – refer to the future coming of God's Kingdom in its fullness

(Source: Zanzig, Thomas. *Jesus of History, Christ of Faith*. Pp. 161-162)

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Parable Analysis

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

What does it mean to be a Good Samaritan?

The Samaritans are believed to have been descendants of intermarriages between Jews and local gentiles. During the time of Christ, Samaritans were considered second-class citizens and were looked down upon by the Jews.

During: Action – Working on it

Read the Parable of the Good Samaritan (Luke 10: 25-37)

Understanding the culture of Jesus' day leads to a deeper understanding of this parable. Samaritans and Jews did not associate with each other. While they shared belief in God, they had different ritual practices. Jews considered the Samaritans to be "unclean." A Jew would not touch a Samaritan because a Jew who did so would have to undergo ritual cleansing. Even a non-Jewish audience would have been aware of this. Priests and Levites took part in Jewish temple worship, and therefore would not have risked defiling themselves by touching a Samaritan.

With this understanding, refer to the parable a second time. "A man" was travelling from Jerusalem to Jericho. The man was most certainly Jewish. Who stopped to help him? Yet Samaritans and Jews did not associate with each other and despised each other. Jesus said this Samaritan was the "neighbour" - the one who helped out. It is almost as if Jesus is saying that your enemy is your neighbour – the person you are to help. But Jesus used this story format – the parable – so that his audience would understand.

If Jesus were alive today and was teaching to us, he might use a television program or the Internet to convey his message. He would use language of today to tell us to love our enemies – the message of the Good Samaritan parable.

Record and discuss the following questions:

1. Think of a time in your life when you could identify with the man who was beaten by the robbers. Describe the situation and how you felt at the time.
2. Think of a time in your life when you could identify with the Good Samaritan. Describe the situation and how you felt at the time.
3. Who are the Samaritans (people considered second-class citizens) of today?
4. Explain how Jesus' story challenges you to respond to the injustice experienced by today's second-class citizens.

(Adapted from: <https://courses.elearningontario.ca/d2l/le/content/29762/viewContent/1896012/View>)

Parable Analysis

Assign one parable from the list below to each student or group of students and ask them to complete the following tasks. You may want them to complete this in chart form, on chart paper, on Office Sway, or PowerPoint, or other sites/programs. This activity is also outlined for students in [Parable Analysis](#).

1. Read the parable you have been assigned.
2. Summarize the story in modern language.
3. Decipher the meaning/TOPIC of the parable.

4. How did the listeners of Jesus' time connect with this story? Why did Jesus choose to tell the story in this way? What elements of the story would the listeners have related to?
5. How would Jesus tell this story today? Be sure to identify the audience (i.e. teenagers) and put the story into an appropriate context.

Parables:

- The Sower- Matthew 13.1-23
- The Mustard Seed- Matthew 13.31-32
- The Unmerciful Servant- Matthew 18.23-35
- The Talents- Matthew 25.14-30
- The Sheep and the Goats- Matthew 25.31-46
- The Rich Fool- Luke 12.16-21
- The Prodigal Son- Luke 15.11-32
- The Rich Man and Lazarus- Luke 16.19-31
- The Pharisee and the Publican- Luke 18.9-14

After: Consolidate, Debrief, Reflect and Connect

Review the parables that students researched and summarized. Look at common themes and see how they relate to life today.

Assessment / Evaluation

Informal feedback on research and findings

Differentiated Instruction

Strategic pairing; use of audio bible;

<p>Strategies</p> <ul style="list-style-type: none"> • Note making • Discussion • Visual/ Graphic Organizer • Internet / technologies • Multimedia Presentations 	<p>Resources</p> <ul style="list-style-type: none"> • Bible • Digital • Handouts • Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<p>Challenge students to use the Sunday Gospel readings and think of modern day examples of parables that are told.</p>		

Parable Analysis

1. Read the parable you have been assigned.
2. Summarize the story in modern language.
3. Decipher the meaning/TOPIC of the parable.
4. How did the listeners of Jesus' time connect with this story? Why did Jesus choose to tell the story in this way? What elements of the story would the listeners have related to?
5. How would Jesus tell this story today? Be sure to identify the audience (i.e. teenagers) and put the story into an appropriate context.

Parables:

- The Sower- Matthew 13.1-23
- The Mustard Seed- Matthew 13.31-32
- The Unmerciful Servant- Matthew 18.23-35
- The Talents- Matthew 25.14-30
- The Sheep and the Goats- Matthew 25.31-46
- The Rich Fool- Luke 12.16-21
- The Prodigal Son- Luke 15.11-32
- The Rich Man and Lazarus- Luke 16.19-31
- The Pharisee and the Publican- Luke 18.9-14

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS
TOPIC 10: Miracles	
Guiding Question(s): What effect did the public miracles of Jesus have on people?	
Teacher Prompt(s): What is a miracle? What is more important: experiencing a miracle or living a good life? Why?	
Learning Focus Miracles	
Overall Expectations	Specific Expectations
SC2. Understanding Sacred Texts: Investigate in the Gospels the teachings of Jesus as an invitation to grow toward wholeness/holiness by living as his faithful disciples, reaching out to others; [CCC nos. 115-119 ; 131-133 ; 457-460 ; 494 ; 541-546 ; 618 ; 678 ; 782 ; 790-791 ; 1373 ; 1439 ; 1503-1505 ; 1716-1724 ; 1789 ; 1970 ; 2030 ; 2052-2055 ; 2443-2449 ; 2559 ; 2608 ; 2610 ; 2613 ; 2616 ; 2667 ; 2759f.]	SC2.4 explain the effects, especially on the faith of Christians and the cultures in which we live, of Jesus' public miracles in the New Testament (e.g., Restoring Sight to Bartimaeus- Mark 10.46-52, Calming of the Sea-Matthew 8.23-27, Feeding the Five Thousand- Luke 9.10-17, Raising Lazarus from the Dead- John 11.1-44) [CCC nos. 1503-1505 ; 2667]
OCSGE's	Catholic Social Teachings
CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures	Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ¹⁷

¹⁷ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Evidence of Learning

Students can explain the effects of the public miracles of Jesus, especially on the faith of Christians

Background

Although Jesus taught the disciples how to live in the Kingdom of God through parables, His divinity is most often recognized through His miracles.

Miracles, or deeds, are real events that happened; parables are fiction. Miracles demonstrate that the power of God was truly manifested in Jesus. Without some concreted demonstration of Jesus' power over sin and evil, His words would have lacked credibility.

There are 4 types of Miracles found in the Gospels:

1. Healing – Jesus relieves people's physical sufferings
2. Exorcisms – Jesus drives out evil spirits
3. Restoration of Life – There are three occasions in the Gospels where Jesus restores people to life after their death
4. Nature Miracles – Jesus demonstrates control over the forces of nature

The real significance of the miracles is their religious meaning which is recognized and accepted in light of faith in Jesus. The key to understanding the miracles of Jesus is grasping their relationship to His proclamation of the Kingdom of God. At the core of the miracles are these realities:

- God's promise of unconditional love
- God's commitment to the poor and outcasts of society
- God's complete control over the power of sin and evil
- God's offer to complete reconciliation

Jesus is motivated to perform these miracles through love and the intention to who God's power over all creation and over the forces of sin and evil.

Believing in Jesus and His message results in true conversion of heart. People become liberated from lameness and legalism, from crippling deformities and closed-minds, from physical blindness and the inability to recognize the needs of their neighbours.

(Source: Zanzig, Thomas. *Jesus of History, Christ of Faith*. Pp. 171-189)

A teacher resource from Father Felix Just, SJ on miracles is provided: [Comparative Tables of the Gospel Miracle Stories](#)

Another teacher resource is the “Breaking in the Habit” YouTube video by Brother Casey Cole, OFM, “Miracles”

https://www.youtube.com/watch?v=uGwREc85_x0&index=12&list=PLIEHvf1_M4UuA0RA03q6AIQf7oxbbEzIK&t=68s

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Miracle Activity Sheet

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

What is a miracle?

What is more important: experiencing a miracle or living a good life? Why?

During: Action – Working on it

Have the students examine some biblical miracles. You could pair the students, or have them work on this individually. You can use the activity sheet [Miracles](#) to assist with this. Have the students:

- ✓ Explain the circumstance surrounding the miracle.
- ✓ Describe what Jesus said and did.
- ✓ Identify the type of miracle.
- ✓ Describe the impact it had on the faith of people in Jesus' time.
- ✓ Describe the faith of Christians in today's society.

Suggested Miracles

- Restoring Sight to Bartimaeus – Mark 10.46-52
- Calming of the Sea – Matthew 8.23-27
- Feeding the Five Thousand – Luke 9.10- 17
- Raising Lazarus from the Dead – John 11.1-44

<ul style="list-style-type: none"> Others include: Luke 14.1-6, Mark 5.1-13, Mark 5.35-42, Mark 5.25-34, Luke 7.11-15, , Matthew 14.22-33, Matthew 9.27-30 		
After: Consolidate, Debrief, Reflect and Connect		
Summarize the similarities of the actions of miracles.		
Assessment / Evaluation		
Informal feedback		
Differentiated Instruction		
Strategic pairing; use of audio bibles; use handouts		
Strategies <ul style="list-style-type: none"> Prompts Independent Reading Note making Discussion 	Resources <ul style="list-style-type: none"> Bible Digital Notes 	Accommodations <ul style="list-style-type: none"> Computers Reduced questioning Extra time Graphic Organizers Handouts Assistive Technology
Home Activity or Further Classroom Consolidation		
Have student expand on their list of miracles.		

Comparative Tables of the Gospel Miracle Stories

Father Felix Just, SJ

Catholic Resources

Healings:

Pericope	Mark	Matthew	Luke	John
Healing Simon Peter's Mother-in-law	1:29-31	8:14-15	4:38-39	--
Cleansing a Leper	1:40-45	8:1-4	5:12-16	--
Healing a Centurion's Servant	--	8:5-13	7:1-10	--
Healing a Paralytic	2:1-12	9:1-8	5:17-26	[cf. 5:1-18]
Restoring a Man's Withered Hand	3:1-6	12:9-14	6:6-11	--
Healing a Woman's Hemorrhage	5:25-34	9:19-22	8:43-48	--
Restoring Sight to Two Blind Men	--	9:27-31	--	--
Healing a Syro-Phoenician Woman's Daughter	7:24-30	15:21-28	--	--
Healing a Deaf Mute	7:31-37	--	--	--
Giving Sight to a Blind Man at Bethsaida	8:22-26	--	--	--
Restoring a Woman Crippled for Eighteen Years	--	--	13:10-17	--
Healing a Man with Dropsy	--	--	14:1-6	--
Cleansing Ten Men of Leprosy	--	--	17:11-19	--
Giving Sight to a Blind Man (or 2 Men) at Jericho	10:46-52	20:29-34	18:35-43	[cf. 9:1-41]

Healing a Royal Official's Son at Cana	--	--	--	4:46-54
Healing a Man at the Pool of Bethesda in Jerusalem	--	--	--	5:2-47
Giving Sight to a Man Blind since Birth	--	--	--	9:1-41
Healing a Slave's Severed Ear	[14:47]	[26:51-54]	22:49-51	[18:10]

(click here for an explanation of the [Synoptic Color Analysis](#) used in these tables)

Restoration Miracles:

Pericope	Mark	Matthew	Luke	John
Raising from the Dead a Widow's Son at Nain	--	--	7:11-17	--
Raising from the Dead the Daughter of Jairus	5:21-24,35-43	9:18-19,23-26	8:40-42,49-56	--
Raising Lazarus of Bethany from the Dead	--	--	--	11:1-44

Nature Miracles:

Pericope	Mark	Matthew	Luke	John
Catching Unusually Many Fish in the Sea of Galilee	--	--	5:1-11	[cf. 21:1]
Stilling a Storm on the Sea of Galilee	4:35-41	8:23-27	8:22-25	--
Feeding Five Thousand People	6:32-44	14:13-21	9:10b-17	6:1-15
Walking on the Water	6:45-52	14:22-33	--	6:16-21
Feeding Four Thousand People	8:1-10	15:32-39	--	--
Finding a Coin in the Mouth of a Fish	--	17:24-27	--	--
Cursing a Fig Tree near Bethany	11:12-14	21:18-19	--	--
Turning Water into Wine at a Wedding in Cana	--	--	--	2:1-11
Catching Numerous Fish at the Sea of Tiberias	--	--	[cf. 5:1]	21:1-14

<http://catholic-resources.org/Bible/Miracles.htm>

Miracles

For your assigned miracle(s):

- ✓ Explain the circumstance surrounding the miracle.
- ✓ Describe what Jesus said and did.
- ✓ Identify the type of miracle.
- ✓ Describe the impact it had on the faith of people in Jesus' time.
- ✓ Describe the faith of Christians in today's society.

Suggested Miracles

- Restoring Sight to Bartimaeus – Mark 10.46-52
- Calming of the Sea – Matthew 8.23-27
- Feeding the Five Thousand – Luke 9.10- 17
- Raising Lazarus from the Dead – John 11.1-44

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS	
TOPIC 11: Early Church		
Guiding Question(s): What can you discover about the early Church through the Scriptures?		
Teacher Prompt(s): What can we learn from the early Church community as to what our communities are to look like? How do we gather today as the Church? What is Jesus telling us to model? What is meant by culture? What do the Acts of the Apostles and Paul teach us? With this new understanding, how can you live these teachings in our world today? What can you learn from the Acts of the Apostles and Paul’s writing about God’s saving love for humanity and how the disciples adapted to different peoples? What kind of attitudes are we called to have towards others? What is meant by salvation (salvation involves health, healing)? Who were the Apostles? How did the Apostles and others witness (including martyrdom) to the salvation that Christ brought? How do the members of the Church continue Jesus’ work of salvation? How is participation in the sacraments, especially the Eucharist, important for salvation?		
Learning Focus Early Church		
Overall Expectations	Specific Expectations	
<p>SC1. Core Teachings: Identify the Christian Scriptures as the primary source of knowledge about Jesus; [CCC nos. 80-81; 103-104; 120-127; 131-133; 949-953]</p> <p>SC3. Sacred Texts and Contemporary Culture: Explain the “good news” of the Gospel story, the Acts of the Apostles and Paul’s letters as the story of God’s saving love for humanity. [CCC nos. 515; 544-546; 1226; 1816; 1825; 2414; 2447; 2559; 2613; 2831; 2839; 2843]</p>	<p>SC1.3 explain the characteristics of the early Church and how the Reign of God was understood by the early Church (e.g., Acts 2.42-47, 4.32-35, 5.12-16) [CCC nos. 949-953; 995]</p> <p>SC3.2 examine specific passages from the Acts of the Apostles (e.g., Philip Preaches in Samaria- 8.4-25, Philip and the Ethiopian Eunuch- 8.26-40, The Council of Jerusalem- 15.12-21, Paul baptizes his Jailor- 16.31-33) and Paul’s letters (e.g., Paul Rebukes Peter- Galatians 2.11-14, Jews and Gentiles are Saved by Faith- Galatians 2.15-21, Salvation is for All- Romans 10.5-21, Do Not Judge Another- Romans 14.1-12, Paul’s</p>	

<p>PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God’s plan for salvation; [CCC nos. 687-701; 736; 781-786; 946-948; 963-972; 1695; 1830-1832]</p>	<p>request for slave Onesimus’ freedom- Philemon) to understand how the disciples expressed and responded to God’s saving love for humanity in the cultures and issues of their time [CCC nos. 1226; 1816; 2414]</p> <p>PF2.2 demonstrate that the work begun by Jesus and lived out by the Apostles of Jesus and others continues in the world through the Church, the People of God [CCC nos. 781-786]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1c - actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures</p>	<p>Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops)¹⁸</p>
<p>Evidence of Learning</p>	
<p> </p>	
<p>Background</p>	
<p>Communion in Spiritual Goods (based on CCC nos. 949-953)</p> <ol style="list-style-type: none"> 1. What did the disciples devote themselves to? <ul style="list-style-type: none"> – The apostles' teaching and fellowship, the breaking of bread, and prayer 2. The faith of the faithful is the faith of the Church received from the apostles. Faith is a treasure of life which is enriched by being shared. 3. What is the significance of Baptism? <ul style="list-style-type: none"> – The sacraments bind us together and to Jesus Christ. Baptism is the gate at which we enter the Church. 	

¹⁸ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

4. Why do you think Eucharist is the sacrament that most unites us with God?
 - Students may refer to consuming the Body and Blood of Jesus
5. What does the Catechism mean by: "A Christian is a steward of the Lord's goods?"
 - All Christians should be ready and eager to come to the help of the needy and of their neighbours in want
6. What is meant by "none of us lives to himself, and none of us dies to himself?"
 - We are all the body of Christ, when one suffers we all suffer, when one is honoured we all rejoice

The early chapters of Acts

Acts 2.37-47

- The First Converts – Peter and the Apostles baptized 3000
- Life Among the Believers – All who believed were together, they sold their possessions and redistributed the profits. They praised God and continued to multiply in numbers.

Acts 4.32-37

- The Believers Share their Possessions – they did not claim private ownership over anything and there was not a needy person among them.

Acts 5.12-16

- The Apostles Heal Many – Many men and women were added to the Lord. The sick and those with unclean spirits were put out into the street in hopes that they would be cured.

The Church – People of God, Body of Christ, Temple of the Holy Spirit (CCC nos. [781-786](#))

1. Who was God's original covenant made with and who is part of the New Covenant?
 - God' established a covenant with the Israelites as Chosen People in preparation of the New Covenant that includes Jews and Gentiles (people who are connected not by flesh but by Spirit).
2. The Characteristics of the People of God:
 - People of God – God is not the property of any one people

- A Member – one becomes a member through baptism
- The Messianic People – The head of its people is Jesus Christ (the anointed one/the Messiah) and anointing allows the Holy Spirit to flow through us
- The Status – each of us has dignity and freedom
- Its Law – to love as Christ loved
- Its Mission – to be salt of the earth and light of the world
- Its Destiny – the Kingdom of God

3. What are the three offices of Christ?

- **Priest, Prophet and King** (Further reading – Gumbleton, T. *What are Priests, Prophet and Kings*. National Catholic Reporter. 2016
<https://www.ncronline.org/blogs/peace-pulpit/we-are-priests-prophets-and-kings>)

4. What does "to reign is to serve" mean?

- Christ the King came to serve, not to be served; therefore, to reign as Jesus is to be servants of the poor and suffering.

Some background information on Acts from the United States Conference of Catholic Bishops:

In Acts, Luke has provided a broad survey of the church's development from the resurrection of Jesus to Paul's first Roman imprisonment, the point at which the book ends. In telling this story, Luke describes the emergence of Christianity from its origins in Judaism to its position as a religion of worldwide status and appeal. Originally a Jewish Christian community in Jerusalem, the church was placed in circumstances impelling it to include within its membership people of other cultures: the Samaritans ([Acts 8:4–25](#)), at first an occasional Gentile ([Acts 8:26–30](#); [10:1–48](#)), and finally the Gentiles on principle ([Acts 11:20–21](#)). Fear on the part of the Jewish people that Christianity, particularly as preached to the Gentiles, threatened their own cultural heritage caused them to be suspicious of Paul's gospel ([Acts 13:42–45](#); [15:1–5](#); [28:17–24](#)). The inability of Christian missionaries to allay this apprehension inevitably created a situation in which the gospel was preached more and more to the Gentiles. Toward the end of Paul's career, the Christian communities, with the exception of those in Palestine itself ([Acts 9:31](#)), were mainly of Gentile membership. In tracing the emergence of Christianity from Judaism, Luke is insistent upon the

prominence of Israel in the divine plan of salvation (see note on [Acts 1:26](#); see also [Acts 2:5–6](#); [3:13–15](#); [10:36](#); [13:16–41](#); [24:14–15](#)) and that the extension of salvation to the Gentiles has been a part of the divine plan from the beginning (see [Acts 15:13–18](#); [26:22–23](#)).

In the development of the church from a Jewish Christian origin in Jerusalem, with its roots in Jewish religious tradition, to a series of Christian communities among the Gentiles of the Roman empire, Luke perceives the action of God in history laying open the heart of all humanity to the divine message of salvation. His approach to the history of the church is motivated by his theological interests. His history of the apostolic church is the story of a Spirit-guided community and a Spirit-guided spread of the Word of God ([Acts 1:8](#)). The travels of Peter and Paul are in reality the travels of the Word of God as it spreads from Jerusalem, the city of destiny for Jesus, to Rome, the capital of the civilized world of Luke’s day. Nonetheless, the historical data he utilizes are of value for the understanding of the church’s early life and development and as general background to the Pauline epistles. In the interpretation of Acts, care must be exercised to determine Luke’s theological aims and interests and to evaluate his historical data without either exaggerating their literal accuracy or underestimating their factual worth.

<http://www.usccb.org/bible/acts/0>

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Characteristics of the Early Church
 - The Response of the Disciples

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Ask the students to imagine who the early disciples of Jesus were and where they ministered. Discuss with them what “church” was then (emphasizing that it was not brick and mortar buildings like we think of today when we say “church”, but rather a committed group of followers of a man put to death, who proclaimed the good news of salvation).

During: Action – Working on it

Early Church

Have the students read/listen to/ the portions of early chapters of Acts (chapters 1 -6). Have them describe the early Church and what the Church still calls us to do (what is Jesus telling us to model)?

Consider using a chart for students to summarize what they've learned and how they can apply it. You can use [Characteristics of the Early Church](#) to assist.

An example of how students may respond:

- Column 1 – We are all one body of Christ
- Column 2 – Apostles sold their possessions and gave them to those in need(Acts 2:44-45;
- Column 3 – Families come together to support its immediate members and often its extended members
- Column 4 – In Canada, we often learn that "looking out for number 1" is the way we should approach life and success. Our desire for success is often individualistic and is perpetuated as a positive personality trait.

Other characteristics that students may suggest include:

- Apostolic – the early Christians were focused on spreading the good news of Jesus
- Catholic – the early Christians were open to all people – not just the Jewish people, but Gentiles as well (the word “catholic” comes from the Latin meaning “universal”)
- Holy – the early Christians remained faithful to the teachings of the apostles, and often gathered to pray and “break bread” (Acts 2:42)

The Disciples Respond

Examine these passages from the Acts of the Apostles and Paul’s letters. Explain how the disciples expressed and responded to God’s saving love for humanity in the cultures and issues of their time. You can use the Activity Sheet [The Response of the Disciples](#) to assist.

Discuss with the students:

What is meant by culture?

What can you learn from the Acts of the Apostles and Paul’s writing about God’s saving love for humanity and how the disciples adapted to different peoples? What kind of attitudes are we called to have towards others?

- Philip Preaches in Samaria- 8.4-25
- Philip and the Ethiopian Eunuch- 8.26-40
- The Council of Jerusalem- 15.12-21
- Paul baptizes his Jailor- 16.31-33
- Paul Rebukes Peter- Galatians 2.11-14
- Jews and Gentiles are Saved by Faith- Galatians 2.15-21
- Salvation is for All- Romans 10.5-21
- Do Not Judge Another- Romans 14.1-12
- Paul's request for slave Onesimus' freedom- Philemon

After: Consolidate, Debrief, Reflect and Connect

Debrief with students on what they have learned

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategic pairing; use of technology

Strategies

- Note making
- Discussion
- Visual/ Graphic Organizer
- Internet / technologies
- Multimedia Presentations

Resources

- Bible
- Digital
- Handouts
- Notes

Accommodations

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

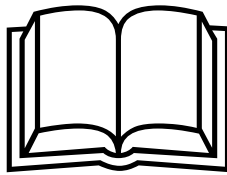
Home Activity or Further Classroom Consolidation

How can we respond to God's call today?

Characteristics of the Early Church

Characteristics of the early Church	How the Apostles lived out the characteristic	How we live out this characteristic today	How we oppose this characteristic in today's society

The Response of the Disciples



Examine these passages from the Acts of the Apostles and Paul's letters. Explain how the disciples expressed and responded to God's saving love for humanity in the cultures and issues of their time.

- Philip Preaches in Samaria- 8.4-25
- Philip and the Ethiopian Eunuch- 8.26-40
- The Council of Jerusalem- 15.12-21
- Paul baptizes his Jailor- 16.31-33
- Paul Rebukes Peter- Galatians 2.11-14
- Jews and Gentiles are Saved by Faith- Galatians 2.15-21
- Salvation is for All- Romans 10.5-21
- Do Not Judge Another- Romans 14.1-12
- Paul's request for slave Onesimus' freedom- Philemon

COURSE: HRE20		UNIT 1: SCRIPTURE AND JESUS	
TOPIC 12: Apostolic Tradition			
Guiding Question(s): What are the sources of Apostolic Tradition? What makes the Church apostolic?			
Teacher Prompt(s): What is meant by Apostolic? How do we live out our faith in connection to the Apostles? What is Apostolic succession? What is the distinction between Sacred Scripture and Sacred Tradition? What is the role of the Holy Spirit in each of these?			
Learning Focus Apostolic Tradition			
Overall Expectations		Specific Expectations	
SC1. Core Teachings: Identify the Christian Scriptures as the primary source of knowledge about Jesus; [CCC nos. 80-81 ; 103-104 ; 120-127 ; 131-133 ; 949-953]		SC1.4 explain how the Church is Apostolic, the two sources of Apostolic Tradition that make up the deposit of faith (re: Sacred Scripture and Sacred Tradition) and the role of the Holy Spirit in this [CCC nos. 857-860]	
OCSGE's		Catholic Social Teachings	
CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures		Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ¹⁹	

¹⁹ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Evidence of Learning

Students can explain what apostolic tradition means.

Background

The Apostolic Tradition (CCC nos. [75-76](#))

Christ commanded the apostles to preach the Gospel; they were to communicate the gifts of God to all people. The Gospel was to be the source of all saving truth and moral discipline.

The Gospel was passed down in two ways:

- **Orally** – The apostles passed on the Gospel they received from Christ or the Holy Spirit, by preaching, by example, and by establishing institutions.
- **In Writing** - The apostles or others associated with the apostles who were inspired by the Holy Spirit, committed the message of salvation to writing.

The Church is Apostolic (CCC nos. [857-860](#))

- The Church is apostolic because it is founded on the apostles in three ways:
 - The Church is built on the foundation of the Apostles (the witnesses chosen by Christ who carried out His mission).
 - The Church passes on the teachings of the apostles.
 - The Church continues to be guided by the apostles until Christ's return with the help of the pastoral office (the College of Bishops, assisted by priests).
- Jesus is the Father's Emissary
- Jesus appointed twelve apostles to be with Him and go out and preach (they became his emissaries).
- The apostles' ministry is the continuation of Jesus' mission:
 - Jesus says to the twelve:
 - Matthew 10:40 - "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me.
 - Luke 10:16 - "Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me."

- Jesus unites the apostles to the mission he received from the Father.
- Christ's apostles knew that they were called by Christ:
 - 2 Corinthians 3.6 - who has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.
 - 2 Corinthians 6.4 - but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities,
 - 2 Corinthians 5.20 - So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.
 - 1 Corinthians 4.1 - Think of us in this way, as servants of Christ and stewards of God's mysteries.
- Christ promised to remain with the apostles always. The divine mission entrusted by Jesus to them will continue to the end of time since the Gospel they handed on is the lasting source of all life for the Church. There the apostles took care to appoint successors.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Apostolic Tradition

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin class with a prayer

1. Review Apostolic Tradition and the Church as Apostolic with students.
2. Brainstorm with them the meaning of Apostolic Succession:

They may come to the conclusion that apostolic succession is the role of Pope and Bishops in the Church. Since the apostles took care to appoint successors, they would be the Office of the Church that carries on the apostolic role.

During: Action – Working on it

Have students look up the passages below and try to explain the connection between the passage and apostolic succession or more generally, the apostolic Church. You could use the Activity Sheet [Apostolic Tradition](#) if needed

For example, *after reading the first passage (Mt. 16.13-20), students may identify the Pope as a successor of St. Peter. Peter was a leader among the apostles, just as the Pope is a leader among bishops.*

- Matthew 16.13-20 - Jesus tells Peter "on this rock, I will build my church" and gives Peter the "keys to the Kingdom of Heaven."
- John 21.15-17 - Jesus leaves Peter in charge of His people (sheep).
- Acts 1.21-26 - Apostles respond swiftly to replace Judas after his suicide.
- 1 Timothy 4:14 - Paul reminds Timothy that the office of the bishops has been bestowed upon him.
- 2 Corinthians 3.1-10 - Ministers of the New Covenant.
- 2 Timothy 2.1-3 – Timothy says that they have been entrusted by God to teach the good news to those who in turn will teach the good news.

1. Discuss: How do we live our faith in connection to the apostles?

2. Fun activity – have students look up the meaning of the name Peter. They will find that Peter, in Aramaic, means "stone" or "rock." This is directly related to his role in the Church (Peter on this rock I will build my Church). Then have students look up the meaning of their own names and see if they can make any connections between the meaning of their name and any of their personality traits, ambitions, or goals.

After: Consolidate, Debrief, Reflect and Connect

Summarized the passages and the connection to apostolic tradition

Assessment / Evaluation

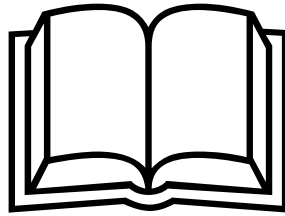
Informal feedback

Differentiated Instruction

Strategic pairing; technology

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

Apostolic Tradition



Look up the passages below and try to explain the connection between the passage and apostolic succession or more generally, the apostolic Church.

- Matthew 16.13-20
- John 21.15-17
- Acts 1.21-26
- 1 Timothy 4:14
- 2 Corinthians 3.1-10
- 2 Timothy 2.1-3

COURSE: HRE20	UNIT 1: SCRIPTURE AND JESUS
Unit Summative Activity	
Guiding Question(s): Can I apply what I've learned in this unit?	
Teacher Prompt(s): How can you creatively use Scripture to express your faith and glorify God in your school community or local parish? What is the difference between the Social Teachings of the Church and the generic "social justice" phrase used by secular groups?	
Learning Focus Scripture	
Overall Expectations	Specific Expectations
<p>SC3. Sacred Texts and Contemporary Culture: Explain the “good news” of the Gospel story, the Acts of the Apostles and Paul’s letters as the story of God’s saving love for humanity. [CCC nos. 515; 544-546; 1226; 1816; 1825; 2414; 2447; 2559; 2613; 2831; 2839; 2843]</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills.</p>	<p>SC3.3 illustrate creative ways that teenagers can use with Sacred Scripture to express their faith and glorify God (e.g., <i>celebrate faith through the arts [music, visual arts, drama, dance]; make Christian artwork for your school community or local parish; join or form a Youth Group or Faith Music Band; pray as a team and respect competitors in sports; celebrate or attend World Youth Day; etc.</i>) [CCC nos. 131-133]</p> <p>RI4.1 use an appropriate format (e.g., <i>oral presentation, written report, formal debate, poster, multimedia presentation, web page</i>) 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., <i>faith, Gospel values, discipleship, magisterium, dignity of the human</i>)</p>

	<i>person, social justice teachings, holiness, sign, symbol, ritual, vocation)</i>
OCSGE's	Catholic Social Teachings
CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures	Human dignity is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. (United States Conference of Catholic Bishops) ²⁰
Evidence of Learning	
Students successfully complete the assignment	
Background	
(refer as needed to previous topics)	
Materials	
<ul style="list-style-type: none"> • New Revised Standard Version, Catholic Edition of the Bible • Student Activity/Worksheets as appropriate <ul style="list-style-type: none"> ○ Unit 1 Summative Activity ○ Rubric for Summative Assignment 	
TOPIC Activities and Process	
Before: Getting Started (<i>consider time lines</i>)	
Open with a prayer	
During: Action – Working on it	
Hand out the Summative Task. Unit Summative Activity – Keeping the Faith	

²⁰ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Explain the assignment to the students. An example is given below that could be used to assist.

Example:

1. **Passage** - John 20.27 - Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe."
2. **Interpretation** - Thomas has to see the marks on Jesus' hands to believe that it is him. Here we are challenged to imagine all that are able to believe without seeing and what a difficult thing that is.
3. **Extra-Curricular** - Visual Arts Club – In the club we are working on a campaign that spreads the message of faith. Members of the club will go around to each classroom and share the following presentation with students and teachers.
4. Presentation
 - As a student I will paint a canvas of feathers floating high in the sky.
 - I will reveal the painting to the class. It is entitled "Is Seeing Believing?"
 - I will hand out a feather to each student in the class and ask them to keep the feathers floating in the air (they may do this by blowing them or creating wind with a book).
 - Then I will ask a series of discussion questions:
 - Q: What was keeping up the feathers?
 - R: Breath, wind
 - Q: How do you know that without seeing the wind or breath?
 - R: Because of the evidence (lips, book creating wind, etc.)
 - Q: Since we can't see God, what evidence is there that God exists?
 - R: Beauty of the world, love of people, miracles, etc.
 - Q: What image represents faith to you?

At the end of the questioning, I will distribute a small piece of paper to each student and have them draw an image that represents faith to them and post them around the word faith and feather painting.

After: Consolidate, Debrief, Reflect and Connect

Have students reflect on their initiatives

Assessment / Evaluation		
Rubric for Unit 1 Summative Task		
Differentiated Instruction		
Use of technology; reduced requirements;		
Strategies <ul style="list-style-type: none"> • Internet / technologies • Multimedia Presentations 	Resources <ul style="list-style-type: none"> • Bible • Digital 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Challenge students to act upon their work and present their findings with the extra-curricular club or activity.		

Unit Summative Activity – Keeping the Faith

1. Select one passage from the Gospels, Acts of the Apostles, or any of the Letters studied this unit.
2. Explain the passage in your own words.
3. Select an extra-curricular club or activity that exists in the school or one that you would like to exist at this school. You will use this activity/club as the medium of your message on faith. Review the following task before selecting your club/activity. Examples include but are not limited to the following:
 - Dance Team, Band, Visual Arts Club, Alpha, Chaplaincy Club, Athletic Teams, HOSA, DECA, Peer Mentorship, Youth Group, etc.
4. Demonstrate, through a visual presentation, how this group can share the passage of faith with the rest of the school. You may deliver this presentation orally, through multimedia, or by reenactment.
 - Remember to:
 - keep the passage that you selected as the foundation of your presentation.
 - include the passage and interpretation in your presentation.
 - create a catch phrase, slogan, motto, or title based on the passage.
 - explain how this group could pass along this message of faith.

Rubric for Unit 1 Summative Task

	Level 1	Level 2	Level 3	Level 4
Knowledge and Understanding				
Selection of Passage	Scripture passage reflects message of faith to a limited degree.	Scripture passage somewhat reflects message of faith.	Scripture passage reflects message of faith well.	Scripture passage highly reflects message of faith.
Presentation of Message	Limited representation of message	Message is somewhat represented	Message is central to the presentation.	Message is the foundation of the presentation.
Choice of Extra-Curricular Activity	Limited selection of extra-curricular activity to express message of faith.	Somewhat appropriate selection of extra-curricular activity to express message of faith.	Appropriate selection of extra-curricular activity to express message of faith.	Highly appropriate selection of extra-curricular activity to express message of faith.
Thinking & Inquiry				
Interpretation of Passage	Bible passage is interpreted with limited accuracy.	Bible passage is interpreted with some accuracy.	Very accurate interpretation of scripture passage.	Highly accurate interpretation of scripture passage.
Catch Phrase/Slogan	Slogan shows limited creativity and limited connection to scripture passage and message of faith.	Slogan presents some creativity. It somewhat reflects scripture passage and message of faith.	Slogan is creative. It reflects scripture passage and message of faith.	Slogan is unique and creative. It highly reflects scripture passage and message of faith.

Application				
Connection between extra-curricular activity and message of faith	Limited connection between extra-curricular activity and sharing the message of faith with the school community.	Satisfactory use of extra-curricular activity in sharing the message of faith with the school community.	Very good use of extra-curricular activity in sharing the message of faith with the school community.	Excellent use of extra-curricular activity in sharing the message of faith with the school community.
Communication				
Presentation Skills	Visual presentation is limited in relaying the message of faith.	Visual presentation communicates the message of faith with some efficacy.	Visual presentation communicates the message of faith in an effective manner.	Visual presentation communicates the message of faith in a highly effective manner.

COURSE: HRE20		UNIT 2: PROFESSION OF FAITH	
TOPIC 1: What is Faith?			
Guiding Question(s): How do we define faith in context of our Christian identity?			
Teacher Prompt(s): What is faith? What is meant by revelation?			
Learning Focus Faith			
Overall Expectations		Specific Expectations	
PF1. Faith Foundations: Demonstrate that God’s Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. 36 ; 50-53 ; 65 ; 430-440 ; 577-578 ; 595-628 ; 651-655 ; 1701 ; 1965-1974]		PF1.1 explain what it means to consider Jesus as the full revelation of God’s love [CCC nos. 36 ; 50-53 ; 65 ; 1701]	
OCSGE’s		Catholic Social Teachings	
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life		Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. ²¹	
Evidence of Learning			

²¹ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscbb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Students can explain what faith means

Background

Catechism of the Catholic Church

III. THE CHARACTERISTICS OF FAITH

Faith is a grace

153 When St. Peter confessed that Jesus is the Christ, the Son of the living God, Jesus declared to him that this revelation did not come "from flesh and blood", but from "my Father who is in heaven".²⁴ *Faith is a gift of God, a supernatural virtue infused by him.* "Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and 'makes it easy for all to accept and believe the truth.'"²⁵

Faith is a human act

154 Believing is possible only by grace and the interior helps of the Holy Spirit. But it is no less true that believing is an authentically human act. Trusting in God and cleaving to the truths he has revealed is contrary neither to human freedom nor to human reason. Even in human relations it is not contrary to our dignity to believe what other persons tell us about themselves and their intentions, or to trust their promises (for example, when a man and a woman marry) to share a communion of life with one another. If this is so, still less is it contrary to our dignity to "yield by faith the full submission of. . . intellect and will to God who reveals",²⁶ and to share in an interior communion with him.

155 In faith, the human intellect and will cooperate with divine grace: "Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace."²⁷

Faith and understanding

156 What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe "because of the authority of God himself who reveals them, who can neither deceive nor be deceived".²⁸ So "that the submission of our faith might nevertheless be in accordance with reason, God willed that external proofs of his Revelation should be joined to the internal helps of the Holy Spirit."²⁹ Thus the miracles of Christ and the saints, prophecies, the Church's growth and holiness, and her fruitfulness and stability "are the most certain signs of divine Revelation,

adapted to the intelligence of all"; they are "motives of credibility" (*motiva credibilitatis*), which show that the assent of faith is "by no means a blind impulse of the mind".³⁰

157 Faith is *certain*. It is more certain than all human knowledge because it is founded on the very word of God who cannot lie. To be sure, revealed truths can seem obscure to human reason and experience, but "the certainty that the divine light gives is greater than that which the light of natural reason gives."³¹ "Ten thousand difficulties do not make one doubt."³²

158 "Faith *seeks understanding*".³³ it is intrinsic to faith that a believer desires to know better the One in whom he has put his faith, and to understand better what He has revealed; a more penetrating knowledge will in turn call forth a greater faith, increasingly set afire by love. The grace of faith opens "the eyes of your hearts"³⁴ to a lively understanding of the contents of Revelation: that is, of the totality of God's plan and the mysteries of faith, of their connection with each other and with Christ, the center of the revealed mystery. "The same Holy Spirit constantly perfects faith by his gifts, so that Revelation may be more and more profoundly understood."³⁵ In the words of St. Augustine, "I believe, in order to understand; and I understand, the better to believe."³⁶

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."³⁷ "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 conserver of all things, who made them what they are."³⁸

The freedom of faith

160 To be human, "man's response to God by faith must be free, and. . . therefore nobody is to be forced to embrace the faith against his will. The act of faith is of its very nature a free act."³⁹ "God calls men to serve him in spirit and in truth. Consequently they are bound to him in conscience, but not coerced. . . This fact received its fullest manifestation in Christ Jesus."⁴⁰ Indeed, Christ invited people to faith and conversion, but never coerced them. "For he bore witness to the truth but refused to use force to impose it on those who spoke against it. His kingdom. . . grows by the love with which Christ, lifted up on the cross, draws men to himself."⁴¹

The necessity of faith

161 Believing in Jesus Christ and in the One who sent him for our salvation is necessary for obtaining that salvation.⁴² "Since "without faith it is impossible to please [God]" and to attain to the fellowship of his sons, therefore without faith no one has ever attained justification, nor will anyone obtain eternal life 'But he who endures to the end.'"⁴³

Perseverance in faith

162 Faith is an entirely free gift that God makes to man. We can lose this priceless gift, as St. Paul indicated to St. Timothy: "Wage the good warfare, holding faith and a good conscience. By rejecting conscience, certain persons have made shipwreck of their faith."⁴⁴ To live, grow and persevere in the faith until the end we must nourish it with the word of God; we must beg the Lord to increase our faith;⁴⁵ it must be "working through charity," abounding in hope, and rooted in the faith of the Church.⁴⁶

Faith - the beginning of eternal life

163 Faith makes us taste in advance the light of the beatific vision, the goal of our journey here below. Then we shall see God "face to face", "as he is".⁴⁷ So faith is already the beginning of eternal life:

When we contemplate the blessings of faith even now, as if gazing at a reflection in a mirror, it is as if we already possessed the wonderful things which our faith assures us we shall one day enjoy.⁴⁸

164 Now, however, "we walk by faith, not by sight";⁴⁹ we perceive God as "in a mirror, dimly" and only "in part".⁵⁰ Even though enlightened by him in whom it believes, faith is often lived in darkness and can be put to the test. The world we live in often seems very far from the one promised us by faith. Our experiences of evil and suffering, injustice and death, seem to contradict the Good News; they can shake our faith and become a temptation against it.

165 It is then we must turn to the *witnesses of faith*: to Abraham, who "in hope. . . believed against hope";⁵¹ to the Virgin Mary, who, in "her pilgrimage of faith", walked into the "night of faith"⁵² in sharing the darkness of her son's suffering and death; and to so many others: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith."⁵³

A simple Catholic understanding of faith is a “personal acknowledgment of belief in God. It is the correlative revelation. Revelation becomes actual only when it is accepted in faith by each believer.”²²

Contrast the teachings of the Church with these secular definitions. Students may suggest some of these as the topic is covered.

- FAITH¹
 - confidence or trust in a person or thing
 - belief in God or in the doctrines or teachings of religion
 - a system of religious belief
 - the trust in God and in His promises as made through Christ and the Scriptures by which humans are justified or saved.
- UNDERSTAND²³
 - to perceive the meaning of; grasp the idea of; comprehend:
 - to grasp the significance, implications, or importance of:
 - to learn or hear:
 - to accept as true; believe:
- BELIEVE²⁴
 - to have confidence in the truth, the existence, or the reliability of something, although without absolute proof that one is right in doing so:
 - to have confidence or faith in the truth of (a positive assertion, story, etc.); give credence to.

Bishop Robert Barron, Word on Fire Ministries, “What Faith Is and What Faith Isn't”, https://www.youtube.com/watch?v=m_4PSgFjtvI is a good resource for teachers.

Father Felix Just, SJ, reminds us that:

For Christians, “faith” involves both what we believe and whom we believe (God the Father and Jesus Christ, in whom we place our trust). Thus, faith is not only something we can learn

²² What We Believe Practical Theology for Teachers, Margaret Lavin, (Toronto: Novalis, 2009)

¹ <http://www.dictionary.com/browse/faith>

² <http://www.dictionary.com/browse/understand?s=t>

³ <http://www.dictionary.com/browse/believe?s=t>

and teach, but more importantly something that we must put into practice and action—in worship, ethical living, charity, and prayer.

Material provided by Rev. Felix Just, S.J., at <http://catholic-resources.org>

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheet(s)/Handouts, as appropriate
 - Faith Quotes
 - Pope Francis – Faith as a Journey

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin the class with a prayer

Invite the class to discuss their understanding of the word “FAITH”.

- What is faith?
- What do you think people mean when they say faith is blind?
- What does it mean to understand something?

During: Action – Working on it

Reflection

Reflect and Share:

Post the following quotes (and the one adapted from the Catechism below, if you like). All three quotes are found on the activity sheet [Faith Quotes](#)

- "Faith is to believe what you do not see. The reward of this faith is to see what you believe" - St. Augustine
- “Faith has to do with things that are not seen, and hope with things that are not in hand.” - St. Thomas Aquinas

Ask students to take a moment to reflect individually on the two quotes and what St. Augustine and St. Thomas Aquinas may have been trying to explain about faith. Students should write down their thoughts.

Invite students to share their thoughts with a partner(s) and discuss the meaning of the quotes. Were their thoughts on the two quotes similar? Different? In what ways?

It might be helpful to watch Pope Francis' video on Inter-religious dialogue for a perspective on how different faiths express themselves:

<https://www.youtube.com/watch?v=FKuQgHMhJdY&list=PLTroqZcBkue1GcL37SFdPzlik390nG-Tz>

After: Consolidate, Debrief, Reflect and Connect

As a class, share the responses to what faith means to the students. Be sure to include the Catechism reference:

26 We begin our profession of faith by saying: "I believe" or "We believe". Before expounding the Church's faith, as confessed in the Creed, celebrated in the liturgy and lived in observance of God's commandments and in prayer, we must first ask what "to believe" means. Faith is man's response to God, who reveals himself and gives himself to man, at the same time bringing man a superabundant light as he searches for the ultimate meaning of his life.

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategic pairing of students; provide written copies of work; have students do work orally

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Note making ● Discussion ● Visual/ Graphic Organizer ● Internet / technologies 	<ul style="list-style-type: none"> ● Bible ● Digital ● Handouts ● Notes 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Handouts

Home Activity or Further Classroom Consolidation

Discuss the article from the National Catholic Reporter [Pope Francis – Faith as a Journey](#).

Faith Quotes

“....”

Faith is to believe what you do not see. The reward of this faith is to see what you believe"

- St. Augustine

“Faith has to do with things that are not seen, and hope with things that are not in hand.”

- St. Thomas Aquinas

Faith is humanity’s response to God, who reveals himself and gives himself to humanity, at the same time bringing humanity a superabundant light as they search for the ultimate meaning of their lives.

- (adapted from Catechism of the Catholic Church, 26)

Pope Francis – Faith as a Journey

On June 7, 2013, Pope Francis addressed students of Jesuit schools in Italy and Albania. In the general audience hall, looking out at 9,000 students, alumni, parents and teachers, Francis held up his prepared speech and said: I'm supposed to read this to you, but that could be "a tad boring." Let me give you just the highlights and then take some questions from you, he said.

A teenage boy told the pope that he was trying hard to believe in God and be faithful, but that he often struggled with doubt. "What can you say to help me and others like me?" he asked the pope.

The life of faith is a journey, Francis answered.

"Journeying is an art because if we're always in a hurry, we get tired and don't arrive at our journey's goal," he said. "If we stop, we don't go forward and we also miss the goal. Journeying is precisely the art of looking toward the horizon, thinking where I want to go but also enduring the fatigue of the journey, which is sometimes difficult. ... There are dark days, even days when we fail, even days when we fall ... but always think of this: Don't be afraid of failures. Don't be afraid of falling. What matters in the art of journeying isn't not falling but not staying down. Get up right away and continue going forward. This is what's beautiful: This is working every day, this is journeying as humans. But also, it's bad walking alone: It's bad and boring. Walking in community, with friends, with those who love us, that helps us. It helps us to arrive precisely at that goal, that 'there where' we're supposed to arrive."

Source: National Catholic Reporter <https://www.ncronline.org/blogs/francis-chronicles/popes-quotes-faith-journey>

COURSE: HRE20	UNIT 2: PROFESSION OF FAITH
TOPIC 2: Revelation and Jesus	
Guiding Question(s): What did Jesus live and proclaim to establish a New Covenant with us?	
Teacher Prompt(s): What is meant by 'revelation'? How is Jesus, as the Incarnation, the revelation of God's love? What is the significance of this for Christians?	
Learning Focus Revelation	
Overall Expectations	Specific Expectations
PF1. Faith Foundations: Demonstrate that God's Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. 36 ; 50-53 ; 65 ; 430-440 ; 577-578 ; 595-628 ; 651-655 ; 1701 ; 1965-1974]	PF1.1 explain what it means to consider Jesus as the full revelation of God's love [CCC nos. 36 ; 50-53 ; 65 ; 1701]
OCSGE's	Catholic Social Teachings
CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures	Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. ²⁵

²⁵ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscbb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Evidence of Learning

Students will be able to explain what the Trinity is.

Background

What is meant by revelation?

- How something is revealed or made known
- In terms of God, God reveals different parts of God's-self in many different ways, all which help us to gain a better understanding of God and a create a closer relationship with God and others

Definition of REVELATION for students:²⁶

- God communicates God's-self to humankind in stages: through creation itself, through covenants (for example, God's covenant with Moses) and through the prophets.
 - God's self-revelation is complete in Jesus. This revelation is passed on to all the generations through the sacred Scriptures and apostolic tradition

How does God reveal God's-self to us?

- Through Scripture, Jesus, people, events, and the world around us

How does Jesus reveal God to us?

- Jesus helps us know God in a new way. The God of the New Testament is a loving, caring God who is trying to create a better life for His people. Jesus talks to God in an intimate way ("Abba" or "Daddy"/"Father") to help us forge that intimate relationship with God ourselves.

Definitions:

- Kingdom of God: The Kingdom of God is a symbol used by Jesus to speak about God and God's actions among us. Jesus said the kingdom is among us. It is already at work in our midst, but the present moment is too limited to reveal all of it. The promise of the kingdom is that there is a whole lot more to come. (Christ and Culture, 69)
- Parable: A parable is a story that compares something we don't know with something that we do know. A parable usually has a surprise twist that helps us

²⁶ Canadian Conference of Catholic Bishops. Christ and Culture. (C.C.C.B. Publication Services, Ottawa, Ontario, 2001), pg 61

see things in a new way. Jesus used parables to give us a glimpse of the mystery of the kingdom of God. (Christ and Culture, 72)

- Metaphor: is a figure of speech used in poetic language. In a metaphor the writer illustrates something about the nature of one thing by relating it to another thing. Metaphors help us to see things from a fresh perspective. (Christ and Culture, 69)
- New Covenant: With Jesus we talk about a new covenant. Through Jesus, God's original covenant with Israel became even more intimate, more personal. In the new covenant relationship, God personally enters into human culture in the person of Jesus of Nazareth. Jesus reveals this covenant relationship with God in his own person. (Christ and Culture, 73)
- Incarnation: means that God became human and dwelt personally-in the flesh-among us in Jesus of Nazareth. (Christ and Culture, 70)
- Christology: is the study of the nature and person of Jesus Christ as revealed to us in the Sacred Scriptures.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate:
 - The Trinity

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Start with a prayer.

Begin by talking about what Catholics Believe about Jesus

- Catholics believe in a Trinitarian God:
 - ONE God, made in three distinguishable yet inseparable persons.
- Catholics believe that Jesus is the Incarnation of the Son, the second person of the Trinity.

During: Action – Working on it

Use the image of the shamrock to show how the Trinity is three persons (leaves) that are all connected as One God (one flower/stem) . You can use the sheet [The Trinity](#) as a handout or a projection copy.

You can also consider watching some short videos that explain the Trinity in language the students might understand:

1. 3 Minute Theology: The Trinity Series.
 - Beginning with 1.1 “What is the Trinity?”
<https://www.youtube.com/watch?v=0HMryr1ZlxQ>
 - Then 1.2 “How could God be Three-in-One?”
<https://www.youtube.com/watch?v=1ra0ASN0d7o&t=20s>
 - What is the Relationship Between Persons of the Trinity?”
<https://www.youtube.com/watch?v=QI4xV7EMclA&t=14s>
 - Finally “Why does the Trinity matter?”
<https://www.youtube.com/watch?v=SKh2VP-1i60>
2. Bishop Robert Barron “What is the Trinity”
<https://www.youtube.com/watch?v=hMI4rA4cuiM>

After: Consolidate, Debrief, Reflect and Connect

Discuss with the students other ways of presenting the Trinity they might be familiar with – water in its three stages; the shamrock, etc.

Assessment / Evaluation

Thumbs up/thumbs down – for an understanding of what the Trinity is.

Differentiated Instruction

Closed captioning on videos

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> • Discussion • Visual/ Graphic Organizer 	<ul style="list-style-type: none"> • Bible • Digital • Handouts 	<ul style="list-style-type: none"> • Reduced questioning • Graphic Organizers • Handouts • Assistive Technology

Home Activity or Further Classroom Consolidation

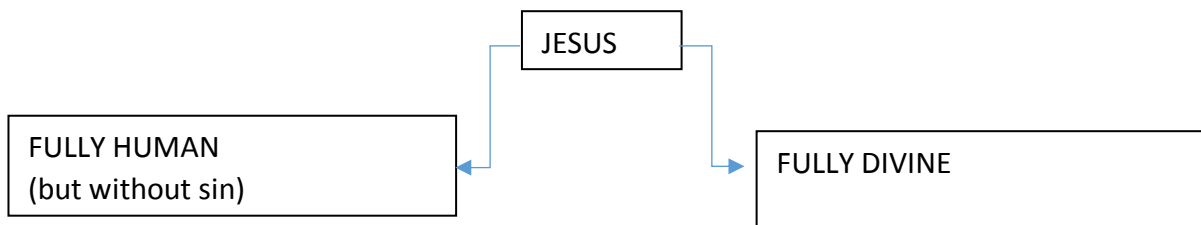
Have students inquire if their families have other symbols or methods to explain the Trinity

The Trinity



Jesus is the Incarnation of the Second person of the Trinity. God becomes flesh and enters our world through Jesus' birth.

As the Second Person of the Trinity, Jesus is fully human and fully divine at the same time. What distinguishes Jesus from other humans is that he is *without sin*.



COURSE: HRE20		UNIT 2: PROFESSION OF FAITH	
TOPIC 3: Jesus as the New Covenant			
Guiding Question(s): What did Jesus live and proclaim to establish a New Covenant with us?			
Teacher Prompt(s): What is meant by 'covenant'? How is God the source of the New Covenant How does Jesus proclaim and live out this New Covenant?			
Learning Focus Jesus as the New Covenant			
Overall Expectations		Specific Expectations	
PF1. Faith Foundations: Demonstrate that God's Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. 36 ; 50-53 ; 65 ; 430-440 ; 577-578 ; 595-628 ; 651-655 ; 1701 ; 1965-1974]		PF1.2 explain what is meant by covenant (<i>e.g., God's promise to humanity</i>) and God as its source (<i>e.g., that God is creator, God loves us unconditionally and gave Jesus to us</i>), and how Jesus established the New Covenant [CCC nos. 577-578 ; 1965-1974]	
OCSGE's		Catholic Social Teachings	
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life		Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. ²⁷	

²⁷ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscbb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Evidence of Learning

Students can describe in depth what covenants are.

Background

What is a Covenant?

Originally, covenants were agreements between a ruler and the people. They gave details about the rights and obligations of both parties. The word covenant is used in the Sacred Scriptures to express the relationship between God and the Chosen People. A covenant is like an adoption agreement in which God agrees to love, feed, care for and protect the Chosen People. It is best expressed in the scriptural phrase: "I will be their God, and they shall be my people." (Jer 31:33)²⁸

God had earlier covenants with Abraham, Moses, and Noah but Jesus comes to be known as the NEW COVENANT

Video Clip: This 6 minute youtube.com video explains the different covenants and how Jesus is understood as the New Covenant. If you use this clip, omit the sponsor's plug at the end: The Bible Project "Covenants" <https://www.youtube.com/watch?v=8ferLlsvlml>

Catechism of the Catholic Church

III. THE NEW LAW OR THE LAW OF THE GOSPEL

1965 The New Law or the Law of the Gospel is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ and is expressed particularly in the Sermon on the Mount. It is also the work of the Holy Spirit and through him it becomes the interior law of charity: "I will establish a New Covenant with the house of Israel. . . . I will put my laws into their hands, and write them on their hearts, and I will be their God, and they shall be my people."¹⁹

1966 The New Law is the *grace of the Holy Spirit* given to the faithful through faith in Christ. It works through charity; it uses the Sermon on the Mount to teach us what must be done and makes use of the sacraments to give us the grace to do it:

²⁸ Christ and Culture, 66

If anyone should meditate with devotion and perspicacity on the sermon our Lord gave on the mount, as we read in the Gospel of Saint Matthew, he will doubtless find there . . . the perfect way of the Christian life. . . . This sermon contains . . . all the precepts needed to shape one's life.²⁰

1967 The Law of the Gospel "fulfills," refines, surpasses, and leads the Old Law to its perfection.²¹ In the Beatitudes, the New Law *fulfills the divine promises* by elevating and orienting them toward the "kingdom of heaven." It is addressed to those open to accepting this new hope with faith - the poor, the humble, the afflicted, the pure of heart, those persecuted on account of Christ and so marks out the surprising ways of the Kingdom.

1968 The Law of the Gospel *fulfills the commandments* of the Law. The Lord's Sermon on the Mount, far from abolishing or devaluing the moral prescriptions of the Old Law, releases their hidden potential and has new demands arise from them: it reveals their entire divine and human truth. It does not add new external precepts, but proceeds to reform the heart, the root of human acts, where man chooses between the pure and the impure,²² where faith, hope, and charity are formed and with them the other virtues. The Gospel thus brings the Law to its fullness through imitation of the perfection of the heavenly Father, through forgiveness of enemies and prayer for persecutors, in emulation of the divine generosity.²³

1969 The New Law *practices the acts of religion*: almsgiving, prayer and fasting, directing them to the "Father who sees in secret," in contrast with the desire to "be seen by men."²⁴ Its prayer is the Our Father.²⁵

1970 The Law of the Gospel requires us to make the decisive choice between "the two ways" and to put into practice the words of the Lord.²⁶ It is summed up in the *Golden Rule*, "Whatever you wish that men would do to you, do so to them; this is the law and the prophets."²⁷

The entire Law of the Gospel is contained in the "*new commandment*" of Jesus, to love one another as he has loved us.²⁸

1971 To the Lord's Sermon on the Mount it is fitting to add the *moral catechesis of the apostolic teachings*, such as *Romans 12-15*, *1 Corinthians 12-13*, *Colossians 3-4*, *Ephesians 4-5*, etc. This doctrine hands on the Lord's teaching with the authority of the apostles, particularly in the presentation of the virtues that flow from faith in Christ and are animated by charity, the principal gift of the Holy Spirit. "Let charity be genuine. . . . Love one another with brotherly affection. . . . Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality."²⁹ This catechesis also

teaches us to deal with cases of conscience in the light of our relationship to Christ and to the Church.³⁰

1972 The New Law is called a *law of love* because it makes us act out of the love infused by the Holy Spirit, rather than from fear; a *law of grace*, because it confers the strength of grace to act, by means of faith and the sacraments; a *law of freedom*, because it sets us free from the ritual and juridical observances of the Old Law, inclines us to act spontaneously by the prompting of charity and, finally, lets us pass from the condition of a servant who "does not know what his master is doing" to that of a friend of Christ - "For all that I have heard from my Father I have made known to you" - or even to the status of son and heir.³¹

1973 Besides its precepts, the New Law also includes the *evangelical counsels*. The traditional distinction between God's commandments and the evangelical counsels is drawn in relation to charity, the perfection of Christian life. The precepts are intended to remove whatever is incompatible with charity. The aim of the counsels is to remove whatever might hinder the development of charity, even if it is not contrary to it.³²

1974 The evangelical counsels manifest the living fullness of charity, which is never satisfied with not giving more. They attest its vitality and call forth our spiritual readiness. The perfection of the New Law consists essentially in the precepts of love of God and neighbor. The counsels point out the more direct ways, the readier means, and are to be practiced in keeping with the vocation of each:

[God] does not want each person to keep all the counsels, but only those appropriate to the diversity of persons, times, opportunities, and strengths, as charity requires; for it is charity, as queen of all virtues, all commandments, all counsels, and, in short, of all laws and all Christian actions that gives to all of them their rank, order, time, and value.³³

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Handout/Activity Sheets as appropriate:
 - RAFT activity

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Review with students the term “covenant” (from previous courses, and from the previous unit).

Consider viewing the video from Ascension Press, Fr, Mike Schmitz “Did God Change?”
<https://www.youtube.com/watch?v=r433colAK2Y>

During: Action – Working on it

Display the quotation from Matthew 5:17

Jesus said “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. “

Have students get into small groups and give them the [RAFT activity](#)

They are to choose one item from each of the columns. Each group will have to create their ‘format’ and present it to the class. Groups can choose the same thing from the same column as long as their method of presenting the topic is different. Alternative formats of presentations can be used, as long as students check with the teacher first.

Have students use the Catechism of the Catholic Church and other appropriate sources to help them with gathering information, if needed.

After: Consolidate, Debrief, Reflect and Connect

Discuss what covenant means and how God is its source

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Group students strategically; suggest students role play in drama (less writing involved); give students Catechism passages if needed.

<p>Strategies</p> <ul style="list-style-type: none"> • Group Work • Independent Reading 	<p>Resources</p> <ul style="list-style-type: none"> • Bible • Digital • Handouts • Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Handouts • Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<p>For more in-depth exploration, use excerpts from “A Father Who Keeps his Promises” by Scott Hahn, Ann Arbor: Charis, 1998. Dr. Hahn is a well known Catholic theologian whose area of interest is Covenant Theology.</p>		

RAFT activity

Your task is to explain the New Covenant.

Choose one item from each of the columns. Each group will have to create their 'format' and present it to the class. Groups can choose the same thing from the same column as long as their method of presenting the topic is different. If you would like to present a different format check with your teacher.

ROLE	AUDIENCE	FORMAT	TOPIC
JESUS	Teens (age 13-18)	Interview	God's Role in the New Covenant
GOD	Non-Christians	News Report	Jesus' Role in the New Covenant
EARLY CHRISTIANS	Primary Students (age 6-9)	Poster	The Role of the New Covenant in the Modern World
MODERN PEOPLE	RCIA Candidates	Skit/Play	Why a New Covenant was Needed

COURSE: HRE20	UNIT 2: PROFESSION OF FAITH
TOPIC 4: Names for Jesus	
Guiding Question(s): What does the divinity of Jesus mean? How did our understanding of this lead to the Christian creeds?	
Teacher Prompt(s): What are the various titles of Jesus and what is the meaning behind each?	
Learning Focus Divinity of Jesus	
Overall Expectations	Specific Expectations
PF1. Faith Foundations: Demonstrate that God’s Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. 36 ; 50-53 ; 65 ; 430-440 ; 577-578 ; 595-628 ; 651-655 ; 1701 ; 1965-1974]	PF1.3 demonstrate an understanding of the Christian community’s appreciation of the divinity of Jesus (<i>expressed in such titles as Messiah, Christ, Son of Man, Lord, Son of God, Saviour</i>), as a foundation for the process which would lead to the great Christian creeds (<i>e.g., Apostles’ Creed, Nicene Creed</i>) [CCC nos. 430-440]
OCSGE’s	Catholic Social Teachings
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life	Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and

	brothers demands that we promote peace in a world surrounded by violence and conflict. ²⁹
Evidence of Learning	
Students can relate some titles attributed to Jesus to his divinity.	
Background	
<p>From the Catechism of the Catholic Church:</p> <p>452 The name Jesus means "God saves". The child born of the Virgin Mary is called Jesus, "for he will save his people from their sins" (<i>Mt 1:21</i>): "there is no other name under heaven given among men by which we must be saved" (<i>Acts 4:12</i>).</p> <p>453 The title "Christ" means "Anointed One" (Messiah). Jesus is the Christ, for "God anointed Jesus of Nazareth with the Holy Spirit and with power" (<i>Acts 10:38</i>). He was the one "who is to come" (<i>Lk 7:19</i>), the object of "the hope of Israel" (<i>Acts 28:20</i>).</p> <p>454 The title "Son of God" signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father (cf. <i>Jn 1:14, 18; 3:16, 18</i>); he is God himself (cf. <i>Jn 1:1</i>). To be a Christian, one must believe that Jesus Christ is the Son of God (cf. <i>Acts 8:37; 1 Jn 2:23</i>).</p> <p>455 The title "Lord" indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity. "No one can say 'Jesus is Lord' except by the Holy Spirit" (<i>1 Cor 12:3</i>).</p>	
Materials	
<ul style="list-style-type: none"> • New Revised Standard Version, Catholic Edition of the Bible • Student Activity/Worksheets as appropriate <ul style="list-style-type: none"> ○ Titles of Jesus 	
TOPIC Activities and Process	
Before: Getting Started (<i>consider time lines</i>)	
<p>Begin with a prayer.</p> <p>Brainstorm the names of Jesus. Challenge the students to come up with as many names as possible.</p>	

²⁹ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

During: Action – Working on it

What are the various titles of Jesus and what is the meaning behind each? An activity sheet is provided [Titles of Jesus](#)

Have students use the Bible to look up the following passages and find the name that Jesus is called in that passage.

For each passage, students are to try to explain what that name means and why it is significant for the understanding of Jesus' divine and human duality. Answers provided for teacher support:

- John 4:25
 - ²³ But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴ God is spirit, and those who worship him must worship in spirit and truth.” ²⁵ The woman said to him, “I know that **Messiah** is coming” (who is called **Christ**). “When he comes, he will proclaim all things to us.” ²⁶ Jesus said to her, “I am he,^[d] the one who is speaking to you.”³⁰
 - Jesus is the Promised One who will come to reveal God's Kingdom

- Matthew 1:15-17 ³¹
 - and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶ and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the **Messiah**.^[a] ¹⁷ So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah,^[b] fourteen generations.³²
 - Jesus is from the great line of King David – the first King of Israel. His reign is looked upon as a golden era

³⁰ <https://www.biblegateway.com/passage/?search=John+4&version=NRSVCE>

³¹ <https://www.biblegateway.com/passage/?search=Matthew+1:15-17&version=NRSVCE>

³² http://www.bbc.co.uk/religion/religions/judaism/history/david_1.shtml

- Mark 1:1-3
 - The beginning of the good news of Jesus **Christ**, the **Son of God**.² As it is written in the prophet Isaiah,

“See, I am sending my messenger ahead of you,
who will prepare your way;
³the voice of one crying out in the wilderness:
‘Prepare the way of the Lord,
make his paths straight,’”³³

 - Jesus is the fulfillment of the Old Testament prophecies
- Matthew 9:27-29
 - ²⁷ As Jesus went on from there, two blind men followed him, crying loudly, “Have mercy on us, Son of David!” ²⁸ When he entered the house, the blind men came to him; and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” ²⁹ Then he touched their eyes and said, “According to your faith let it be done to you.”³⁴
 - Jesus is God, Lord of all. This outlines that he is fully divine and fully human at the same time
- 1 John 5:20
 - ²⁰ And we know that the Son of God has come and has given us understanding so that we may know him who is true;^[f] and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.³⁵
 - The reaffirmation of Jesus as God – fully divine and fully human; God and Jesus are one with the Holy Spirit
- Luke 1:46-48
 - ⁴⁶ And Mary^[a] said,

“My soul magnifies the Lord,
⁴⁷and my spirit rejoices in God my **Savior**,
⁴⁸for he has looked with favor on the lowliness of his servant.
Surely, from now on all generations will call me blessed;

³³ <https://www.biblegateway.com/passage/?search=Mark+1:1-3&version=NRSVCE>

³⁴ <https://www.biblegateway.com/passage/?search=Matthew+9:27-29&version=NRSVCE>

³⁵ <https://www.biblegateway.com/passage/?search=1%20John+5&version=NRSVCE>

God, therefore Jesus, is our Saviour – the Messiah who is promised who will come and save mankind³⁶

Take up as a class – point out the key factors in common: all of the names of Jesus reaffirm his divine and human nature, that he is fulfilment of the Old Testament prophecies and has come to save all of humankind.

After: Consolidate, Debrief, Reflect and Connect

Compare the list at the end of the activity, with the one from the beginning.

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategic pairing; use of audio bibles

Strategies

- Read Aloud
- Note making
- Discussion

Resources

- Bible
- Digital
- Handouts
- Notes

Accommodations

- Computers
- Extra time
- Handouts
- Assistive Technology

Home Activity or Further Classroom Consolidation

³⁶ <https://www.biblegateway.com/passage/?search=Luke+1:46-48&version=NRSVCE>

Titles of Jesus

For each passage, try to explain what that name of Jesus means and why it is significant for the understanding of Jesus' divine and human duality.

- John 4:25
- Matthew 1:15-17
- Mark 1:1-3
- Matthew 9:27-29
- 1 John 5:20
- Luke 1:46-48

COURSE: HRE20	UNIT 2: PROFESSION OF FAITH
TOPIC 5: Knowing Ourselves through Jesus	
Guiding Question(s): What did Jesus live and proclaim to establish a New Covenant with us?	
Teacher Prompt(s): How does Jesus reveal to us God’s love? How is God’s love demonstrated in your own life or the lives of others? What does it mean to be ‘created, loved and redeemed by God’? What is God’s grace? How is God’s grace revealed and lived by us?	
Learning Focus God’s love for humanity	
Overall Expectations	Specific Expectations
PF3. Faith Lived: Demonstrate a profound respect for the dignity [CCC no. 2258] and mystery of the human person. [CCC nos. 27 ; 356-368 ; 1700-1709], known, loved and redeemed by the grace of God. [CCC nos. 1996-2005]	PF3.3 present an understanding on God’s desire to be known, loved and redeemed through Jesus Christ and receiving God’s grace God [CCC nos. 651-655 ; 1996-2005]
OCSGE’s	Catholic Social Teachings
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life	Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. ³⁷

³⁷ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscbb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Evidence of Learning

Students can articulate what is meant by God's grace

Background

From the Catechism of the Catholic Church - GRACE

[1996](#) Our justification comes from the grace of God. Grace is *favor*, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.⁴⁶

[1997](#) Grace is a *participation in the life of God*. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. As an "adopted son" he can henceforth call God "Father," in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church.

[1998](#) This vocation to eternal life is *supernatural*. It depends entirely on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature.⁴⁷

[1999](#) The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the *sanctifying or deifying grace* received in Baptism. It is in us the source of the work of sanctification:⁴⁸

Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself.⁴⁹

2000 Sanctifying grace is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. *Habitual grace*, the permanent disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.

[2001](#) The *preparation of man* for the reception of grace is already a work of grace. This latter is needed to arouse and sustain our collaboration in justification through faith, and in sanctification through charity. God brings to completion in us what he has begun, "since he who completes his work by cooperating with our will began by working so that we might will it."⁵⁰

Indeed we also work, but we are only collaborating with God who works, for his mercy has gone before us. It has gone before us so that we may be healed, and follows us so that once healed, we may be given life; it goes before us so that we may be called,

and follows us so that we may be glorified; it goes before us so that we may live devoutly, and follows us so that we may always live with God: for without him we can do nothing.⁵¹

2002 God's free initiative demands *man's free response*, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. The soul only enters freely into the communion of love. God immediately touches and directly moves the heart of man. He has placed in man a longing for truth and goodness that only he can satisfy. The promises of "eternal life" respond, beyond all hope, to this desire:

If at the end of your very good works . . . , you rested on the seventh day, it was to foretell by the voice of your book that at the end of our works, which are indeed "very good" since you have given them to us, we shall also rest in you on the sabbath of eternal life.⁵²

2003 Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are *sacramental graces*, gifts proper to the different sacraments. There are furthermore *special graces*, also called *charisms* after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit."⁵³ Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church.⁵⁴

2004 Among the special graces ought to be mentioned the *graces of state* that accompany the exercise of the responsibilities of the Christian life and of the ministries within the Church:

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.⁵⁵

2005 Since it belongs to the supernatural order, *grace escapes our experience* and cannot be known except by faith. We cannot therefore rely on our feelings or our works to conclude that we are justified and saved.⁵⁶ However, according to the Lord's words "Thus you will know them by their fruits"⁵⁷ - reflection on God's blessings in our life and in the lives of the saints offers us a guarantee that grace is at work in us and spurs us on to an ever greater faith and an attitude of trustful poverty.

A pleasing illustration of this attitude is found in the reply of St. Joan of Arc to a question posed as a trap by her ecclesiastical judges: "Asked if she knew that she was in God's grace, she replied: 'If I am not, may it please God to put me in it; if I am, may it please God to keep me there.'"⁵⁸

Materials
<ul style="list-style-type: none"> • New Revised Standard Version, Catholic Edition of the Bible • Student Activity Sheets/Handouts as appropriate <ul style="list-style-type: none"> ○ Parable of the Lost Sheep
TOPIC Activities and Process
Before: Getting Started (<i>consider time lines</i>)
Brainstorm the names of some parables students know
During: Action – Working on it
<p>In the parables; Jesus healing the sick; Jesus showing love and mercy to sinners.</p> <ul style="list-style-type: none"> • Example: The Parable of the Lost Sheep (Luke 15:1-7) <p>15 Now all the tax collectors and sinners were coming near to listen to him. ²And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”³ So he told them this parable: ⁴“Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? ⁵When he has found it, he lays it on his shoulders and rejoices. ⁶And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ ⁷Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.³⁸</p> <p>Students can answer the following questions as a class discussion, small group discussion, Think-Pair-Share or individually. The questions are also listed in Parable of the Lost Sheep</p> <ul style="list-style-type: none"> • 1. What does this parable tell us about ourselves? • 2. What message was Jesus trying to tell his followers? • 3. What message was Jesus trying to give to the tax collectors and sinners? • 4. What is the importance of this parable? • 5. What can we learn about ourselves through The Parable of the Lost Sheep?

³⁸ <https://www.biblegateway.com/passage/?search=Luke+15%3A1-7&version=NRSVCE>

- 6. How can we see and recognize Jesus’s love through this parable?

What is God’s Grace?

- Ephesians 2:8-9 - ⁸ For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— ⁹ not the result of works, so that no one may boast.³⁹
- **GRACE** – God’s self-gift of love in us; the active presence of God’s love in our lives⁴⁰

Make the following passages available to the students:

- Jeremiah 1:4-6

“Now the word of the LORD came to me saying,⁵ “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”⁴¹

- This passage is from the Call of Jeremiah, when Jeremiah is doubting God’s mission for him. The famous passage “before I formed you in the womb I knew you” tells us that God knows us to our inner core and created us as we are
- Sometimes we are hard on ourselves and we focus a lot on our faults or weaknesses.

- Ephesians 2:4-5 ⁴

“But God, who is rich in mercy, out of the great love with which he loved us ⁵ even when we were dead through our trespasses, made us alive together with Christ^[a]—by grace you have been saved⁴².

- Jesus tells us that God loves us and that through God’s grace we will be saved.

³⁹ <https://www.biblegateway.com/passage/?search=Ephesians+2%3A8-9&version=NRSVCE>

⁴⁰ Canadian Conference of Catholic Bishops, *In Search of the Good* (Ottawa, 2004), pg 100, 113

⁴¹ <https://www.biblegateway.com/passage/?search=Jeremiah+1:4-6&version=NRSVCE>

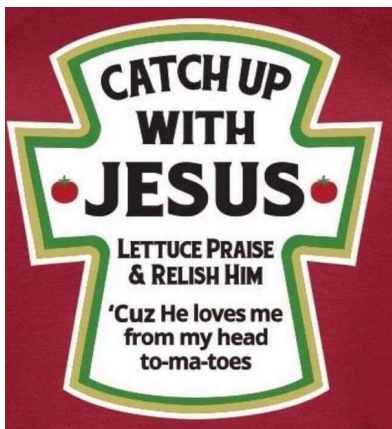
⁴² <https://www.biblegateway.com/passage/?search=ephesians+2%3A4-5&version=NRSVCE>

Poster Activity

The following Pinterest account and website has a variety of fun/clever posters on Jesus and God.

- <https://www.pinterest.com/pin/351773420878589977/>
- <http://christianfunnypictures.com/2016/07/catch-up-with-jesus.html>

An example:



43

Possible Activity

- Instruct students to go online under teacher guidance. Students go to the links or other sites and choose a poster. Another option is to choose a few beforehand and have them printed or saved electronically to show students different examples or to pass out to groups to discuss and explain
- students then work in pairs, small groups or individually to either:
 - A. create their own original poster based on God's grace and/or love (can be a formative or practice summative activity - rubric based on achievement chart below)
 - B. Choose a poster and explain God's grace and/or love and how the artist is demonstrating that in their poster

⁴³ <http://christianfunnypictures.com/2016/07/catch-up-with-jesus.html>

After: Consolidate, Debrief, Reflect and Connect		
Ask students to reflect on the Jeremiah 1:4-6 and Ephesians 2:4-5 and respond to the following questions. This can be used as an “exit ticket” and responses can be used as the basis for a review/discussion next class		
<ol style="list-style-type: none"> 1. What are your biggest weaknesses? How do you think you can turn them into strengths? 2. How is God working through your strengths? 3. Where can you see the love of God alive in your own life? In the lives of others? (Example – charity work; helping others; being kind; looking out for the less fortunate, etc.) 4. How is God’s Grace revealed and lived by us 		
Assessment / Evaluation		
Poster rubric		
Differentiated Instruction		
Strategic pairing; alternates to the poster including computer assisted desing		
Strategies <ul style="list-style-type: none"> • Read Aloud • Discussion • Visual/ Graphic Organizer • Internet / technologies 	Resources <ul style="list-style-type: none"> • Bible • Digital • Handouts • Notes 	Accommodations <ul style="list-style-type: none"> • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		

Parable of the Lost Sheep

1. What does this parable tell us about ourselves?
2. What message was Jesus trying to tell his followers?
3. What message was Jesus trying to give to the tax collectors and sinners?
4. What is the importance of this parable?
5. What can we learn about ourselves through The Parable of the Lost Sheep?
6. How can we see and recognize Jesus's love through this parable?

Poster Rubric

Categories	Level 1	Level 2	Level 3	Level 4
Knowledge/Understanding – Subject-specific content acquired in each course (knowledge), and the comprehension of its meaning and significance (understanding)				
Knowledge of content (e.g. Scripture, creedal statements, terms, moral teachings, liturgical/sacramental practices)	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	demonstrates thorough knowledge of content
Thinking – The use of critical and creative thinking skills and/or processes				
Use of processing skills (e.g. analyzing, generating, integrating, synthesizing, evaluating, detecting point of view and bias)	uses processing skills with limited effectiveness	uses processing skills with some effectiveness	uses processing skills with considerable effectiveness	uses processing skills with a high degree of effectiveness
Communication – The conveying of meaning through various forms				
Communication for different audiences (e.g., peers, adults) and purposes (e.g., to inform, persuade, promote) and in oral, visual, and written forms	communicates for different audiences and purposes with limited effectiveness	communicates for different audiences and purposes with some effectiveness	communicates for different audiences and purposes with considerable effectiveness	communicates for different audiences and purposes with a high degree of effectiveness

Application – The use of knowledge and skills to make connections within and between various contexts				
Transfer of knowledge and skills to new contexts (e.g. concepts, strategies, processes)	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with a high degree of effectiveness

COURSE: HRE20	UNIT 2: PROFESSION OF FAITH	
TOPIC 6: Creeds		
Guiding Question(s): Where do the Christian creeds come from? How do the Creeds give meaning to our understanding of our faith?		
Teacher Prompt(s): What is the basic understanding of Jesus found in each creed? How are the Creeds similar and different? What is each Creed revealing to us?		
Learning Focus The Creeds		
Overall Expectations	Specific Expectations	
PF1. Faith Foundations: Demonstrate that God’s Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. 36 ; 50-53 ; 65 ; 430-440 ; 577-578 ; 595-628 ; 651-655 ; 1701 ; 1965-1974]	PF1.3 demonstrate an understanding of the Christian community’s appreciation of the divinity of Jesus (expressed in such titles as Messiah, Christ, Son of Man, Lord, Son of God, Saviour), as a foundation for the process which would lead to the great Christian creeds (<i>e.g.</i> , <i>Apostles’ Creed</i> , <i>Nicene Creed</i>) [CCC nos. 430-440]	
OCSGE’s	Catholic Social Teachings	
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life	Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we	

	promote peace in a world surrounded by violence and conflict. ⁴⁴
--	---

Evidence of Learning
Students can articulate what the creeds
Background
<p>The Living Tradition of the Church</p> <p>What is a Creed?⁴⁵</p> <ul style="list-style-type: none"> • A creed is a summary of the principal articles of faith professed by a church or community of believers. • It outlines the statements of faith of a particular religion or group • The Catholic Church has two creeds – the Apostle’s Creed and the Nicene Creed. Both creeds are structured around the importance of the Trinity • The following information can help students understand the importance of the Creeds in the Church • In the creed, Catholic profess that the Church is one holy, catholic and apostolic. They are not tasks, but four essential traits of the Church and its mission. The Church is one because of the presence of Christ in the Church. The Church’s unity, holiness, Catholicity and apostolicity are the gifts of the Holy Spirit. It is our task to make them more visible • The Church is one because it is the sacrament of the risen Christ. The Holy Spirit joins believers into a unified community. Unity does not mean that the Church lacks diversity. The Church unites everyone. • The Church is holy because it embodies the love of God that Jesus revealed through his life, death and resurrection. Holiness arrives as a gift through: waters of baptism and is nourished by the Eucharist. The source of holiness in the Church is: agape love or charity. The Church is holy despite many sinners in its midst. • The Church is Catholic; that is ‘universal’ or ‘in view of the whole’ in two senses. Christ is the beginning and the end of everything. The Church is

⁴⁴ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscbb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁴⁵ Christ and Culture, 179

Catholic in the sense that it has been sent out to all nations. Where the church is, Christ is.

- Apostolic means that the Church is founded on the apostles and their mission. Jesus said that he would build his Church on Peter because of his faith. The Catholic Church is built upon the faith of the apostles. As the successor of the apostles, bishops maintain a link with the apostles through the sacrament of the Holy Orders. The teaching of the Church today is a continuation of the teaching of the apostles. The Pope, who is the successor Peter, continues to hand on the Catholic Tradition.⁴⁶
- Why are there two creeds?⁴⁷
 - An ancient tradition held that on the day of Pentecost, the Apostles composed the Apostle’s Creed under the guidance of the Holy Spirit
 - Whether they actually wrote it or not, the Creed is deeply rooted in the teachings of the Apostles
 - It is considered the “Profession of Faith” in the Catechism
 - The substance of the Creed is in the Profession of Faith in Baptism of a child
 - The Nicene Creed is more in depth and was first created at the Council of Nicea in 325 CE and later reconfirmed at the Council of Constantinople in 381 CE
 - It’s main purpose was to preserve the Apostle’s Creed and Profession of Faith and further reinforce the Trinity
 - When an adult is baptized the Profession of Faith is based on the more detailed Nicene Creed

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - The Apostles’ Creed
 - Nicene Creed

⁴⁶ Christ and Culture, 179

⁴⁷ <http://www.catholiceducation.org/en/culture/catholic-contributions/why-do-catholics-have-two-creeds.html>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

This very simple 1 minute video can help add a visual to the Apostles Creed:

<https://www.youtube.com/watch?v=cQKia38q9Yc> The video is from Brother Francis OnLine.Com While it is intended for elementary kids secondary students might enjoy it.

The word “creed” comes from the Latin word *credo*, which means “I believe”. The Apostles’ Creed is a summary, or short version, of the beliefs of Jesus’ chosen followers. The Apostles’ Creed is most commonly recited at the beginning of the Rosary, and it is a good one to memorize. When we say the Creed and believe the words we say we draw close to God. Saint Ambrose called the Creed “the treasure of our soul”.

During: Action – Working on it

The Apostle’s Creed – Fill in the Blank⁴⁸

- Consider using the worksheet for the students by omitting the underlined words/phrases with the clues in brackets. As a class, have students work to use the clues to fill in the blanks and then follow along with the teacher and fill in the blanks and make sure they are all correct, discussing each statement as they take it up

The Apostle’s Creed

The word “creed” comes from the Latin word *credo*, which means “I believe”. The Apostles’ Creed is a summary, or short version, of the beliefs of Jesus’ chosen followers. The Apostles’ Creed is most commonly recited at the beginning of the Rosary, and it is a good one to memorize. When we say the Creed and believe the words we say we draw close to God. Saint Ambrose called the Creed “the treasure of our soul”.

⁴⁸ 100 Activities Based on the Catechism of the Catholic Church. (Ignatius Press, San Francisco, California, 1996), page 41.

Using the clues below each line, fill in the blanks to complete the Apostles' Creed. A worksheet is provided. [The Apostles' Creed](#)

1. I believe in God, the Father Almighty (First person of the Blessed Trinity), Creator of heaven (our true home) and earth;
2. And in Jesus Christ, His only Son (male child), our Lord;
3. Who was conceived by the Holy Spirit (third person of the Trinity), born of the Virgin Mary (Jesus' mother);
4. Suffered under Pontius Pilate, was crucified (executed on a cross), died and was buried.
5. He descended into hell.
6. On the third (between second and fourth) day He rose again from the dead;
7. He ascended into heaven, is seated at the right (opposite of left) hand of God the Father Almighty;
8. From there He shall come to judge the living and the dead (not living).
9. I believe (put faith in) in the Holy Spirit, the Holy Catholic Church (communion of believers), the communion of Saints (holy people)
10. The forgiveness of sins (moral wrongs), the resurrection of the body,
11. And life (opposite of death) everlasting. Amen.

The Nicene Creed⁴⁹

- Consider using the following as a handout to students [Nicene Creed](#)
- Could also have students answer the questions that follow and take up as a class. You can hand out the questions as a question/answer sheet or display the questions electronically for students to refer to, or give them out in an appropriate format.

The Nicene Creed

At each Sunday Mass, after the priest [or deacon] gives a homily, we stand together and "profess our faith", that is, recite a summary of the most important beliefs we share as members of the Church. The profession of faith we make is usually the Nicene Creed. This Creed ("creed" comes from the Latin word credo, or "I believe") was composed as a result of two great councils of bishops, held in the cities of Nicaea and Constantinople in the fourth century. Think of it: for sixteen centuries Catholics have professed this same summary of our faith!

⁴⁹ 100 Activities Based on the Catechism of the Catholic Church. (Ignatius Press, San Francisco, California, 1996), page 42-43.

Read over the Creed. Then answer the questions below.

1. I believe in one God, the Father, almighty, maker of heaven and earth, of all that is visible and invisible.
2. I believe in one Lord, Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.
3. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit was incarnate of the Virgin Mary, and became a man.
4. For our sake he was crucified under Pontius Pilate; he suffered death, and was buried.
5. And rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father.
6. He will come again in glory to judge the living and the dead, and his kingdom will have no end.
7. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. Who with the Father and the Son is adored and glorified, who has spoken through the prophets.
8. I believe in one holy catholic and apostolic Church.
9. I confess on Baptism for the forgiveness of sins.
10. And I look forward to the resurrection of the dead, and the life of the world to come.

Amen

Next look at the Nicene Creed, and answer the following questions. Refer to the words of the Nicene Creed to answer the following questions.

1. What personal name do we use when we talk about, or to, the Almighty God, Creator of everything?
2. The Son of God was not created by God, as Adam was. In a way that is beyond our human understanding, he comes from the Father while always existing with the Father. What two words in the Creed express this mystery?
3. Why did the Son of God become man?
4. What was the name of the Roman ruler who permitted the crucifixions of Jesus Christ?
5. What three things did Jesus willingly undergo “for our sake”?
6. Jesus’ coming, his death, and his Resurrection were not an accident, but part of God’s eternal plan. What do we call the writings in which this plan of salvation is revealed?
7. Where is Christ now?

8. The first time the Son of God came to earth it was in humility; only those with faith recognized him. When he comes a second and final time, all will recognize him, and his authority will be complete. How will he come?
9. The Holy Spirit comes from the Father and the Son, yet is just as fully God; the Three Persons are One. What sentence in the Creed expresses this equality?
10. Through whom has the Holy Spirit spoken?
11. What are the four characteristics, or marks, of Christ's Church?
12. What is the primary sacrament for the forgiveness of sins?
13. The Christian need not fear his own death nor the end of the world as we know it. What two things do we hope for?

After: Consolidate, Debrief, Reflect and Connect

Review what the creeds cover

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Pairing of students as needed; do work orally; provide word bank

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> • Read Aloud • Prompts • Discussion 	<ul style="list-style-type: none"> • Bible • Digital • Handouts • Notes 	<ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Handouts • Assistive Technology

Home Activity or Further Classroom Consolidation

Discuss which creed they prefer and why

The Apostles' Creed

1. I believe in God, _____(First person of the Blessed Trinity), Creator of (our true home) and earth;
2. And in Jesus Christ, His only ___ (male child), our Lord;
3. Who was conceived by the _____ (third person of the Trinity), born of the Virgin _____ (Jesus' mother);
4. Suffered under Pontius Pilate, was _____ (executed on a cross), died and was buried.
5. He descended into hell.
6. On the _____(between second and fourth) day He rose again from the dead;
7. He ascended into heaven, is seated at the _____ (opposite of left) hand of God the Father Almighty;
8. From there He shall come to judge the living and the _____ (not living).
9. I _____ (put faith in) in the Holy Spirit, the Holy Catholic _____ communion of believers), the communion of _____ (holy people)
10. The forgiveness of _____(moral wrongs), the resurrection of the body,
11. And _____(opposite of death) everlasting. Amen.

Nicene Creed

I believe in one God, the Father, almighty, maker of heaven and earth, of all that is visible and invisible.

I believe in one Lord, Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

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

For our sake he was crucified under Pontius Pilate; he suffered death, and was buried.

And rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. Who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one holy catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins.

And I look forward to the resurrection of the dead, and the life of the world to come.

Amen

Refer to the words of the Nicene Creed to answer the following questions.

1. What personal name do we use when we talk about, or to, the Almighty God, Creator of everything?
2. The Son of God was not created by God, as Adam was. In a way that is beyond our human understanding, he comes from the Father while always existing with the Father. What two words in the Creed express this mystery?
3. Why did the Son of God become man?
4. What was the name of the Roman ruler who permitted the crucifixions of Jesus Christ?

5. What three things did Jesus willingly undergo “for our sake”?
6. Jesus’ coming, his death, and his Resurrection were not an accident, but part of God’s eternal plan. What do we call the writings in which this plan of salvation is revealed?
7. Where is Christ now?
8. The first time the Son of God came to earth it was in humility; only those with faith recognized him. When he comes a second and final time, all will recognize him, and his authority will be complete. How will he come?
9. The Holy Spirit comes from the Father and the Son, yet is just as fully God; the Three Persons are One. What sentence in the Creed expresses this equality?
10. Through whom has the Holy Spirit spoken?
11. What are the four characteristics, or marks, of Christ’s Church?
12. What is the primary sacrament for the forgiveness of sins?
13. The Christian need not fear his own death nor the end of the world as we know it. What two things do we hope for?

COURSE: HRE20	UNIT 2: PROFESSION OF FAITH	
TOPIC 7: Mary, Mother of God		
Guiding Question(s): How is Mary central to our Catholic faith?		
Teacher Prompt(s): Why do we call Mary the ‘Mother of God’ and the ‘Mother of the Church’? What role did Mary play in God’s plan for salvation? What kind of humanity was she able to pass on to Jesus by her preservation from sin (Immaculate Conception)? How have the saints assisted in God’s plan for salvation? What is meant by the ‘Communion of Saints’? Who were some of the saints who in crossing cultural barriers delivered the teachings of Jesus? How are we members of the ‘Communion of Saints’?		
Learning Focus Mary		
Overall Expectations	Specific Expectations	
PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God’s plan for salvation; [CCC nos. 687-701 ; 736 ; 781-786 ; 946-948 ; 963-972 ; 1695 ; 1830-1832]	PF2.3 demonstrate an understanding of Mary’s role in salvation as Mother of God and Mother of the Church [CCC nos. 963-972] PF2.4 demonstrate an understanding of the importance of the Communion of Saints (<i>e.g., the Apostles, Mary, St. Augustine, St. Thomas Aquinas, St. Catherine of Siena, Canadian saints, etc.</i>) for salvation [CCC nos. 946-948]	
OCSGE’s	Catholic Social Teachings	
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life	Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be	

	<p>peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.⁵⁰</p>
<p>Evidence of Learning</p>	
<p>Students can explain the role of Mary in the Catholic faith.</p>	
<p>Background</p>	
<p>Information on Mary, Mother of Jesus Christ and the Church, from the Catechism of the Catholic Church</p> <p>ARTICLE 9 "I BELIEVE IN THE HOLY CATHOLIC CHURCH"</p> <p>Paragraph 6. Mary - Mother of Christ, Mother of the Church</p> <p>963 Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer. . . . She is 'clearly the mother of the members of Christ' . . . since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head."</p> <p>"Mary, Mother of Christ, Mother of the Church."</p> <p>I. MARY'S MOTHERHOOD WITH REGARD TO THE CHURCH</p> <p>Wholly united with her Son . . .</p> <p>964 Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death"; it is made manifest above all at the hour of his Passion:</p> <p>Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: "Woman, behold your son."</p>	

⁵⁰ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscgb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

965 After her Son's Ascension, Mary "aided the beginnings of the Church by her prayers." In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation."

. . . also in her Assumption

966 "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death

. . . she is our Mother in the order of grace

967 By her complete adherence to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity. Thus she is a "preeminent and . . . wholly unique member of the Church"; indeed, she is the "exemplary realization" (typus) of the Church.

968 Her role in relation to the Church and to all humanity goes still further. "In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."

969 "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."

970 "Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men . . . flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it." "No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique

mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source."

* II. DEVOTION TO THE BLESSED VIRGIN

971 "All generations will call me blessed": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. . . . This very special devotion . . . differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration." The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.

III. MARY - ESCHATOLOGICAL ICON OF THE CHURCH

972 After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude than by looking to Mary. In her we contemplate what the Church already is in her mystery on her own "pilgrimage of faith," and what she will be in the homeland at the end of her journey. There, "in the glory of the Most Holy and Undivided Trinity," "in the communion of all the saints," the Church is awaited by the one she venerates as Mother of her Lord and as her own mother. In the meantime the Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.

IN BRIEF

973 By pronouncing her "fiat" at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.

974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body.

975 "We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ" (Paul VI, CPG § 15).

The Four Dogmas About Mary

There are four dogmas that the Church maintains about Mary:

1. The Immaculate Conception

The Catholic Church teaches that at the time of her conception, Mary was preserved from the stain of original sin.

2. The Divine Motherhood of Mary

The Catholic Church teaches that Jesus was conceived in the womb of Mary without human seed; Jesus was conceived by the Holy Spirit.

3. The Perpetual Virginity of Mary

The Catholic Church teaches that Mary's virginity was maintained before, during and after the birth of Jesus. His birth sanctified her virginity. The Church teaches that Jesus was Mary's only son and that any mention of Jesus' "brothers and sisters" refer to close relations. ⁵¹

4. The Assumption of Mary into Heaven

With its meaning being contained in divine Revelation, the Church teaches that the Assumption:

"...may be understood as the logical conclusion of Mary's vocation on earth, and the way she lived her life in union with God and her mission. The assumption may be seen as a consequence of Divine Motherhood. Being through, with, and for her Son on earth, it would seem fitting for Mary to be through, with, and for her Son in heaven, too. She was on earth the generous associate of her Son. The Assumption tells us that this association continues in heaven. Mary is indissolubly linked to her Son on earth and in heaven."⁵²

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Mary in Scripture

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer (and a Marian prayer would be most appropriate). The University of Dayton hosts the International Marian Research Institute. Its website has many Marian prayers (search under "p" for prayer): <https://udayton.edu/imri/mary/p/index.php>

⁵¹ <http://www.catholicnewsagency.com/resources/mary/general-information/the-four-marian-dogmas/>

⁵² <http://www.catholicnewsagency.com/resources/mary/general-information/the-four-marian-dogmas/>

Mary, Mother of the Church⁵³

- The Apostle's Creed declares the birth of Jesus from the Virgin Mary
- Mary is Jesus' first and greatest disciple by saying "YES" to the angel and conceiving Jesus by the power of the Holy Spirit
- Mary showed her faith in God by saying yes to him and to being the mother of God, even though she didn't know all that would face her
- Mary was a perpetual virgin – she was a virgin and remained a virgin for her entire life. Jesus was her only child, conceived of the Holy Spirit
- By saying yes to God, Mary was preserved from Original Sin – this is called the Immaculate Conception
- Pope Paul IV named Mary the Mother of the Church
- Mary is very important in the Church and is honoured in many ways. The month of May is dedicated to Mary. The Rosary is said on Mary's behalf. Catholics ask Mary to intercede on their behalf and ask
- Share the information about Mary from the Catechism of the Catholic Church⁵⁴ with students
- Pope Francis instituted a new Marian feast day: Memorial of Mary, Mother of the Church. It is to be celebrated in all Catholic churches around the world, on the day after Pentecost. Pentecost is traditionally held to be the birthday of the Church, so it is appropriate that the next day we celebrate Mary, as the mother of the Church.
http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20180211_decreto-mater-ecclesiae_en.html

During: Action – Working on it

Video: This video by Busted Halo entitled "Mary in Two Minutes" is a good explanation in language students can understand: <http://bustedhalo.com/video/mary-in-two-minutes>

Mary, mother of Jesus, is the first disciple of Jesus and the greatest saint. She was given the most important role in history when the Angel Gabriel approached her and informed her that God had chosen her to be the one who would bring the Messiah into the world. She freely accepted God's will with all her heart! She faithfully served Jesus during his early

⁵³ <http://www.foryourmarriage.org/what-does-the-church-believe-about-mary/>

⁵⁴ Catechism of the Catholic Church, 963-975

years, later on throughout his ministry, and then stood as a witness to his passion and death at the foot of the cross. Mary's role in our Church is always connected to Jesus. We honour Mary and ask for her intercessions that she help carry our prayers to her son.

- The following activity is a way to discover the significant role of Mary in our Church. Material is given in the Student Activity Sheet: [Mary in Scripture](#)
- Read the biblical passages below, and indicate what each passage reveals about Mary and her relationship with her son.
 - Luke 1: 26-27
 - Luke 1: 28
 - Luke 1:31-33
 - Luke 1: 35
 - Luke 2: 15-19
 - Luke 2: 28-35
 - Luke 2: 48-51
 - John 2: 1-5
 - John 19:25-27

Question for discussion: How does Mary's faithful service to her son, on earth and in heaven, provide us with an example of what it means to be Church?

Teacher references for each passage:

- Luke 1: 26-27 God sends the Angel Gabriel to Nazareth to Mary, who was engaged to Joseph. Mary was a virgin. (Mary is pure of heart)
- Luke 1: 28 The angel gives Mary greetings on behalf of God and tells her that God favours her. (Mary is full of God's grace)
- Luke 1:31-33 The angel tells Mary that she will bear a son, conceived by the Holy Spirit, that she will name him Jesus and that God will give Him the throne of His ancestor, David, and His kingdom will have no end. She accepts! (Mary trusts God)
- Luke 1: 35 Mary's son will be holy, He is the Son of God.
- Luke 2: 15-19 The shepherds, after being visited by the angels, go to Bethlehem and find Mary, Joseph and Jesus lying in a manger, as foretold to them by the angels. They told Mary what the angels had said and she treasured all these words in her heart. (Mary is in awe of God's promises)
- Luke 2: 28-35 Mary and Joseph brought Jesus to present him at the Temple, according to Jewish tradition. There, Simeon proclaims that now his time has come as God has finally shown him God's salvation. Mary (and Joseph) are

amazed at what Simeon says: that Jesus will be responsible for the rise and fall of many and that Mary will also suffer as her son fulfills God's plan for salvation. (Mary knows that she, too, may suffer as she faithfully serves her son)

- Luke 2: 48-51 When Mary found Jesus in the Temple, he explained he was in his Father's house so there was no need for them to worry. Jesus was then obedient to his parents. Mary treasured all these things in her heart. (Mary understands Jesus' relationship to God, his Father)
- John 2: 1-5 At the wedding feast at Cana, Jesus performs his first miracle. In this event, Mary surrenders her authority to her son, as she tells the servants to do whatever her son instructs them to do. (Mary humbly surrenders to the authority of the Son)
- John 19:25-27 Jesus sees his mother, Mary standing at the foot of the cross, and he entrusts her to John, the Beloved, and entrusts John to Mary. (Jesus gives Mary to the Church, and she continues to be a connection between humanity and the Son)

After: Consolidate, Debrief, Reflect and Connect

Have students reflect on their new understanding about Mary

Assessment / Evaluation		
Informal feedback during discussion		
Differentiated Instruction		
Students can listen to audio excerpts for Bible passages		
Strategies <ul style="list-style-type: none"> ● Read Aloud ● Independent Reading ● Note making ● Discussion ● Multimedia 	Resources <ul style="list-style-type: none"> ● Bible ● Digital ● Handouts ● Notes 	Accommodations <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Home Activity or Further Classroom Consolidation		
Ask family what Marian devotions are popular in the family/culture/community		

Mary in Scripture



Figure 5: The Virgin Mother in Prayer

Read the biblical passages below.

What does each passage reveal about Mary and her relationship with her son.?

- Luke 1: 26-27
- Luke 1: 28
- Luke 1:31-33
- Luke 1: 35
- Luke 2: 15-19
- Luke 2: 28-35
- Luke 2: 48-51
- John 2: 1-5
- John 19:25-27

How does Mary's faithful service to her son, on earth and in heaven, provide us with an example of what it means to be Church?

COURSE: HRE20		UNIT 2: PROFESSION OF FAITH	
TOPIC 8: The Holy Spirit			
Guiding Question(s): Who is the Holy Spirit?			
Teacher Prompt(s): How can the Holy Spirit be of assistance to us? What is the significance of Pentecost? What is metanoia (transformation, conversion, repentance, change of mind and thus heart)? How does metanoia impact the believer? What are the gifts of the Holy Spirit and how do they assist one? What are the fruits of the Holy Spirit? Based on the gifts and the fruits of the Holy Spirit, how does the Holy Spirit call us to live? What do we learn about the role of the Holy Spirit in Jesus' temptations?			
Learning Focus The Holy Spirit			
Overall Expectations		Specific Expectations	
PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God's plan for salvation; [CCC nos. 687-701 ; 736 ; 781-786 ; 946-948 ; 963-972 ; 1695 ; 1830-1832]		PF2.1 analyze the ways in which openness to the Holy Spirit (e.g., The Advocate- John 14.15-31; Pentecost- Acts 2.1-13; Baptism of Jesus- Matthew 3.13-17, Mark 1.9-11, Luke 3.21-22 or John 1.32-34; The Temptations of Jesus- Matthew 4.1-11 or Luke 4.1-13; Gifts of the Holy Spirit- Isaiah 11.1-2; Fruits of the Holy Spirit- Galatians 5.22-23) strengthens Christians to meet the challenges of discipleship salvation [CCC nos. 687-701 ; 736 ; 1695 ; 1830-1832]	
OCSGE's		Catholic Social Teachings	
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life		Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace.	

	<p>Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.⁵⁵</p>
<p>Evidence of Learning</p>	
<p>Students can articulate what the Holy Spirit is.</p>	
<p>Background</p>	
<p>What is the Holy Spirit? (From a TOPIC from https://www.thereligionteacher.com/holy-spirit-TOPIC-plan/)</p> <ul style="list-style-type: none"> ▪ The Holy Spirit is the third person of the Trinity <p><i>Even though we cannot see the Holy Spirit, he is present around us just like the wind. And, just like the wind pushes a leaf through the air, the Holy Spirit guides us through life.</i>⁵⁶</p>	
<p>Materials</p>	
<ul style="list-style-type: none"> • New Revised Standard Version, Catholic Edition of the Bible • <i>A small electric fan; a small wastebasket; several pieces of balled up paper</i> • Student Activity Sheet/Handouts as appropriate: <ul style="list-style-type: none"> ○ Scripture Activity – The Holy Spirit 	
<p>TOPIC Activities and Process</p>	
<p>Before: Getting Started (<i>consider time lines</i>)</p>	
<p><i>Begin with a prayer. A prayer to the Holy Spirit would be most appropriate.</i></p> <p><i>Ask a few students to volunteer to try to throw the paper in the wastebasket</i></p> <p><i>Direct the fan so that it blows their paper away from the wastebasket – you can do this manually and with different speeds.</i></p>	

⁵⁵ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscbb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁵⁶ <https://www.thereligionteacher.com/holy-spirit-TOPIC-plan/>

Students should have some difficulty getting the paper in the wastebasket before finally getting it in strong wind from the fan to less wind from the fan)

Ask the students:

1. Why was it so difficult to get the ball in the trash can? (Because the fan blew the ball out of the way.)
2. Can you see the wind coming out of the fan? (No.)
3. How do you know the wind is there? (It is blowing the paper.)
4. When you go outside on a windy day, can you see the wind? (No.)
5. How do you know the wind is blowing? (You either feel it or see it blowing things around.)
 - Make the connection between the Holy Spirit and the wind. Explain:
 - The Holy Spirit is a lot like the wind coming from a fan or the wind outside on a windy day. Even though we cannot see it, it is there. Just like the wind from the fan moved the paper, the Holy Spirit moves us. The Holy Spirit guides us and helps us when we need to make important choices. Sometimes we can feel the Spirit moving us in our hearts, just like we can feel the wind against our bodies.

During: Action – Working on it

Scripture Connections – There are a few different Scripture passages that describe the Holy Spirit as the wind:

- Acts 2:2 – ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.⁵⁷
- John 3:8 – ⁸The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.⁵⁸
- John 20:22 - ²²When he had said this, he breathed on them and said to them, “Receive the Holy Spirit...”⁵⁹

⁵⁷ <https://www.biblegateway.com/passage/?search=Acts+2%3A2&version=NRSVCE>

⁵⁸ <https://www.biblegateway.com/passage/?search=John+3%3A8&version=NRSVCE>

⁵⁹ <https://www.biblegateway.com/passage/?search=John+20%3A22&version=NRSVCE>

Discuss the passages with students, reinforcing that the Holy Spirit is at work even when can't see it or touch it

Other scripture passages are given on the Activity Sheet: [Scripture Activity – Holy Spirit](#)
Students could complete this by themselves, or in groups.

This video⁶⁰ from the Bible Project “The Holy Spirit” explains the Holy Spirit quite well: <https://www.youtube.com/watch?v=oNNZO9i1Gjc>

After: Consolidate, Debrief, Reflect and Connect

Ask each student to reflect on their understanding of the Holy Spirit.

Assessment / Evaluation

Verbal feedback during discussion

Differentiated Instruction

Pairing of students’ use of audio bibles

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Read Aloud ● Discussion ● Internet / technologies 	<ul style="list-style-type: none"> ● Bible ● Digital ● Handouts ● Notes 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Handouts ● Assistive Technology

Home Activity or Further Classroom Consolidation

⁶⁰ <https://www.youtube.com/watch?v=oNNZO9i1Gjc>

Scripture Activity – Holy Spirit

Look up the following Scripture Passages.

How is the Holy Spirit being described in each of them?

Mark 1:8

Matthew 1:18b-20

Luke 1:41

Acts 2:2

John 3:8

John 20:22

Romans 8:26-28

1 Corinthians 2:10-16

1 Corinthians 12:1-13

1 John 5:6

COURSE: HRE20	UNIT 2: PROFESSION OF FAITH
TOPIC 9: Pentecost	
Guiding Question(s): How does the work of Jesus, through the Holy Spirit, continue in the world through the Church, the People of God?	
Teacher Prompt(s): Who is the Holy Spirit? How can the Holy Spirit be of assistance to us? What is the significance of Pentecost? What is metanoia (transformation, conversion, repentance, change of mind and thus heart)? How does metanoia impact the believer?	
Learning Focus Events of Pentecost	
Overall Expectations	Specific Expectations
PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God’s plan for salvation; [CCC nos. 687-701 ; 736 ; 781-786 ; 946-948 ; 963-972 ; 1695 ; 1830-1832]	PF2.1 analyze the ways in which openness to the Holy Spirit (e.g., The Advocate- John 14.15-31; Pentecost- Acts 2.1-13; Baptism of Jesus- Matthew 3.13-17, Mark 1.9-11, Luke 3.21-22 or John 1.32-34; The Temptations of Jesus- Matthew 4.1-11 or Luke 4.1-13; Gifts of the Holy Spirit- Isaiah 11.1-2; Fruits of the Holy Spirit- Galatians 5.22-23) strengthens Christians to meet the challenges of discipleship salvation [CCC nos. 687-701 ; 736 ; 1695 ; 1830-1832]
OCSGE’s	Catholic Social Teachings
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life	Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be

	peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. ⁶¹
Evidence of Learning	
Students can explain the events of Pentecost and its significance.	
Background	
<p>What is Pentecost and Why is it Important?⁶² (From a TOPIC from http://catholicblogger1.blogspot.ca/2009/04/TOPIC-plan-pentecost.html)</p> <p>Terms:</p> <ul style="list-style-type: none"> • Ascension- Jesus’ return to heaven • Holy Spirit- the third person of the Blessed Trinity who Jesus sent to help his Church; understood as the spiritual force of God • Pentecost Sunday- the day the Holy Spirit came. • Blessed Trinity- the three divine persons in one God. • Mount of Olives- outside Jerusalem, which is the capital of Israel and holy city of the Jews (show students this on a map or have one of the students find it on a map) • Pentecost- a Christian festival celebrated on the seventh Sunday after Easter to remember and honor the coming of the Holy Spirit upon the apostles. • Jewish festival of Pentecost (Shavuoth)- a Jewish festival held on the 6th day of Sivan, in May or June, and to remember and honor the Law being given by God to Moses on Mount Sinai. <p>Pentecost has its origins in an ancient Jewish observance (also known as the “festival of weeks”) which traditionally took place 50 days after Passover. The festival marked the end of spring harvest and was time the Jewish people renewed their commitment to the covenant with God and offered up the first fruits of their harvest and the first-born of their flocks as sacrifice. It is during this celebration that the author of Acts places a group of disciples, women and man, in an upper room in Jerusalem, waiting for the arrival of the Holy Spirit. And then it comes, and it is as if the room is filled with the roar of rushing wind. The metaphor of wind is no random choice on the part of the writer of Acts. Throughout</p>	

⁶¹ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscbb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁶² <http://catholicblogger1.blogspot.ca/2009/04/TOPIC-plan-pentecost.html>

scripture, wind is synonymous with Spirit. In fact, the Hebrew word for “spirit” (“ruah”) also means “wind.” And of course, in Genesis, God breathes life/spirit into the nostrils of the first human. Wind and spirit are of the same nature: unpredictable, powerful, often unexpected and sometimes nothing more than a gentle whisper. Both can gather or scatter. Perhaps most importantly, neither can be contained.⁶³

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity/Worksheets as appropriate
 - Pentecost Papal Homily

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

- Consider showing a short 2 minute video on Pentecost from a kids’ perspective from Crossroads Kids Club⁶⁴: <https://vimeo.com/105261521>
- The Paulist Fathers have a “Pentecost in 2 minutes” video which explains what happened: <https://www.youtube.com/watch?v=J5tr4pgWlo4>

During: Action – Working on it

Fire Balloons⁶⁵ – Consider giving each student a red, orange or red balloon. Have students blow up the balloon BUT NOT TIE IT and write what Pentecost means to them on the balloon. When everyone is done, on the count of three have students release the balloons all at once.

- How might this be like the movement of God’s Spirit?

Read the story of Pentecost with/to the class – Acts of the Apostles 2 (full chapter)⁶⁶

What is metanoia (transformation, conversion, repentance, change of mind and thus heart)? How does metanoia impact the believer?

⁶³ <http://www.rethinkingyouthministry.com/2010/05/pentecost-ideas-for-youth-ministry.html>

⁶⁴ <https://vimeo.com/105261521>

⁶⁵ <http://www.rethinkingyouthministry.com/2010/05/pentecost-ideas-for-youth-ministry.html>

⁶⁶ <https://www.biblegateway.com/passage/?search=Acts+2&version=NRSVCE>

- Pentecost is a clear example of people having a complete conversion experience. It is a turning around, a redirection of all aspects of life. During Pentecost many faithful Jews saw the evidence of the Holy Spirit and the gift of Tongues and heard St. Peter’s words and became believers in Jesus and the Trinity.
 - Acts 2:41-42
 - ⁴¹So those who welcomed his message were baptized, and that day about three thousand persons were added. ⁴²They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. ⁴³Awe came upon everyone, because many wonders and signs were being done by the apostles.⁶⁷

Discipleship Salvation – Pope Francis’ homily on Pentecost 2018. Read the Holy Father’s homily and compare his explanation of Pentecost with the one students are familiar with.

[Pentecost Papal Homily](#)

After: Consolidate, Debrief, Reflect and Connect

Consider continuing the discussion about Pentecost and its impact on the lives of the early Christians.

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategic grouping for the reading; class or group reading; read aloud

Strategies

- Read Aloud
- Discussion
- Internet / technologies

Resources

- Bible
- Digital

Accommodations

- Reduced questioning
- Extra time
- Handouts

Home Activity or Further Classroom Consolidation

⁶⁷ <https://www.biblegateway.com/passage/?search=Acts+2&version=NRSVCE>

Pentecost Papal Homily

May 20, 2018



Figure 6 Pope Francis preaching on Pentecost Sunday

<http://w2.vatican.va/content/francesco/en/events/event.dir.html/content/vaticanevents/en/2018/5/20/pentecoste.html>

In the first reading of today's Liturgy, the coming of the Holy Spirit at Pentecost is compared to "the rush of a violent wind" (Acts 2:2). What does this image tell us? It makes us think of a powerful force that is not an end in itself, but effects change. Wind in fact brings change: warmth when it is cold, cool when it is hot, rain when the land is parched... this is way it brings change. The Holy Spirit, on a very different level, does the same. He is *the divine force that changes the world*. The Sequence reminded us of this: the Spirit is "in toil, comfort sweet; solace in the midst of woe". And so we beseech him: "Heal our wounds, our strength renew; on our dryness pour your dew; wash the stains of guilt away". The Spirit enters into situations and transforms them. He changes *hearts* and he changes *situations*.

The Holy Spirit changes hearts. Jesus had told his disciples: "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses" (Acts 1:8). That is exactly what happened. Those disciples, at first fearful, huddled behind closed doors even after the Master's resurrection, are transformed by the Spirit and, as Jesus says in today's Gospel, "they bear witness to him" (cf. Jn 15:27). No longer hesitant, they are courageous and starting from Jerusalem, they go forth to the ends of the earth. Timid while Jesus was still among them, they are bold when he is gone, because the Spirit changed their hearts.

The Spirit frees hearts chained by fear. He overcomes all resistance. To those content with half measures he inspires whole-hearted generosity. He opens hearts that are closed. He impels the comfortable to go out and serve. He drives the self-satisfied to set out in new directions. He makes the lukewarm thrill to new dreams. That is what it means to change hearts. Plenty of people promise change, new beginnings, prodigious renewals, but experience teaches us that no earthly attempt to change reality can ever completely satisfy the human heart. Yet the change that the Spirit brings is different. It does not revolutionize life around us, but changes our hearts. It does not free us from the weight of our problems, but liberates us *within* so that we can face them. It does not give us everything at once, but makes us press on confidently, never growing weary of life. The Spirit keeps our hearts young – a renewed youth. Youth, for all our attempts to prolong it, sooner or later fades away; the Spirit, instead, prevents the only kind of aging that is unhealthy: namely, growing old within. How does he do this? By renewing our hearts, by pardoning sinners. Here is the great change: from guilty he makes us righteous and thus changes everything. From slaves of sin we become free, from servants we become beloved children, from worthless worthy, from disillusioned filled with hope. By the working of the Holy Spirit, joy is reborn and peace blossoms in our hearts.

Today, then, let us learn what to do when we are in need of real change. And who among us does not need a change? Particularly when we are downcast, wearied by life's burdens, oppressed by our own weakness, at those times when it is hard to keep going and loving seems impossible. In those moments, we need a powerful "jolt": the Holy Spirit, the power of God. In the Creed we profess that he is the "giver of life". How good it would be for us each day to feel this jolt of life! To say when we wake up each morning: "Come, Holy Spirit, come into my heart, come into my day".

The Spirit does not only change hearts; he *changes situations*. Like the wind that blows everywhere, he penetrates to the most unimaginable situations. In the Acts of the Apostles – a book we need to pick up and read, whose main character is the Holy Spirit – we are caught up in an amazing series of events. When the disciples least expect it, the Holy Spirit sends them out to the pagans. He opens up new paths, as in the episode of the deacon Philip. The Spirit drives Philip to a desert road from Jerusalem to Gaza... (How heartrending that name sounds to us today! May the Spirit change hearts and situations and bring peace to the Holy Land!) Along the way, Philip preaches to an Ethiopian court official and baptizes him. Then the Spirit brings him to Azotus, and then on to Caesarea, in constantly new situations, to spread the newness of God. Then too, there is Paul, "compelled by the Spirit" (Acts 20:22), who travels far and wide, bringing the Gospel to peoples he had never seen. Where the Spirit is, something is always happening; where he blows, things are never calm.

When, in the life of our communities, we experience a certain "listlessness", when we prefer peace and quiet to the newness of God, it is a bad sign. It means that we are trying to find

shelter from the wind of the Spirit. When we live for self-preservation and keep close to home, it is not a good sign. The Spirit blows, but we lower our sails. And yet, how often have we seen him work wonders! Frequently, even in the bleakest of times, the Spirit has raised up the most outstanding holiness! Because he is the soul of the Church, who constantly enlivens her with renewed hope, fills her with joy, makes her fruitful, and causes new life to blossom. In a family, when a new baby is born, it upsets our schedules, it makes us lose sleep, but it also brings us a joy that renews our lives, driving us on, expanding us in love. So it is with the Spirit: he brings a “taste of childhood” to the Church. Time and time again he gives new birth. He revives our first love. The Spirit reminds the Church that, for all her centuries of history, she is always the youthful bride with whom the Lord is madly in love. Let us never tire of welcoming the Spirit into our lives, of invoking him before everything we do: “Come, Holy Spirit!”

He will bring his power of change, a unique power that is, so to say, both *centripetal and centrifugal*. It is centripetal, that is, it seeks the centre, because it works deep within our hearts. It brings unity amid division, peace amid affliction, strength amid temptations. Paul reminds us of this in the second reading, when he writes that the fruits of the Spirit are joy, peace, faithfulness and self-control (cf. *Gal* 5:22). The Spirit grants intimacy with God, the inner strength to keep going. Yet, at the same time, he is a centrifugal force, that is, one pushing outward. The one who centres us is also the one who drives us to the peripheries, to every human periphery. The one who reveals God also opens our hearts to our brothers and sisters. He sends us, he makes us witnesses, and so he pours out on us – again in the words of Paul – love, kindness, generosity and gentleness. Only in the Consoler Spirit do we speak words of life and truly encourage others. Those who live by the Spirit live in this constant spiritual tension: they find themselves pulled both *towards God and towards the world*.

Let us ask him to make us live in exactly that way. Holy Spirit, violent wind of God, blow upon us, blow into our hearts and make us breathe forth the tenderness of the Father! Blow upon the Church and impel her to the ends of the earth, so that, brought by you, she may bring nothing other than you. Blow upon our world the soothing warmth of peace and the refreshing cool of hope. Come Holy Spirit, change us within and renew the face of the earth. Amen.

http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180520_omelia-pentecoste.html

Copyright @ Libreria Editrice Vaticana

COURSE: HRE20		UNIT 2: PROFESSION OF FAITH	
TOPIC 10: The Gifts and Fruits of the Holy Spirit			
Guiding Question(s):			
How does the work of Jesus, through the Holy Spirit, continue in the world through the Church, the People of God?			
Teacher Prompt(s):			
What are the gifts of the Holy Spirit and how do they assist one?			
What are the fruits of the Holy Spirit? Based on the gifts and the fruits of the Holy Spirit, how does the Holy Spirit call us to live?			
What do we learn about the role of the Holy Spirit in Jesus' temptations?			
Learning Focus			
Gifts and fruits of the Holy Spirit			
Overall Expectations		Specific Expectations	
<p>PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God's plan for salvation; [CCC nos. 687-701; 736; 781-786; 946-948; 963-972; 1695; 1830-1832]</p>		<p>PF2.1 analyze the ways in which openness to the Holy Spirit (e.g., The Advocate- John 14.15-31; Pentecost- Acts 2.1-13; Baptism of Jesus- Matthew 3.13-17, Mark 1.9-11, Luke 3.21-22 or John 1.32-34; The Temptations of Jesus- Matthew 4.1-11 or Luke 4.1-13; Gifts of the Holy Spirit-Isaiah 11.1-2; Fruits of the Holy Spirit- Galatians 5.22-23) strengthens Christians to meet the challenges of discipleship salvation [CCC nos. 687-701; 736; 1695; 1830-1832]</p>	
OCSGE's		Catholic Social Teachings	
<p>CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life</p>		<p>Solidarity: are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace,</p>	

	work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. ⁶⁸
Evidence of Learning	
Students can outline what impact the gifts and fruits of the Holy Spirit can have on their lives	
Background	
<p>The Gifts of the Holy Spirit</p> <p>There are 7 Gifts of the Holy Spirit⁶⁹</p> <ul style="list-style-type: none"> ▪ Knowledge is the gift that helps us to know ourselves and the world around us. It helps us to know where our faith is leading us and what our church is about. “Knowledge” is the gift that makes us smart about ourselves ▪ In Confirmation we receive the gift of Understanding. This helps us to untie the knots, to straighten out our lives, to deal with our problems. “Understanding” is letting the Word of God have room in our lives ▪ Wisdom is the gift of the Holy Spirit that helps us to see and understand God’s plan in our lives and in the world. It helps us to say, “Aha, I finally understand.” ▪ Courage is the gift of the Holy Spirit that helps us walk out into the world and feel prepared. It gives us the stick-to-it-iveness to stand up for what we believe. ▪ Reverence is the gift of the Holy Spirit that helps us to see God in everything around us. It teaches us to treat our fragile world gently. ▪ Wonder is the gift of the Holy Spirit that keeps us awestruck by the power and beauty of God in our lives. “Wonder” and awe explode like a starburst when we let the Holy Spirit into our lives ▪ Right Judgment is the gift of the Holy Spirit that encourages us to talk things over so that we can make choices that let us feel comfortable with 	

⁶⁸ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscbb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁶⁹ http://www.archwinnipeg.ca/wcm-docs/youth_resources/youth_resource-1224696741.pdf

ourselves afterwards. “Right Judgment” keeps us from feeling like suckers.

The Fruits of the Holy Spirit⁷⁰

- *When we cooperate with the graces and gifts we receive from the Holy Spirit, we grow as followers of Jesus. We see the effect of the Holy Spirit’s presence in our lives in special qualities and attitudes that we develop as we grow in faith. The Church identifies these qualities and attitudes as the fruits of the Holy Spirit. The 12 fruits of the Holy Spirit are signs that the Holy Spirit is alive within us and helping us live the Catholic faith in our daily lives*
 - **Love:** We exhibit the virtue of charity, or love, by our unselfish devotion and care for God and our neighbor.
 - **Joy:** We live with joy when we recognize that true happiness comes, not from money or possessions, but from knowing and following Christ.
 - **Peace:** We are freed from worrying about trivial things because of the inner peace we experience with God in our hearts. We work and pray for peace throughout the world.
 - **Patience:** We demonstrate patience by treating others with thoughtfulness and tolerance. We know that we can overcome the temptations and sufferings of life because God is always with us.
 - **Kindness:** We live the virtue of kindness by treating others as we want to be treated.
 - **Goodness:** We exhibit goodness when we honor God by avoiding sin and always trying to do what we know is right.
 - **Generosity:** We demonstrate the fruit of generosity when we are share our gifts and possessions with others.
 - **Gentleness:** Gentle people act calmly and avoid actions that might lead others to anger or resentment.
 - **Faithfulness:** We are faithful when we live out our commitment to the teachings of Jesus, the Scriptures, and the Catholic Church.

⁷⁰ <http://rclbsacraments.com/confirmation/confirmation-gifts-fruits-holy-spirit>

Materials
<ul style="list-style-type: none"> • New Revised Standard Version, Catholic Edition of the Bible • Student Activity Sheets/Handouts as appropriate: <ul style="list-style-type: none"> ○ Fruits of the Spirit
TOPIC Activities and Process
Before: Getting Started (<i>consider time lines</i>)
<p>Start with a prayer.</p> <p>We have to be open to receiving the Gifts of the Holy Spirit in our lives</p> <p>Discussion: Where can we see these gifts in our lives now?</p> <p>The disciples were frightened, confused, and their hearts and minds were closed. It is after Pentecost, when they received the Holy Spirit, that the disciples were finally open to the promptings of the Spirit.</p> <p>This is reminiscent of Jesus' temptations by the devil (Matthew 4:1-11) when the Holy Spirit gives Jesus the strength, as a part of his human nature, to reject the devil in the face of material wealth and power. This reminds us to be guided by the Holy Spirit and celebrate the Gifts of the Holy Spirit.⁷¹</p>
During: Action – Working on it
<p>Dynamic Catholic has produced a good 5 minute video⁷² on the “Fruits of the Holy Spirit” https://www.youtube.com/watch?v=cE8896rsLJU</p> <p>Activity: Fruits of the Holy Spirit</p> <p>Have the students:</p> <ul style="list-style-type: none"> • use Galatians 5:22-23, to describe each of the fruits of the Holy Spirit. • explain how people today can follow each of these in their everyday lives. • use a social media platform of their choice (e.g. Twitter, SnapChat, Instagram, etc.), and design a brief positive message that could be sent out for each one of the fruits

⁷¹ <http://www.integratedcatholiclife.org/2015/09/rummelsburg-understanding-christs-temptation/>

⁷² <https://www.youtube.com/watch?v=cE8896rsLJU>

of the Holy Spirit. (if the school or board policy permits the use of these message – say through chaplaincy – then consider using some of the messages sponsored by those users.)

After: Consolidate, Debrief, Reflect and Connect

Individual Reflection Question: Based on the Gifts and Fruits of the Holy Spirit, how does Jesus call us to live?

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategic pairing of students; use of audio bible

Strategies

- Independent Reading
- Discussion
- Internet / technologies
- Multimedia Presentations

Resources

- Bible
- Digital
- Handouts
- Notes

Accommodations

- Extra time
- Graphic Organizers
- Handouts
- Assistive Technology

Home Activity or Further Classroom Consolidation

Challenge students to follow those on Social Media with positive messages.

Fruits of the Holy Spirit



Figure 7: Image of the Fruits of the Spirit

Using Galatians 5:22-23, describe each of the fruits of the Holy Spirit.

Explain how people today can follow each of these in their everyday lives.

Use a social media platform of your choice, and design a brief positive message that could be sent out for each one of the fruits of the Holy Spirit.

COURSE: HRE20		UNIT 2: PROFESSION OF FAITH	
TOPIC 11: Traits of Being Human			
Guiding Question(s): What does it mean to be human?			
Teacher Prompt(s): What does it mean to possess 'personhood'? What are the repercussions of the Christian understanding of 'personhood' for one another? What does it mean to be human? Who is the human person? What does it mean to be created in the image and likeness of God? How does this impact our understanding of the human person and the way we are to treat one another and ourselves?			
Learning Focus Christian understanding of personhood			
Overall Expectations		Specific Expectations	
<p>PF3. Faith Lived: Demonstrate a profound respect for the dignity [CCC no. 2258] and mystery of the human person. [CCC nos. 27; 356-368; 1700-1709], known, loved and redeemed by the grace of God. [CCC nos. 1996-2005]</p>		<p>PF3.1 analyze the Christian meaning of personhood as being created in the image and likeness of God (<i>Genesis 1.27</i>) (<i>Evangelium Vitae</i>, par. 40 and 81 - re: The Human Vocation: Life in God's Spirit- 1. Humans are created in the image and likeness of God. 2. Humans are called to happiness and holiness. 3. Humans are rational and free. 4. Humans are moral beings. 5. Humans have passions and feelings. 6. Humans are blessed with a conscience. 7. Humans are able to sin.) [CCC nos. 27; 1700-1709]</p>	
OCSGE's		Catholic Social Teachings	
<p>CGE1a - illustrates a basic understanding of the saving story of our Christian faith</p> <p>CGE1i - integrates faith with life</p>		<p>Inherent human dignity: the Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is</p>	

	whether it threatens or enhances the <u>life and dignity</u> of the human person. ⁷³
Evidence of Learning	
Students can explain the Christian meaning of personhood	
Background	
<p>Use the material from Christ and Culture</p> <p>The 7 Traits of a Human⁷⁴</p> <ol style="list-style-type: none"> 1. Humans are created in the image and likeness of God. <ul style="list-style-type: none"> ▪ Of all visible creatures, only humans can know and love the Creator. Only we are called to share, by knowledge and love, in God’s own life (CCC#355-356) 2. Humans are called to happiness and holiness. <ul style="list-style-type: none"> ▪ God has placed the desire for happiness in the human heart in order to draw all people to the One, who alone can fulfill this desire. True happiness, which we can find only in God, is the goal of our existence. God calls us to be holy, so that our desire for happiness may be fulfilled (CCC #1718, 1719) 3. Humans are rational and free. <ul style="list-style-type: none"> ▪ By reason, we can understand the order of things established by the Creator. By free will, we can direct ourselves to our true good. (CCC #1704, 1731, 1733, 1734) 4. Humans are moral beings. <ul style="list-style-type: none"> ▪ Freedom is what makes us different from animals. Humans can act with freedom; animals cannot. Because we intend to do certain things, our actions are moral: they are either good or evil. (CCC #1749, 1750, 1755) 5. Humans have passions or feelings. <ul style="list-style-type: none"> ▪ Feelings or passions incline us to act or not to act. They are part of human nature. They are a sort of passageway between our senses – touch, sight, 	

⁷³ United States Conference of Catholic Bishops, Catholic Social Teaching <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁷⁴ Christ and Culture, 12

hearing, feeling – and our mind. In themselves, feelings are neither morally good nor morally evil. (CCC#1763-1767)

6. Humans are blessed with a conscience.

- Moral conscience is present at the heart of every person. It is like a voice that tells us, at the appropriate moment, to do good and avoid evil. (CCC#1795-1802)

7. Humans are able to sin.

- As intelligent and free creatures, we can choose good or evil. When we fail to love God and neighbour, this is what the Scriptures call sin. Sin is an offence against reason, truth and right conscience. It is an offence against God. (CCC#311, 1849, 1850, 1869)

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheets/Handouts as appropriate:
 - Summary Chart

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Distribute 2-3 Post-it-Notes to each student in the class.

Instruct the class to write one quality/characteristic of being human in a large font clearly on each of the Post-it-Notes.

During: Action – Working on it

Organize the class into groups of four and have the groups organize their Post-it-Notes into categories.

Ask one member from each group to place their Post-it-Notes on a white board/wall/large poster so that related ideas are clustered together. (These can also be done using technology if you prefer).

Ask other group' representatives, one at a time to cluster their Post-it-Notes. New ideas are placed in a new space, same ideas on top of previously Post-it-Notes, and Post-it-Notes related to an already posted quality are placed near it. Students may be asked to justify their arrangements.

As a class create a complete “qualities of being humans” list.

Ask students – if a person does not have one of these qualities, are they still a person?

Ask students to pretend they have found an alien lifeform and must decide based on their qualities if it is to be treated as a human and have all of the rights of a human or as a non-human in which scientific testing of any nature can be performed on it (adapted from “Exploring Ethics”)

Work on a Summary Chart. A handout/projection copy is available: [Summary Chart](#)

- It Says – Read each characteristic and summarization of the information and record your summary in the column.
- I Say – Using context clues, connections, predications, speculate on what the characteristic means.
- And So – Draw a logical conclusion based on the summarization and speculation from columns one and two. What does this mean for use as humans and our bodies?

Using the students “And So” column of the It Says, I Say, And So handout, divide class into groups of four and have each group create a Mind Map using the statement – The human body and spirit are sacred therefore....

- Give the group ten minutes to start their Mind Map, then have the groups rotate to each of the different Mind Map to add or expand on the idea’s their peers are also generated.

After: Consolidate, Debrief, Reflect and Connect

After each group has visited each mind map place the mind maps on the board and review the similarities found on each Mind Map. Be sure to highlight the points that help re-enforce the CCC points (§ 599-618, 651-655, 2258-2262, 2268-2283)

Finish the activity by watching the following video⁷⁵ . Catholicism and the Common Good, by Duquesne University Catholic Centre <https://www.youtube.com/watch?v=NkaRfYYTiuY>

⁷⁵ <https://www.youtube.com/watch?v=NkaRfYYTiuY>

Assessment / Evaluation		
Feedback on discussion and handout if used.		
Differentiated Instruction		
Strategic grouping of students; copies of background material can be given to students as needed		
Strategies <ul style="list-style-type: none"> ● Visual Stimuli ● Discussion ● Internet / technologies ● Multimedia Presentations 	Resources <ul style="list-style-type: none"> ● Text book Christ and Culture ● Video ● Handout – “It Says, I Say and So” ● Post it Notes 	Accommodations <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Assistive Technology
Home Activity or Further Classroom Consolidation		
Challenge students to do further investigations on L'Arche.		

Summary Chart

Trait of Being Human	It Says	I Say	And So...
1. Humans are created in the image and likeness of God.			
2. Humans are called to happiness and holiness.			
3. Humans are rational and free.			
4. Humans are moral beings.			
5. Humans have passions or feelings.			
6. Humans are blessed with a conscience.			
7. Humans are able to sin			

COURSE: HRE20		UNIT 2: PROFESSION OF FAITH	
TOPIC 12: Dignity of the Human Person			
Guiding Question(s):			
Knowing that we as humanity possess a profound dignity, how does this affect our view of ourselves and our relationships to others? How is God’s grace revealed and lived by us?			
Teacher Prompt(s):			
What is the Christian understanding of human dignity? How is the human person a mystery? Who is the human person? Knowing this, how does this affect our view of ourselves, others and creation? How is respecting the dignity of others a way of respecting God? How is our dignity restored and redeemed by Christ? Explain.			
Learning Focus			
Dignity of the human person			
Overall Expectations		Specific Expectations	
PF3. Faith Lived: Demonstrate a profound respect for the dignity [CCC no. 2258] and mystery of the human person. [CCC nos. 27 ; 356-368 ; 1700-1709], known, loved and redeemed by the grace of God. [CCC nos. 1996-2005]		PF3.2 explain the Church’s teachings on the dignity of the human person (i.e., worth, supreme value, inviolable, intrinsic [stands on its own account], a deep profound respect or awe; based on creation in the image and likeness of God (<i>Genesis 1.27</i>), that we are a child of God (<i>Romans 8.12-17</i>) and a Temple of the Holy Spirit (<i>1 Corinthians 6.19</i>) [CCC nos. 27 ; 1700-1709 ; 2258]	
OCSGE’s		Catholic Social Teachings	
CGE1a - illustrates a basic understanding of the saving story of our Christian faith CGE1i - integrates faith with life		Inherent human dignity: the Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it	

	threatens or enhances the life and dignity of the human person. ⁷⁶
Evidence of Learning	
Students can articulate what is meant by human dignity	
Background	
<p>From the United States Conference of Catholic Bishops:</p> <p>The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.</p> <p>When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities – to offer just a few examples – it becomes difficult to hear the cry of nature itself; everything is connected. (Pope Francis, <i>On Care for Our Common Home</i> [Laudato Si'], no. 117)</p> <p>Just as the commandment "Thou shalt not kill" sets a clear limit in order to safeguard the value of human life, today we also have to say "thou shalt not" to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape. Human beings are themselves considered consumer goods to be used and then discarded. We have created a "throw away" culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of</p>	

⁷⁶ United States Conference of Catholic Bishops, Catholic Social Teaching <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

the society in which we live; those excluded are no longer society's underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the "exploited" but the outcast, the "leftovers". (Pope Francis, *The Joy of the Gospel* [[Evangelii Gaudium](#)], no. 153)

The dignity of the individual and the demands of justice require, particularly today, that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner. (Pope Benedict XVI, *Charity in Truth* [[Caritas in Veritate](#)], no. 32)

Human persons are willed by God; they are imprinted with God's image. Their dignity does not come from the work they do, but from the persons they are. (St. John Paul II, *On the Hundredth Year* [[Centesimus annus](#)], no. 11)

<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/life-and-dignity-of-the-human-person.cfm>

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- News article: "Life without limbs" (either download it and copy it for students; project it; or make the site known to students who then can use technology to access it)

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer

Seeing other as God sees them. Have students watch the following video⁷⁷ "Seeing others as God sees them" by Rev. Dr. Jayme Mathias, pastor of Holy Family Catholic Church in Austin, Texas.

<https://www.youtube.com/watch?v=fu8qQ9iV6GA>

- What is the overall message he is trying to portray to us?
- What is the Christian understanding of human dignity? How is the human person a mystery? Who is the human person? Knowing this, how does this affect our view of ourselves, others and creation?
- How is respecting the dignity of others a way of respecting God? How is our dignity restored and redeemed by Christ? Explain.

⁷⁷ <https://www.youtube.com/watch?v=fu8qQ9iV6GA>

During: Action – Working on it		
Article - Have students read the article “Life without limb-its: The astonishing story of the man born without arms or legs... who plays golf, surfs, and swims” ⁷⁸ http://www.dailymail.co.uk/news/article-1196755 / (UPDATED: 17:26 GMT, 1 July 2009)		
Discus as a class the lessons about the human person found in the article.		
After: Consolidate, Debrief, Reflect and Connect		
Have students relate Jtheir understanding of human dignity to what they have learned in the lesson.		
Assessment / Evaluation		
Feedback on discussion		
Differentiated Instruction		
Read aloud to the students; have an audio version of article available; pair students as appropriate		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Discussion • Internet / technologies 	Resources <ul style="list-style-type: none"> • Video • Handouts 	Accommodations <ul style="list-style-type: none"> • Reduced questioning • Extra time • Graphic Organizers • Assistive Technology
Home Activity or Further Classroom Consolidation		
Ask students to discover what services are available in the community for those with developmental disabilities.		

⁷⁸ <http://www.dailymail.co.uk/news/article-1196755/> By Mail Foreign Service UPDATED: 17:26 GMT, 1 July 2009

COURSE: HRE20	UNIT 2: PROFESSION OF FAITH	
TOPIC 13: Unit Summative Assignment		
Guiding Question(s): Can I summarize what I've learned in this unit?		
Teacher Prompt(s): What does it mean to possess 'personhood'? What are the repercussions of the Christian understanding of 'personhood' for one another? What does it mean to be human? Who is the human person? What does it mean to be created in the image and likeness of God? How does this impact our understanding of the human person and the way we are to treat one another and ourselves? How does Jesus reveal to us God's love? How is God's love demonstrated in your own life or the lives of others?		
Learning Focus Summative task		
Overall Expectations	Specific Expectations	
<p>PF3. Faith Lived: Demonstrate a profound respect for the dignity [CCC no. 2258] and mystery of the human person. [CCC nos. 27; 356-368; 1700-1709], known, loved and redeemed by the grace of God. [CCC nos. 1996-2005]</p> <p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research (Gaudium et Spes, par. 53);</p> <p>RI3. Processing Information: Assess, record, analyze, and synthesize information and connections gathered through research and inquiry;</p> <p>RI4. Communicating and Reflecting: Communicate the results of their</p>	<p>PF3.1 analyze the Christian meaning of personhood as being created in the image and likeness of God (<i>Genesis 1.27</i>) (Evangelium Vitae, par. 40 and 81 - re: The Human Vocation: Life in God's Spirit- 1. Humans are created in the image and likeness of God. 2. Humans are called to happiness and holiness. 3. Humans are rational and free. 4. Humans are moral beings. 5. Humans have passions and feelings. 6. Humans are blessed with a conscience. 7. Humans are able to sin.) [CCC nos. 27; 1700-1709]</p> <p>PF3.3 present an understanding on God's desire to be known, loved and redeemed through Jesus Christ and receiving God's grace God [CCC nos. 651-655; 1996-2005]</p> <p>RI1.3 identify key concepts and connections (e.g., <i>through discussion, brainstorming, use of visual organizers</i>) related to selected topics (e.g., <i>social justice, healing sacraments, mental health, dignity of the person is being harmed, pornography, anti-bullying, etc.</i>)</p>	

<p>research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills.</p>	<p>RI3.2 record and organize information and connections using a variety of formats (<i>e.g., notes, graphic organizers, summaries, audio/digital records</i>)</p> <p>RI4.2 use terms relating to Catholicism and culture correctly (<i>e.g., faith, Gospel values, discipleship, magisterium, dignity of the human person, social justice teachings, holiness, sign, symbol, ritual, vocation</i>)</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1a - illustrates a basic understanding of the saving story of our Christian faith</p> <p>CGE1i - integrates faith with life</p>	<p>Inherent human dignity: the Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the <u>life and dignity</u> of the human person.⁷⁹</p> <p>Solidarity: are <u>one human family</u> whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has <u>global dimensions</u> in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.⁸⁰</p>

⁷⁹ United States Conference of Catholic Bishops, Catholic Social Teaching <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁸⁰ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

	Option for the poor
Evidence of Learning	
Students complete the summative task	
Background	
Use the resource material from the unit if necessary	
Materials	
<ul style="list-style-type: none"> • New Revised Standard Version, Catholic Edition of the Bible 	
TOPIC Activities and Process	
Before: Getting Started (<i>consider time lines</i>)	
Begin with a prayer	
During: Action – Working on it	
<p>Task: Reflecting on the lessons from the unit, create a personal faith mission statement. The information below can also be found on Activity Sheet Faith Mission Statement</p> <ul style="list-style-type: none"> • As a person living in the modern world, how must you act and what must you do to live your life in accordance with the love of God, Jesus and the Holy Spirit? • Address the following items in your faith mission statement: <ul style="list-style-type: none"> ○ I believe ... (include 3 points) ○ I will change ... (include 2 points) ○ I will do ... (include 3 points) ○ I will value life by ... (include 3 points) ○ To show the love of God to the world I need to ... (include 2 points) ○ To help others become aware of the Gifts and Fruits of the Holy Spirit I will ... (include 3 points) ○ To respect human nature and dignity I need to...(include 2 points) ○ I will be obedient to God by ... (include 2 points) 	
After: Consolidate, Debrief, Reflect and Connect	
Consider having students present/post their statements	
Assessment / Evaluation	
Use the Assessment Rubric provided Unit 2 Assessment Rubric	
Differentiated Instruction	
Use strategies suggested by IEP.	

<p>Strategies</p> <ul style="list-style-type: none">• assignment	<p>Resources</p> <ul style="list-style-type: none">• Unit notes and material	<p>Accommodations</p> <ul style="list-style-type: none">• Reduced questioning• Extra time• Assistive Technology
--	--	---

Faith Mission Statement

Task: Reflecting on the lessons from the unit, create a personal faith mission statement.

As a person living in the modern world, how must you act and what must you do to live your life in accordance with the love of God, Jesus and the Holy Spirit?

Address the following items in your faith mission statement:

- I believe ... (include 3 points)
- I will change ... (include 2 points)
- I will do ... (include 3 points)
- I will value life by ... (include 3 points)
- To show the love of God to the world I need to ... (include 2 points)
- To help others become aware of the Gifts and Fruits of the Holy Spirit I will ... (include 3 points)
- To respect human nature and dignity I need to...(include 2 points)
- I will be obedient to God by ... (include 2 points)

Unit 2 Assessment Rubric

Categories	Level 1	Level 2	Level 3	Level 4
Knowledge/Understanding – Subject-specific content acquired in each course (knowledge), and the comprehension of its meaning and significance (understanding)				
Knowledge of content (e.g. Scripture, creedal statements, terms, moral teachings, liturgical/sacramental practices)	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	demonstrates a high degree of knowledge of content
Understanding of content (e.g. dogma, doctrine, scripture, moral principles, social teachings, concepts, practices, procedures)	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking – The use of critical and creative thinking skills and/or processes				
Use of planning skills (e.g. focusing research, gathering information, organizing an inquiry, asking questions, setting goals)	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
Use of critical/creative thinking processes (e.g. theological reflection, inquiry, critical analysis, problem solving)	uses critical/creative thinking processes with limited effectiveness	uses critical/creative thinking processes with some effectiveness	uses critical/creative thinking processes with considerable effectiveness	uses critical/creative thinking processes with a high degree of effectiveness

Communication – The conveying of meaning through various forms				
Expression and organization of ideas and information (e.g. clarity of expression, logical organization) in oral, visual, and written forms (e.g. prayers, reflections, presentations, reports)	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with a high degree of effectiveness
Application – The use of knowledge and skills to make connections within and between various contexts				
Making connections between Religious Education and the world (e.g., moral issues; ethically based problems; social justice issues)	makes connections between various contexts with limited effectiveness	makes connections between various contexts with some effectiveness	makes connections between various contexts with considerable effectiveness	makes connections between various contexts with a high degree of effectiveness

COURSE: HRE20	UNIT 3: PRAYER AND SACRAMENTAL LIFE	
TOPIC 1: Prayer		
<p>Guiding Question(s):</p> <p>What are the various prayer forms that a person can use in deepening their relationship with God as Father, Son and Holy Spirit?</p>		
<p>Teacher Prompt(s):</p> <p>What is the role of prayer?</p> <p>What is meant by Christian meditation? What are the different types of Christian meditation? Which method of meditation is most attractive to you and why?</p> <p>Explore how our different temperaments respond to different ways of praying. Explore how our different multiple-intelligences respond to different ways of praying.</p> <p>What is contemplative prayer? How do holy images assist you in your prayer life?</p>		
<p>Learning Focus</p> <p>Prayer forms</p>		
Overall Expectations	Specific Expectations	
<p>PS1. Prayer- Personal and Communal: Demonstrate an understanding of devotional prayers and other prayer forms as supports for our liturgical/sacramental life; [CCC nos. 971; 1159-1162; 2098; 2559-2565; 2585-2589; 2626-2643; 2659-2660; 2673-2679; 2685-2691; 2700-2719; 2767-2772]</p>	<p>PS1.2 identify and assess the importance of Christian meditation (<i>e.g., lectio divina, contemplation, Taizé, Examen, using one’s imagination, Jesus prayer, spiritual writings, icons</i>) in deepening one’s relationship with God as Father, Son and Holy Spirit [CCC nos. 1159-1162; 2098; 2559-2565; 2626-2643; 2700-2719]</p>	
OCSGE’s	Catholic Social Teachings	
<p>CGE1f - seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship</p>	<p>Common good is the complete development of all the people of the world. John XXIII describes it as ‘the sum total of conditions of social living, whereby persons are enabled more fully and readily to achieve their own perfection.’ <i>Mater</i></p>	

<p>CGE1i - integrates faith with life</p>	<p><i>et Magistra</i> – “Mother and Teacher” (1961), paragraph 65</p> <p>The idea therefore differs from that of pursuing the ‘greatest good for the greatest number,’ with which it is sometimes confused, because the pursuit of the common good entrusts, both to the government and the Church, care for the greatest good of all persons, not just the greatest possible number. No individual is excluded from the common good. It is also therefore linked to the ideas of human dignity and authentic and integral human</p>
<p>Evidence of Learning</p>	
<p>Students can explain various forms of prayer.</p>	
<p>Background</p>	
<p>What is "prayer"?</p> <p>"Prayer is a wholehearted faith response to God, who loves us without conditions and is with us in every moment of our life. Because God is in every aspect of our life, we could offer our very living as a prayer, as a response to God." Although our relationship with God can be expressed in the living our life as prayer, there is still a need to have intentional moments of prayer, to nurture and "give substance to prayer as a wholehearted faith response."</p> <p>Requirements for Prayer: Finding Sacred Time and Space</p> <ul style="list-style-type: none"> • Prayer allows us to be reminded of God's presence in our world and that we are living in God's time (all of time) and space (all of creation). • Dorothy Day, the co-founder of the Catholic Worker Movement, stressed the importance of leaving a place for prayer in the house. • Mother Teresa of Calcutta, (now St. Teresa of Calcutta), believed that beginning and ending the day with prayer creates the sense of sacred time that frames the entire day as a prayer. • In addition to actual time and physical space, there is a need for "inner space" that is cultivated by "allowing silence" into one's life so that we can better listen to God's presence in our life, even when it may be uncomfortable at times. 	

Three Paths to Intimacy with God (the focus of prayer)

- Vocal Prayer (talking to God)
- Meditation (focusing the mind to be better attuned to God's presence)
- Contemplation (the prayer of "being with" or present to God)

Source: Stoutzenberger, Joseph. Celebrating Sacraments. (St. Mary's Press, Winona, Minnesota, 1993.) 56-65.

The Three Main Categories of Prayer:

Personal Prayer

Personal prayer is important in the promotion of our living relationship as children of God with our Father who is goodness itself, with Jesus Christ his Son and our Redeemer, and with the Holy Spirit our Sanctifier. A life of prayer is the habit of being in the presence of the Trinity and in communion with him (cf. CCC, n. 2565).

Community Prayer

Community prayers are such prayers as the Way of the Cross, the Holy Rosary, various devotions to the Blessed Virgin Mary or the Saints, particular prayers of Religious Orders or Congregations, or of Catholic Sodalitys, Associations or Movements. Such prayers are generally prayed by a group of persons, although individuals also use them. They differ from liturgical prayers because they are not public, official prayers of the whole Church.

Liturgical Prayer

Liturgical prayer is the official prayer of the Church in which Jesus Christ is the chief person praying and in which he associates his Church with him. The Eucharistic celebration is its fount and apex. Liturgical prayer embraces the seven Sacraments, the Liturgy of the Hours and the Sacramentals or the Prayers and Blessings instituted by the Church for various occasions. The exalted and supreme character of liturgical prayer follows from the fact that Christ himself leads his Church in every liturgical act. Because of its public and official nature, the texts of liturgical prayers, and even the gestures and postures, are prescribed and fixed by the Authority of the Church (cf. Sacrosanctum Concilium, nn. 7, 10, 13, 22).

<http://www.ewtn.com/library/Prayer/arinzpers.htm>

Christian Meditation

Christian meditation helps us enter into the actual experience of praying and fully enables us to attend to God while we pray. Through repetition of the prayer word or mantra, MA-RA-NA-THA (which means “Come Lord” or “Come Lord Jesus”), we become present to God and experience God in the depths of our hearts. It is a meaningful and authentic way to pray and helps us on our faith journey. It is ONE form of prayer and it is a discipline that requires practice, concentration and commitment.

Christian Meditation is not a relaxation or visualization activity (although one of the benefits is that we feel more relaxed as we rest in the arms of God). Christian Meditation is different from mindfulness, which is also a form of meditation. Mindfulness is a meditative practice which originates in Buddhism, but has gained worldwide popularity as a distinctive method to improve emotional control, self-regulation and increased recognition of mental events in the present moment. Christian Meditation, on the other hand, focuses on God and not a mental reflection on oneself. When we meditate, we move from mental prayer (prayer of the mind) to a deeper level, the heart (the prayer of the heart). It is an acknowledgement that the Spirit dwells within us and that we need to be quiet and still to listen to the Spirit (Psalm 46:10 “Be still and know that I am God”).

Christian Meditation is a practice that is used worldwide by individuals who seek to strengthen their relationship with God. The practice has grown into a recognised network of adult Christian Meditation groups in Roman Catholic and other Christian Churches and increasingly in Canada and Australia, students in Catholic Schools. All work in cooperation with the World Community

for Christian Meditation (www.wccm.org). Christian Meditation follows a common practice or steps that are observed globally. It is not meant to be interpreted or modified (e.g., playing nature CDs or soft **Background** music during meditation), so it stays true to its original purpose and intent.

Source: <http://hamiltondiocese.com/news/2015/January/christian-meditation>

Video: What is Meditation, by Laurence Freeman, OSB (director of the World Community for Christian Meditation)

https://www.youtube.com/watch?list=UUVyZr8UvruQcx05H7TYnA_g&v=8NK1jQM-Gwk

Contemplation

From the Catechism of the Catholic Church:

[2709](#) What is contemplative prayer? St. Teresa answers: "Contemplative prayer [*oracion mental*] in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us." Contemplative prayer seeks him "whom my soul loves." It is Jesus, and in him, the Father. We seek him, because to desire him is always the beginning of love, and we seek him in that pure faith which causes us to be born of him and to live in him. In this inner prayer we can still meditate, but our attention is fixed on the Lord himself.

[2715](#) Contemplation is a *gaze* of faith, fixed on Jesus. "I look at him and he looks at me": this is what a certain peasant of Ars in the time of his holy curé used to say while praying before the tabernacle. This focus on Jesus is a renunciation of self. His gaze purifies our heart; the light of the countenance of Jesus illumines the eyes of our heart and teaches us to see everything in the light of his truth and his compassion for all men. Contemplation also turns its gaze on the mysteries of the life of Christ. Thus it learns the "interior knowledge of our Lord," the more to love him and follow him.

Examen

The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and discern his direction for us. The Examen is an ancient practice in the Church that can help us see God's hand at work in our whole experience.

The method presented here is adapted from a technique described by Ignatius Loyola in his *Spiritual Exercises*. St. Ignatius thought that the Examen was a gift that came directly from God, and that God wanted it to be shared as widely as possible. One of the few rules of prayer that Ignatius made for the Jesuit order was the requirement that Jesuits practice the Examen twice daily—at noon and at the end of the day. It's a habit that Jesuits, and many other Christians, practice to this day.

This is a version of the five-step Daily Examen that St. Ignatius practiced.

1. Become aware of God's presence.
2. Review the day with gratitude.
3. Pay attention to your emotions.
4. Choose one feature of the day and pray from it.
5. Look toward tomorrow.

Source: <http://www.ignatianspirituality.com/ignatian-prayer/the-examen#variations>

Video: <http://www.ignatianspirituality.com/6782/a-guided-examen-2/>

Lectio Divina

Cardinal Collins

What it is, is a meditation upon the word of God, where we read the word of God slowly. We have in our hearts the words 'speak Lord, your servant is listening'. You know very frequently in our prayers we say 'listen Lord, your servant is speaking' but it's got to be 'speak Lord, your servant is listening'. So we read the word of God, and then we have a little quiet time to reflect upon it and say Lord what are you saying to me in this passage? What are you saying to my head, my heart and my hands, about how I might know you, might love you, might serve you? And so we meditate upon [that], think about it. And then we resolve as we do that, what am I going to do to bring my own heart in line with the heart of Christ, through these words of sacred scripture which I'm hearing. So, Lectio Divina is very slow, and meditative. It's not speed reading the word of God. It's not studying the word of God. It's praying and that's why we begin with the great prayer of the Church (with Vespers). That's one form of prayer. This is a form of prayer as well. And so we will be doing that... We take a small passage – maybe 10-15 verses, maybe 20 at the most, and I start off with the Sign of the Cross because this is a prayer. And then we just let go of all those things that clutter up our minds. Somebody once said that when I'm praying, my mind feels like a tree full of monkeys chattering away. So we got to say Lord take away those things and take away from me all those barriers which prevent the Lord from entering my heart. The great teacher of the early Church, Origen, said 'O Lord give a pathway to my heart'. And those sins – pride, anger, envy, greed, laziness, lust, gluttony - they block my heart to God and to other people. When I'm all absorbed in myself – somebody once said 'when you're all wrapped up in yourself, you make a very small package – and that's true. So we need to say let go of all those things.

Video from Cardinal Collins – Archdiocese of Toronto

https://youtu.be/OyvmtbuounM?list=PL6dTaaMqU0EN8dyuUoT4Uj_I512cGVDrG (beginning at 7:54 for explanation of Lectio Divina)

Taizé

The form of prayer known as Taizé, began with the Taizé Community in France. It is an ecumenical Christian community of more than 100 brothers, living in community.

A Taizé worship service involves sung and chanted prayers, meditation, a period of silence, liturgical readings, and icons. There is no preaching. The prayers consist of “short chants, repeated again and again,” according to an introduction in a Taizé songbook. “The words are sung over many times.”

Source: <https://www.gotquestions.org/Taize-worship.html>

Video: Taize Brothers Promotional Video: <https://www.youtube.com/watch?v=ngA8BFbjrE0>

Visio Divina

This is a process of reflecting on a piece of art (usually sacred art).

1. Open with a prayer. Ask God to open your heart and mind.
2. Pick out an image from a photograph, painting, or icon.
3. Look at the image and let your eyes stay with the very first thing that you see. Keep your attention on that one part of the image that first catches your eye. Try to keep your eyes from wandering to other parts of the picture. Breathe deeply and let yourself gaze at that part of the image for a minute or so.
4. Now, let your eyes gaze at the whole image. Take your time and look at every part of the photograph. See it all. Reflect on the image for a minute or so.
5. Consider the following questions:
 - What emotions does this image evoke in you?
 - What does the image stir up in you, bring forth in you?
 - Does this image lead you into an attitude of prayer? If so, let these prayers take form in you. Write them down if you desire.
6. Now, offer your prayers to God in a final time of silence.

Adapted from: <http://alivenow.upperroom.org/2012/08/15/visio-divina/>

Resource:

Father Catfish Video – Why doesn't God answer my prayers?

<http://fathercatfish.com/FAQHTP/GodAnswerPrayers.html>

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheet/Worksheet as appropriate:
 - Creating a Prayer

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Discuss with the students the various forms of Christian meditation (lectio divina, contemplation, Taize, Examen, etc.). If possible, have students experience various forms of meditation (consider using the school chapel or nearby parish to do this, engaging the support of the school chaplaincy leader, and/or Pastor).

- How does this form of prayer deepen our relationship with God?
- What images do you find useful in prayer?

During: Action – Working on it

Creating A Prayer

Invite students to create their own prayers. As appropriate, have them share them with the class. Details are outlined on the Activity Sheet: [Creating A Prayer](#)

Get into the habit of beginning each religious education class with a prayer (and for special feast days have a short liturgy). Once modeled for the class, then student prayers can be used.

For example:

Students will be responsible for choosing an appropriate prayer, introducing it and presenting it to the class.

The task:

1. Choose an appropriate prayer
2. Sign up for a date
3. Give the teacher a copy of your prayer the day of your presentation.

Your prayer may:

- Be a traditional prayer (e.g. “The Our Father”, “Hail Mary”). If you choose a traditional prayer, consider explaining its origins to the class.
- Be a poem, or song. If you choose a song, you are to provide a copy of the lyrics to the teacher.
- Be a reflection, or “thought for the day”.
- Be said in another language – although you must provide the translation to the teacher.
- Have symbols or signs or ritual actions
- Use any appropriate medium = power point, poster, video, music – as you think necessary.

After: Consolidate, Debrief, Reflect and Connect

Use some of the student prayers in the class as appropriate

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Consider pairing students for prayer assignment; allow them to use adaptive technology

Strategies

- Note making
- Discussion
- Multimedia Presentations

Resources

- Videos

Accommodations

- Computers
- Extra time
- Graphic Organizers
- Assistive Technology

Home Activity or Further Classroom Consolidation

Encourage students to pray outside of classroom time

Creating A Prayer



Figure 8: *The Angel* by Millet

You are to choose a prayer, or make one up, so that it could be used before the class begins.

Your prayer may:

- Be a traditional prayer (e.g. “The Our Father”, “Hail Mary”). If you choose a traditional prayer, consider explaining its origins to the class.
- Be a poem, or song. If you choose a song, you are to provide a copy of the lyrics to the teacher.
- Be a reflection, or “thought for the day”.
- Be said in another language – although you must provide the translation to the teacher.
- Have symbols or signs or ritual actions
-

Use any appropriate medium = power point, poster, video, music – as you think necessary.

COURSE: HRE20	UNIT 3: PRAYER AND SACRAMENTAL LIFE	
TOPIC 2: Traditional Prayers		
Guiding Question(s): What are the various prayer forms that a person can use in deepening their relationship with God as Father, Son and Holy Spirit?		
Teacher Prompt(s): How did the Rosary develop in the tradition of the Church? What is the focus of the Rosary? What are the various mysteries of the Rosary? What do they bring attention to? How did the Stations of the Cross develop? What is the importance of the Stations of the Cross? What are the various ways that one can pray the Stations of the Cross? Why is it important to come together as a community to pray? How can the community assist you in deepening your prayer and your relationship with God? How is prayer lived out through the celebration of the sacraments?		
Learning Focus Traditional Prayers		
Overall Expectations	Specific Expectations	
PS1. Prayer- Personal and Communal: Demonstrate an understanding of devotional prayers and other prayer forms as supports for our liturgical/sacramental life; [CCC nos. 971 ; 1159-1162 ; 2098 ; 2559-2565 ; 2585-2589 ; 2626-2643 ; 2659-2660 ; 2673-2679 ; 2685-2691 ; 2700-2719 ; 2767-2772]	PS1.1 demonstrate an understanding of praying the Rosary by utilizing the different “mysteries” (<i>re: Joyful, Sorrowful, Glorious and Luminous</i>) and the Stations of the Cross (<i>e.g., Traditional, Scriptural Stations, Stations of Light, etc.</i>) [CCC nos. 971 ; 2673-2679] PS1.4 explore how prayer, in its essence, is communal in nature [CCC nos. 2585-2589 ; 2685-2691 ; 2767-2772]	
OCSGE’s	Catholic Social Teachings	
CGE1f - seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship CGE1i - integrates faith with life	Common good is the complete development of all the people of the world. John XXIII describes it as ‘the sum total of conditions of social living, whereby persons are enabled more fully and readily to achieve their own perfection.’ <i>Mater</i>	

	<p><i>et Magistra</i> – “Mother and Teacher” (1961), paragraph 65</p> <p>The idea therefore differs from that of pursuing the ‘greatest good for the greatest number,’ with which it is sometimes confused, because the pursuit of the common good entrusts, both to the government and the Church, care for the greatest good of all persons, not just the greatest possible number. No individual is excluded from the common good. It is also therefore linked to the ideas of human dignity and authentic and integral human development, making them central aims of all societies.⁸¹</p>
--	--

Evidence of Learning

Students can outline some traditional forms of prayer.

Background

Ways of Praying

1. Sing the Responsorial Psalm from Sunday’s Mass. The Psalms are the most powerful prayers of our Judeo-Christian heritage. Many are songs of praise to God. Others are prayers of thanksgiving, prayers asking forgiveness, prayers said in times of danger. At each Sunday liturgy, we sing a psalm in response to the first reading.

2. General Intercessions. Have your students model their petitions on the format of those we pray together at the liturgy: prayers for the needs of the Church; prayers for public authorities and the salvation of the world; prayers for those oppressed by any need; prayers for the local community.

3. Litanies. Among the Church’s traditional prayers are many beautiful litanies, e.g., the Litany of the Blessed Virgin, the Litany of St. Joseph, the Litany of the Saints. These can be found in numerous prayer books. Students can also compose their own.

4. Signing of the Senses. This blessing prayer can be found in The Rite of Christian Initiation of Adults.

⁸¹ Catholic Social Teaching, The Common Good, <http://www.catholicsocialteaching.org.uk/principles/glossary/#Common>

5. Music. Use music for quiet, reflective listening. Play as **Background** for meditation. Play during a prayer service; put your original prayer to music.
6. Scriptural Reflection. After hearing the Word proclaimed, take time for each person to reflect and then share their reflections with others. Ask: What did Jesus want me to hear today in this reading?
7. The Jesus Prayer. This ancient Christian contemplative prayer consists of short phrases from Scripture prayed over and over again in order to quiet down and become more and more aware of God's presence. The most popular phrase is "Lord Jesus Christ, Son of God, have mercy on me, a sinner."
8. Rites Of Forgiveness. Celebrate the gift of God's forgiveness frequently in prayer together. See especially Rite IV of the Revised Rite of Penance, a nonsacramental celebration of penance.
9. Liturgical Prayer. Invite students to compose prayers which follow the format of our liturgical prayer.
 - greeting (loving and gracious God...)
 - remembering (as you promised...)
 - request (please teach us...)
 - praise (we pray with confidence because of your goodness...)
10. Prayers from the Sacramentary. Gather prayers from the Sacramentary, the book of liturgical prayers used by the priest at Mass. Type the prayers you choose on cards, one prayer for each person, putting her/his name into the prayer. Put the cards in a basket. Have each students pull a card from the basket. He or she is to pray the prayer on the card for the person whose name is included in the prayer during the following week. Example: "God, our Creator, may the work and studies of (Tim) bring him growth in this life and help him extend the Kingdom of Christ in our world. Through Christ our Lord. Amen."
11. Rewrite Prayers. Use some of our Scriptural prayers or formal prayers and invite the students to rewrite them in their own words. You might do this with Psalm 23, the Magnificat, or the Our Father.

12. Meditation. This is a favorite prayer form today in which we quiet the body and mind and open our hearts to God's Spirit. There are many ways to help students focus their attention during this quiet prayer. One helpful technique is to suggest that children visualize being with Jesus. Invite them to talk with him and/or listen to Jesus' words to them.
13. Eucharistic Prayers. The prayers of our Eucharistic liturgy are rich. Choose any of the following short prayers: The Gloria; the acclamation (Holy, holy, holy Lord, etc.); the mystery of faith (Christ has died, Christ is risen, Christ will come again); the Grand Doxology (Through him, with him, in him, etc.)
14. Guided Scripture Meditations. Invite participants to become part of a Scripture story. Example: In the Parable of the Prodigal Son, the children/youth could imagine themselves as the prodigal, looking at events and expressing their thoughts from his point of view.
15. Stations of the Cross (1). This traditional prayer form is an important Lenten prayer.
16. Blessings. The prayer of blessing has always had a unique place within our tradition. Before beginning your session together, invite them to pray a prayer of blessing for your time together.
17. Centering Prayer. This very ancient prayer form calls for us to rest in God's presence and attempt to be as quiet and still as we can. Lead the children through a relaxation exercise and invite them to clear their minds. If any thoughts, images, ideas, or concerns come to mind, advise them to let these things float out of their minds as clouds float across the sky. Each child might choose a word to focus on (Jesus, peace, and the like) whenever any unsettling thought tries to push into their consciousness.
18. Traditional Prayers. Take extra time to pray some of the formal prayers of our faith, praying each one slowly and thoughtfully line by line.
19. Pocket Prayer. Soldiers often carried Psalm 91 ("You are my fortress,/my place of safety;/you are my God,/and I trust you." CEV) with them as protection. Ask the

children what prayer they would like to keep in their pockets to protect and guide them throughout the day. Invite them to write it and keep it in their pockets.

20. **Enthroning the Bible.** Begin your session together with an enthronement of the sacred Scriptures. One person carries the Bible. As the students reach the table, they might form a line on each side of it. The Bible bearer, who is last in procession, reverently places the book in its place while everyone sings or listens to an appropriate hymn. Participants may show reverence for the Scriptures before leaving the table by making the Sign of the Cross on the open Scriptures, or by bowing before the Bible.
21. **Pray the Creed.** The Creed is a prayer that sums up what we believe as Catholics. Pray one or both of our Creeds, the Nicene Creed or the Apostles' Creed. Invite young people to write what they believe as Catholics in their own words.
22. **Collect Mealtime Prayers.** Grace before meals is a favorite way to pray for most families. Research and compile into a booklet mealtime prayers from different cultures, traditions, people, and places.
23. **Acts of Faith, Hope, and Love.** Pray the Church's traditional Acts of Faith, Hope, and Love. Then invite students to write their own versions of these prayers.
24. **Reaching Out.** Invite the students to participate in a food drive. In addition to earning the money to purchase food, have them write a prayer of blessing and tape it to each can, box, or package of food. (These gifts can be part of the Presentation of Gifts during the liturgy.)
25. **Pray with Our Rituals.** Share the Sign of Peace; renew baptismal promises; go through the Book of Rites and find short blessings and prayers for the celebration of the various sacraments. Examples: "Give thanks to the Lord, for he is good. His mercy endures for ever." (From the Rite of Penance); "God our Father, you sent your Holy Spirit upon the apostles, and through them and their successors, you give the Spirit to your People." (From the Rite of Confirmation).

Source: based on material by:

Sr. Janet Schaeffler, Associate Director of Religious Education, Archdiocese of Detroit.

There Is More Than One Way to Pray! Catechist, September 2001

Stations of the Cross

The Stations of the Cross began as the practice of pious pilgrims to Jerusalem who would retrace the final journey of Jesus Christ to Calvary.

Later, for the many who wanted to pass along the same route, but could not make the trip to Jerusalem, a practice developed that eventually took the form of the fourteen stations currently found in almost every church. Today, there are other variations of the Stations. Notably St. John Paul II popularized the “scriptural” stations, with reflections for each one.

<http://www.usccb.org/prayer-and-worship/prayers-and-devotions/stations-of-the-cross/>

Resource:

- Busted Halo – Virtual Stations of the Cross <http://bustedhalo.com/video/virtual-stations-of-the-cross>

Selected Answers to Prayer Bingo (student activity)

Catholic Prayers:

<http://webdesk.com/catholic/prayers/index.html>

Act of Contrition

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of Thy just punishments, but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more and to avoid the near occasions of sin.

Act of Contrition

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.

Act of Contrition

O my God, I am sorry for my sins because I have offended you. I know I should love you above all things. Help me to do penance, to do better, and to avoid anything that might lead me to sin. Amen.

Memorare

Remember, O most gracious Virgin Mary,
that never was it known
that any one who fled to thy protection,
implored thy help or sought thy intercession,
was left unaided.

Inspired with this confidence,
I fly unto thee,
O Virgin of virgins my Mother;
to thee do I come,
before thee I stand,
sinful and sorrowful;
O Mother of the Word Incarnate,
despise not my petitions,
but in thy clemency hear and answer me.
Amen.

The Memorare is a popular prayer to the Blessed Virgin Mary dating from the fifteenth century. It is named from the first word of the Latin prayer - memorare meaning remember - and it addresses Mary as Virgin in her role as intercessor for us in all our needs and difficulties.

http://www.maristc.act.edu.au/servo_fidem/prayers.htm

Grace Before and After Meals

Before: Bless us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.

After: We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest world without end. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Saint Francis - Saint Francis of Assisi has been revered for centuries for his simple message of love, joy, and peace, and for his commitment to the least fortunate of God's creatures. But Francis did not always lead such an exemplary life. Born into a wealthy Italian family, Francis spent his youth primarily pursuing leisure activities and entertainment. But after God spoke to him in a ruined church, Francis renounced his wealth and became a traveling preacher, owning nothing and begging for food. Through his work with the poor and the sick, Francis was transformed into a caring man who put God at the center of his life.

Children Learn to Pray

<http://www.cptryon.org/prayer/child/>

Grace:

Lord,
Bless the food on our table.
Keep us healthy,
strong and able.

The Luminous Mysteries

1. The baptism of Jesus in the Jordan River by John the Baptist.
2. Miracle at Cana's Wedding Feast
3. Jesus Preaches the Good News
4. The Transfiguration.
5. Institution of the Eucharist

The Glorious Mysteries

1. The Resurrection of Jesus from the Dead
2. The Ascension of Jesus into Heaven
3. The Descent of the Holy Spirit
4. The Assumption of Mary into Heaven
5. The Crowning of Mary, Queen of Heaven and Earth

Stations of the Cross – Traditional ones

1. Jesus in the Garden of Gethsemane
2. Jesus betrayed by Judas
3. Jesus condemned by the Sanhedrin
4. Jesus denied by Peter
5. Jesus condemned by the people
6. Jesus crowned with thorns and clothed in purple.
7. Jesus carries the cross.
8. Jesus assisted by Simon of Cyrene
9. Jesus meets the women of Jerusalem
10. Jesus is crucified.
11. Jesus speaks to the thief
12. Jesus speaks to his mother
13. Jesus dies on the cross
14. Jesus is buried.

Bible on-line

US Conference of Catholic Bishops

<http://www.usccb.org/nab/bible/luke/luke11.htm>

He [Jesus] was praying in a certain place, and when he had finished, **one of his disciples** said to him, "Lord, teach us to pray just as John taught his disciples." (Luke 11:1 NAB)

Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,

begotten, not made, consubstantial with the Father;
through him all things were made.

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.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

St. Benedict

Instructions for "Divine Reading"

1. lectio (sacred reading) This involves selecting a reading from scripture, a traditional prayer or from a book in spirituality. Begin reading until a passage, verse, or phrase strikes you.
2. meditatio (meditation) When you have the passage, verse or phrase, pause to let the meaning of the phrase sink into your mind and heart. Mentally repeat the words over and over again. Let them become a part of you. Appreciate what they are saying.
3. oratio (prayer) Finally, speak to God about the phrase, or simply sit in God's presence and let God speak to you.

The process can begin again – return to reading, meditate and pray.

[source: Why Pray? Michael Pennock. Developing Faith Series. Ave Maria Press, 1996.]

Name of Mary's mother and father

Anna and Joachim (according to the Protoevangelium of James, an apocryphal Gospel which dates from the end of the second century)

Marian Library, University of Dayton

<http://www.udayton.edu/mary/questions/faq/faq03.html>

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheets/worksheets as appropriate
 - Prayer Bingo
 - The Lord's Prayer Analysis
 - The Hail Mary Activity

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a recap from the previous topic on prayer, and brainstorm various ways of praying.

Use one of the prayers to begin the activity.

During: Action – Working on it

Prayer Bingo

Invite the students to use the activity [Prayer Bingo](#) to engage in an understanding of various prayer forms.

[source: adapted from [Why Pray?](#) Michael Pennock. Developing Faith Series. Ave Maria Press, 1996.]

The Lord's Prayer Analysis

It has been called "the most perfect of prayers" (St. Thomas Aquinas), the sum of all the prayers in scriptures (St. Augustine), and the "summary of the whole gospel" (Church Father Tertullian). The "Our Father", also known as the "Lord's Prayer" (because it was given to us by Jesus), holds a unique and honourable place in the life of the Church. We find the Lord's Prayer in the Sunday Mass, in the Liturgy of the Hours, and in the rites of Baptism and Confirmation.

For all its frequent use and familiarity, the "Our Father" was never intended by our Lord to be a mere recitation. When you pray, you should direct your minds and hearts to God so that "... you remain in me and my words remain in you..." (Jn 15:7).

Use the Activity Sheet and a Bible to delve more deeply into the Lord's Prayer. [The Lord's Prayer Analysis](#)

"Our Father"- Galatians 3:26, 4:6

1. Why do we call God of the universe "Our Father"?

"Hallowed be thy name" – *John 12:27, 28*

2. His part of the "Our Father" is the first of seven petitions, or prayerful requests, that make up the rest of the "Lord's Prayer". If we understand this phrase not as a praise but as a petition, what are we asking God?

"Thy Kingdom come" – *Matthew 25:31-34*

3. When we pray this petition, what are we asking for?

"Thy will be done on earth as it is in heaven" -*John 13:34*

4. What is God's will?

"Give us this day our daily bread" -*John 6:5-14, 22-27*

5. God satisfies what two types of hunger?
6. What is the “food which endures to eternal life” that Jesus feeds us?
7. This petition also implies responsibilities for Christians. What are they?
“and forgive us our trespasses, as we forgive those who trespass against us”
8. The divine forgiveness Jesus asks of us would be impossible for us to give on our own strength. Who dwells within us to enable us to forgive one another as God has forgiven us? How can this help us to forgive those who have ‘trespassed’ against us?
“and lead us not into temptation” - *1 Corinthians 10:13*
9. How does God help us in time of temptation?
“but deliver us from evil.” – *John 17: 15*
10. In this petition, from what do we ask to be delivered?

Source: Rossini, Ellen. *100 Activities Based on the Catechism of the Catholic Church*. (Ignatius Press, San Francisco, 1996.), 109.

The Hail Mary Activity

Use the activity sheet [The Hail Mary](#) with the students.

Rossini, Ellen. *100 Activities Based on the Catechism of the Catholic Church*. (Ignatius Press, San Francisco, 1996.),79.

After: Consolidate, Debrief, Reflect and Connect

Discuss the challenges and benefits of prayer

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Group students strategically; use an audio bible

<p>Strategies</p> <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	<p>Resources</p> <ul style="list-style-type: none"> • Videos • Handouts • Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<p>Challenge the students to explore digital platforms that encourage the use of Catholic prayers.</p>		

Prayer Bingo

Can recite an Act of Contrition	Can recite a scripture verse by heart	Has prayed to start or strengthen a relationship with someone	Has prayed in the car	Knows a fact about his/her patron saint
Has had their house blessed by a priest	Has thanked God after a game	Has attended a Mass on a weekday (without having to)	Has knelt to pray alongside his/her bed	Has prayed before a meal in a public place
Knows the Memorare	Knows the five glorious mysteries of the Rosary	Can sing a version of the gospel Alleluia	Can sing a version of the Our Father	Has prayed for his/her parents
Has prayed for the health of a relative	Knows which disciple asked Jesus: "Teach us to pray".	Has prayed for the pope	Can tell something about St. Francis of Assisi	Can recite a "prayer before meals"
Can name one stations of the cross	Knows the name of Mary's mother or father	Knows the names of the Luminous mysteries of the Rosary	Knows what the Benedictine method of prayer is	Knows the Nicene Creed

The Lord's Prayer Analysis

It has been called “the most perfect of prayers” (St. Thomas Aquinas), the sum of all the prayers in scriptures (St. Augustine), and the “summary of the whole gospel” (Church Father Tertullian). The “Our Father”, also known as the “Lord’s Prayer” (because it was given to us by Jesus), holds a unique and honourable place in the life of the Church. We find the Lord’s Prayer in the Sunday Mass, in the Liturgy of the Hours, and in the rites of Baptism and Confirmation.

For all its frequent use and familiarity, the “Our Father” was never intended by our Lord to be a mere recitation. When you pray, you should direct your minds and hearts to God so that “... you remain in me and my words remain in you...” (Jn 15:7).

Look up the following passage, and answer the questions.

“Our Father”- Galatians 3:26, 4:6

1. Why do we call God of the universe “Our Father”?

“Hallowed be thy name” – *John 12:27, 28*

2. His part of the “Our Father” is the first of seven petitions, or prayerful requests, that make up the rest of the “Lord’s Prayer”. If we understand this phrase not as a praise but as a petition, what are we asking God?

“Thy Kingdom come” – *Matthew 25:31-34*

3. When we pray this petition, what are we asking for?

“Thy will be done on earth as it is in heaven” -*John 13:34*

4. What is God’s will?

“Give us this day our daily bread” -*John 6:5-14, 22-27*

5. God satisfies what two types of hunger?
6. What is the “food which endures to eternal life” that Jesus feeds us?
7. This petition also implies responsibilities for Christians. What are they?

“and forgive us our trespasses, as we forgive those who trespass against us”

8. The divine forgiveness Jesus asks of us would be impossible for us to give on our own strength. Who dwells within us to enable us to forgive one another as God has forgiven us? How can this help us to forgive those who have ‘trespassed’ against us?

“and lead us not into temptation”- *1 Corinthians 10:13*

9. How does God help us in time of temptation?

“but deliver us from evil.” – *John 17: 15*

10. In this petition, from what do we ask to be delivered?

x

The Hail Mary

WHEN WE PRAY.....	WE REMEMBER THAT....	WORD LIST
1. Hail Mary	God sent this joyful greeting through _____ _____ who announced that Mary was chosen to be _____ _____.	Original sin Conceived
2. full of grace	God prepared Mary for her role by creating her without _____ _____.	Saint The cross Faith
3. the Lord is with thee	By God's grace, Mary remained free of _____ _____.	Prayers Our mother True Man
4. Blessed are you among women	Mary's cousin, _____ greeted Mary in this way to proclaim Mary's great _____.	Personal sin The Holy Spirit
5. and blessed is the fruit of your womb, Jesus	By the power of _____ _____, Jesus was _____ inside Mary.	The Angel Gabriel The Mother of Jesus Elizabeth Heaven
6. Holy Mary	Mary is a _____.	
7. Mother of God	Jesus is true God and _____.	
8. pray for us sinners now	As _____, Mary listens to our prayers and brings them, with her _____, to God.	
9. and at the hour of our death	Mary was present with Jesus at _____ _____. She will be with us, too, to lead us to _____.	

COURSE: HRE20	UNIT 3: PRAYER AND SACRAMENTAL LIFE	
TOPIC 3: Overview of the Sacraments		
<p>Guiding Question(s):</p> <p>How does the Eucharist and the Sacraments of healing address the needs of our human condition?</p>		
<p>Teacher Prompt(s):</p> <p>What is meant by sacred? What is meant by sacrament? Why do we need these visible signs? Provide an example of God’s invisible presence in your own life or in the lives of others.</p> <p>How can we be a sacrament or ‘visible sign of God’s invisible presence’ in a world that needs saints and hope in God’s Reign?</p> <p>How does our school community pray and work to be a visible sign of God’s presence in our society?</p> <p>What does it mean to be a ‘sanctifying presence of God’?</p> <p>What is meant by sacramental? What are some of the sacramentals of our Catholic Church? How can sacramentals assist us in our spiritual life?</p> <p>Why do we need each of these sacraments? What are the connections that these sacraments can make to stages or events in one’s life? How do the ‘sacraments of healing’ invite us to radical table fellowship?</p>		
<p>Learning Focus</p> <p>The Sacraments</p>		
Overall Expectations	Specific Expectations	
<p>PS2. Sacrament: Demonstrate an understanding of sacramentals [CCC nos. 1667-1673] and the Sacraments [CCC nos. 774-776; 1084; 1127-1129; 1131] of Eucharist [CCC nos. 1322-1405], Reconciliation [CCC nos. 1420-1470; 1480-1484] and Anointing of the Sick [CCC nos. 1499-1525] as they relate to healing, and the role of sign, symbol and</p>	<p>PS2.1 identify the sacraments of the Church as visible signs of God’s invisible presence and action, and explain how we are visible signs of God’s invisible presence [CCC nos. 774-776; 1084; 1127-1129; 1131]</p> <p>PS2.2 explain the meaning and significance of various sacramentals (<i>e.g., icons, holy pictures, statues, candle, nature, etc.</i>) within our Catholic Church [CCC nos. 1667-1673]</p>	

<p>ritual in the celebration of each; [CCC nos. 1145-1152]</p>	<p>PS2.3 explain how the sacraments of Eucharist [CCC nos. 1324-1327; 1329-1331; 1369-1371; 1391-1401], Reconciliation [CCC nos. 1422-1449; 1455-1460; 1468-1470] and Anointing of the Sick [CCC nos. 1499-1515; 1520-1525] bring healing [CCC nos. 1420-1421] to us as individuals and as a community in our life journey and invite us to radical table fellowship</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1f - seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship CGE1i - integrates faith with life</p>	<p>Common good is the complete development of all the people of the world. John XXIII describes it as 'the sum total of conditions of social living, whereby persons are enabled more fully and readily to achieve their own perfection.' <i>Mater et Magistra</i> – "Mother and Teacher" (1961), paragraph 65</p> <p>The idea therefore differs from that of pursuing the 'greatest good for the greatest number,' with which it is sometimes confused, because the pursuit of the common good entrusts, both to the government and the Church, care for the greatest good of all persons, not just the greatest possible number. No individual is excluded from the common good. It is also therefore linked to the ideas of human dignity and authentic and integral human development, making them central aims of all societies.⁸²</p>
<p>Evidence of Learning</p>	
<p>Students know what sacramentals are, and can give a summary of the sacraments.</p>	

⁸² Catholic Social Teaching, The Common Good, <http://www.catholicsocialteaching.org.uk/principles/glossary/#Common>

Background

Symbol

True symbols are not just signs. Etymologically, symbol means "to put together." A symbol reveals a non-perceptible order through a perceptible figure. This *revealing function* defines the symbol and distinguishes it from a simple sign. Road signs, for example, are figures employed by convention to control chaotic traffic on our highways. They are humanly contrived and do not point us toward any awareness that deepens and enriches our experiences of the physical world. On the other hand, symbol denotes a perceptible figure which evokes an experience that embellishes our worldly existence; it does this by revealing more than what the objective world presents to us in physical perception. The meaning of this experience is never exhausted in a literal or objective definition. It opens a fissure of consciousness that discursive reason cannot easily close (Muldoon). John Veltri, S.J.

Signs and Symbols

Sign: Any object that directly represents something else.

Signs have a job to do. There are:

- Non-symbolic signs and symbolic signs.
 - Non-symbolic Signs – are objects that have one meaning. A green light at an intersection only means "go".
 - Symbolic signs have more than one meaning.

Symbols: A symbol has three characteristics that distinguish them from signs:

- Symbols may have more than one meaning.
- We (humans) impose meanings on signs. Symbols have certain meanings associated with them by their very nature.
- A sign may speak to only one dimension of our being, but a symbol can touch us on many levels.

Universal Symbols: Can be understood in many different cultures.

Cultural Symbols: Is tied to the situation it is used in. Outside of that situation, a cultural symbol loses or changes its meaning.

Source: Kathleen Crawford Hodapp and Joseph Stoutzenberger. *Celebrating Sacraments Teaching Manual*. (Saint Mary's Press, Winona, Minnesota, 2000)., page 46 &48.

Rituals

are symbolic actions that help us concretely or physically, express our beliefs, values and deepest concerns. When connected with symbols, rituals activate the power of the symbols and connect people with the realities that their symbols represent. Through rituals, the power of the symbol becomes alive in people's lives.

Practical Action: Actions performed only for specific, practical purposes and do not have deeper significance, e.g. walking down one street or another to get to school.

Symbolic Actions: Actions that carry a deeper meaning and help us concretely, or physically, express our beliefs, values, and deepest concerns, e.g. walking down the street in a parade or protest march.

How are rituals different from routines?

Routines are one-dimensional in meaning, whereas rituals have deeper, multi-level meanings.

Eight Characteristics of Ritual:

1. Involve movement and gestures that convey meaning – shaking hands, kissing, waving good-bye, and applauding.
2. Are often repeated – visiting a grave each year on the anniversary of a loved one's death.
3. They can become symbolic celebrations that break us out of life's routines – parties, prayer, or the opening and closing ceremonies of the Olympic Games.
4. Rituals are usually connected to important events in people's lives – a "first", anniversaries, graduations, and award ceremonies.
5. They often include significant words that support the actions – a toast, a speech, an oath of office, or making the sign of the cross.
6. Rituals link people with their past – Canada Day fireworks, the laying on of hands during ordination.
7. Rituals are often communal actions and involve a community – Christmas, New Year's Day, graduation.
8. Rituals require wholehearted participation – helping a home team win by cheering it on.

Ancient Rituals: From ancient times rituals function as the primary means of communicating with the spirit world. Through rituals, people thanked the spirits of nature and attempted to keep them friendly. The early Israelites sacrificed their best lambs to express their gratitude for God's gifts. The word *sacrifice* comes from the Latin work that means "to make holy" or "to do the holy." An example of an ancient ritual is when Native Americans share the peace pipe and lift it up to the four corners of the earth in a gesture of gratitude.

Ritual Worship: Is an attempt to get in touch with the spirit world to put oneself in harmony with spiritual powers. In genuine ritual worship, humans bow down in gratitude and humility before the Divine Mystery.

Early Christian Rituals: Christians would gather for meals, broke bread, and shared the cup as Jesus had instructed them to do. Converts to Christianity underwent a ritual washing to symbolize the change they felt inside. The practice of the laying on of hands symbolizes the Apostles' experience of receiving the Holy Spirit at Pentecost.

Source: Kathleen Crawford Hodapp and Joseph Stoutzenberger. *Celebrating Sacraments Teaching Manual*. (Saint Mary's Press, Winona, Minnesota, 2000)., page 60, 64 & 67.

Sacrament

- Comes from the Latin word *sacramentum* (which was administered to recruits entering the Roman army).
- The early church had no fixed number (not set until 1215 at the 4th Lateran council).
- Sacraments are "powers that comes forth" from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are "the masterworks of God" in the new and everlasting covenant. **(Catechism 1116)**
- The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions. **(Catechism 1131)**

Teacher Notes on History of Sacraments

- to understand the 7 sacraments today, it is necessary to understand the Catholic church's history of formation and reformation
- 7 sacraments did not materialize as we now experience them
- it was a gradual development

Before CE 400

- early life and ritual celebration based on Christian communities described by St. Paul and in Acts of the Apostles
 - Baptism and the Lord's supper and laying on of hands
- by 250 CE Church somewhat formal in its worship
 - friendship meal – similarities to Mass
 - those preparing to become Christian were taken aside for a formal initiation process
- Christian and Pagan Rites
 - when new cultural groups joined, traditional religious rites often mingled
 - prayers and procedures for celebration of the Eucharist differed according to local custom
 - 210 CE Tertullian – Latin term *sacramentum*
 - Roman initiation rites called *sacramenta*
 - began to recognize that these rituals and symbols were true encounters with God

Official Religion of the Roman Empire

- 313 CE emperor Constantine lifted the ban on Christian worship
- by the end of the century, Christianity was the official religion of the Roman Empire

Phase 2 – Dark Ages

- 400 to 1000 of the Common Era
- brought about by the fall of the Roman Empire in the west
- 330 Constantine moved the capital of the empire to Byzantium (Constantinople)
- in 395, the Roman Empire was split in half
- for the next century the western Empire was under constant attack
- 476 the last Roman Emperor was killed – the collapse of the Empire followed
- in the chaos that followed, the church and its popes would play an increasing role in government

Saint Augustine "Administering and Receiving" Sacraments

- by 350 when Augustine became the Bishop of the North African city of Hippo, controversy and division plagued the Church
- Augustine taught that Baptism confers a new character or “seal” on a person
- marked the person as Christ’s forever
- spoke of administering and receiving the sacrament
- Augustine thought of sacraments as signs of sacred things
- almost anything could be a sacrament – a sign of God
- he believed some sacraments were of greater importance than others
- there were 2 categories of important sacraments

Of the word	Of action
Sermons	Symbols and rituals used in Christian worship
Prayers	
readings	

- it was 800 years before the church limited the use of the word sacrament to 7 official rituals

Sacraments in the Dark Ages

- after the death of Augustine, little new in sacramental thinking was done until the 11th century. This was due to the social and cultural upheaval of the dark ages.
- after the fall of Rome, the Church continued to spread across Europe
- public penance was replaced by private confession
- lay involvement in the Eucharist decreased
- marriage came to be seen as a sacrament
- presbyters (priests) were ordained to preside over the liturgical functions
- by 1000 CE social and political stability was beginning to return to Europe
- stability brought a revival in studying the Christian faith

The Church and Sacraments in the High Middle Ages

Medieval Church

- 1000 to 1300 formality and relative stability
- the culture of medieval, feudal Europe and that of the Christian Church of the west were one and the same
- most political rulers were Christian
- most of their subjects were Christian

- if you were not a Christian, you were not a citizen
- the church was the center of life for the ordinary citizen
- informality of the house churches had been replaced by elaborate ceremonies in enormous cathedrals
- sacraments had accumulated ornamental duties - ceremonies used in the royal courts were often adapted for religious purposes (e.g. kissing the ring of a king; kissing the ring of a bishop)

The Middle Ages

- one of the most significant periods of growth and change in the Catholic understanding of sacraments
- the rituals that Catholics now know as the 7 sacraments were becoming recognized as different from other symbols and rituals *up to 30 had been articulated before)
- in the 13th century, the second Council of Lyons affirmed that there were only 7 sacraments
- in the 16th century, the Council of Trent reaffirmed this teaching
- rituals became more standardized
- theological explanations became more uniform
- understanding reached a peak with Saint Thomas Aquinas
 - Aquinas discussed sacraments as causes of God's graces;
 - sacraments served as instruments that actually brought about God's grace
- emphasis on the proper performance of sacramental ritual emerged
- necessitated by the need for people to know when a ritual was really a sacrament
- minimum requirements were set for a sacrament to be valid
- correct form was needed to prevent abuses and confusion
- many put their faith in the proper performance of the ritual rather than the meaning of the sacraments
- sacraments were affected by a magical/superstitious attitude
- by the late 15th and early 16th century abuses concerning sacraments and other church practices were rampant
- time was ripe for a religious revolution
- in 1517 a monk, named Martin Luther, publicly protested the abuses
- Protestant Reformation

Church and Sacraments after the Council of Trent

- Martin Luther's call for church reform was protest entwined with the politics of Europe
- he was not the first to call for reform
- from 1123 to 1527 church leaders had gathered 9 times to deal with clerical and political abuses in the church
- the Protestant Reformation started out as an attempt to reform the Church from within
- the reform movement eventually organized itself into a number of Protestant denominations – all of which denied the central authority of the Pope

The Council of Trent

- the Protestant reformation caused Church leaders to recognize and acknowledge real grievances
- the Council of Trent convened in 1545
- met on and off until 1563
- one of the reformers' main complaints had been the Church's casual attitude to superstition within religion
- the council legislated changes aimed at eliminating abuses
- the council affirmed that grace is an unmerited gift from God, one that cannot be earned or bargained
- the council was exact about the beliefs and practices of the sacraments: affirmed 7 sacraments in response to the Protestant tendency to recognize fewer sacraments or none at all
- other devotions (e.g. the Rosary) were termed *sacramentals* – religious practices or holy objects used in religious practices that can be spiritually enriching
- the Church also approved scholastic understanding of the sacraments
- *Scholasticism* was deemed official interpretation

Scholasticism (skolas'tisizem) , philosophy and theology of Western Christendom in the Middle Ages. Virtually all medieval philosophers of any significance were theologians, and their philosophy is generally embodied in their theological writings. There were numerous scholastic philosophies in the Middle Ages, but basic to all scholastic thought was the conjunction of faith and reason. For the greatest of the scholastics, this meant the use of reason to deepen the understanding of what is believed on faith and ultimately to give a rational content to faith. It was in the course of applying reason to faith that medieval thinkers developed and taught important philosophical ideas not directly related to theology. <http://www.encyclopedia.com/html/s1/scholast.asp>

- sacraments are necessary for salvation
- sacraments convey grace in, and of, themselves

Impact of the Council of Trent

- defined Catholicism for the next 400 years
- because the council approved one *Scholastic* understanding of the sacraments, no new ways of thinking were permitted
- shortly after the council the Roman missal for the Mass and the official book of rites was published
- uniformity was imposed – language was Latin; uniformity in words and actions
- these decisions were made to curb abuses but ended in rigidity

Church and Sacraments in the 20th Century

- by the late 19th and early 20th century, the church's defensive position on modernization was subsiding
- Catholic scholars began to reexamine Aquinas, church practices and Christianity's biblical roots
- change through time was acknowledged
- new perceptions lead Pope John XXIII to call the Second Vatican Council in the 1960's

Second Vatican Council (1962-1965)

- in calling Vatican II, John XXIII, declared it was time to examine all aspects of the church
- "open windows and let in fresh air"
- concerned to help the church get back in touch with its early traditions
- bishops hoped this would help the church respond to the modern world
- the church recognized the need to open itself up to the modern world
- church committed itself to renewal based on a fresh look at its origins
- the church acknowledged the challenge of keeping the sacraments true to the spirit of Jesus

Sacramentals

From the Catechism of the Catholic Church:

1677 Sacramentals are sacred signs instituted by the Church. They prepare men to receive the fruit of the sacraments and sanctify different circumstances of life.

1678 Among the sacramentals blessings occupy an important place. They include both praise of God for his works and gifts, and the Church's intercession for men that they may be able to use God's gifts according to the spirit of the Gospel.

1679 In addition to the liturgy, Christian life is nourished by various forms of popular piety, rooted in the different cultures. While carefully clarifying them in the light of faith, the Church fosters the forms of popular piety that express an evangelical instinct and a human wisdom and that enrich Christian life.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheets/Handouts as appropriate:
 - Signs and Symbolic Activity in Scripture
 - Sacraments Fill in the Blanks

Resources:

Busted Halo videos

1. Sacraments 101: Penance (why we confess) <http://bustedhalo.com/video/penance-why-we-confess>
2. Sacraments 101: Anointing of the Sick (who it's for) <http://bustedhalo.com/video/anointing-of-the-sick-who-its-for>
3. Sacraments 201: Eucharist (what we believe) <http://bustedhalo.com/video/sacraments-201-eucharist-what-we-believe>

United States Conference of Catholic Bishops

- "Sacraments and Sacramentals" <http://www.usccb.org/prayer-and-worship/sacraments-and-sacramentals/index.cfm>
- Real Presence of Jesus Christ <http://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/the-real-presence-of-jesus-christ-in-the-sacrament-of-the-eucharist-basic-questions-and-answers.cfm>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Sacramentals

Begin with a general discussion.

What is meant by sacramental?

What are some of the sacramentals of our Catholic Church?

How can sacramentals assist us in our spiritual life?

Inventory of sacramentals in local community: ask students to take an inventory of sacramentals in the school, in the local parish and surrounding parishes (if appropriate).

Discuss with them why the sacramentals are in the school, and what additional sacramentals they would recommend the school consider getting.

During: Action – Working on it

Signs and Symbolic Actions in Scripture

Note the significant event or experience. An activity sheet is provided. [Signs and Symbolic Actions in Scripture](#)

What are the tangible signs and symbolic actions that would help the Christians from all ages recall and relive the experience?

- Acts 2:41-47
- Acts 6: 1-7
- Acts 8:14-17
- Acts 10:44-48
- Ephesians 5:25-32
- James 5:13-17
- 1 John 1:5-10

Suggested Answers to Scripture Activity:

Acts 2:41-47 – baptism; communal life; breaking bread

Acts 6: 1-7 – calling of leaders; laying on of hands

Acts 8:14-17 – Holy Spirit

Acts 10:44-48 – initiation - water

Ephesians 5:25-32 – love of Christ versus love of couples

James 5:13-17 – consolation in poor health

1 John 1:5-10 – forgiveness of sins

answers taken from Kieran Sawyer, [Sacraments](#) TM p. 39

Information on Sacraments

Have the students work through the sheet filling in the missing phrases. [Sacrament Fill in the Blank](#) is the activity sheet. This could be given as a handout, done as a class, in groups, or as a formative assignment. A suggested answer sheet is provided.

After: Consolidate, Debrief, Reflect and Connect

Have a debrief on the sacraments – and clear up any unanswered question

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategically pair students for activities. Consider doing some of the work as a class.

Strategies

- Independent Reading
- Note making
- Discussion
- Internet / technologies

Resources

- Bible
- Digital
- Notes

Accommodations

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

Home Activity or Further Classroom Consolidation

Challenge students to connect with the local parish to see if they could assist or volunteer with any of the actives helping to prepare the younger children for the sacraments.

Signs and Symbolic Actions in Scripture

Look up the following passages.

Note the significant event or experience.

What are the tangible signs and symbolic actions that would help the Christians from all ages recall and relive the experience?

- Acts 2:41-47
- Acts 6: 1-7
- Acts 8:14-17
- Acts 10:44-48
- Ephesians 5:25-32
- James 5:13-17
- 1 John 1:5-10

Sacrament Fill in the Blank

SACRAMENT FACTS					
Sacrament	Type	What it celebrates	Meaning	Primary words and symbols	Ongoing effect
Baptism	Initiation	Welcome and rebirth	Being born into new life in the community of Jesus	Water, white garment, lighted candle, signing of the cross, anointing with oil	Membership in the Church, call to witness
Confirmation					
Eucharist					
Reconciliation					
Anointing of the Sick					
Marriage					
Holy Orders					

SACRAMENT FACTS answers					
Sacrament	Type	What it celebrates	Meaning	Primary words and symbols	Ongoing effect
Baptism	Initiation	Welcome and rebirth	Being born into new life in the community of Jesus	Water, white garment, lighted candle, signing of the cross, anointing with oil	Membership in the Church, call to witness
Confirmation	Initiation	Growth in the Spirit	Strengthening of new life	Laying on of hands, anointing and sealing with chrism	Completes baptismal grace, call to witness
Eucharist	Initiation	Jesus' saving death and risen presence in our midst	Remembering Jesus' death and experiencing his real presence	Bread, wine, words of consecration	Deeper relationship with Christ, spiritual nourishment
Reconciliation	Healing	Forgiveness	Repairing broken relationships with god, others and Church	Confession of sins, words of absolution, laying on of hands	Liberation from sin
Anointing of the Sick	Healing	God's healing love	Living the fullness of life in Christ, even in sickness and death	Laying on of hands, anointing with oil, words of petition	Strength, peace, courage to endure
Marriage	Service of communion	Covenant of love	Forming a bond of union, like that of Christ and his Church	Husband and wife, rings, vows	Permanent union of a man and a woman

Holy Orders	Service of communion	Ministry in the Church	Taking responsibility for a particular leadership role	Laying on of hands, anointing with oil, prayer of priestly consecration	Sacred powers for service to the Church
-------------	----------------------	------------------------	--	---	---

COURSE: HRE20	UNIT 3: PRAYER AND SACRAMENTAL LIFE
TOPIC 4: Sacraments of Healing	
Guiding Question(s): How does the Eucharist and the Sacraments of healing address the needs of our human condition?	
Teacher Prompt(s): Why does Jesus want us to confess our sins to a priest? Why is regular participation in the Sacrament of Reconciliation beneficial for our spiritual growth? What does the parable of the Prodigal Son and his brother (Luke 15.11-32) teach us about the sacrament of Reconciliation? What does 'sign', 'symbol' and 'ritual' look like in each of the Sacraments of Healing? How do signs, symbols and rituals assist us in our faith life? (Note: signs for the sacraments include- water, oil, bread, wine, laying on of hands, etc.)	
Learning Focus Sacraments of Healing	
Overall Expectations	Specific Expectations
PS2. Sacrament: Demonstrate an understanding of sacramentals [CCC nos. 1667-1673] and the Sacraments [CCC nos. 774-776 ; 1084 ; 1127-1129 ; 1131] of Eucharist [CCC nos. 1322-1405], Reconciliation [CCC nos. 1420-1470 ; 1480-1484] and Anointing of the Sick [CCC nos. 1499-1525] as they relate to healing, and the role of sign, symbol and ritual in the celebration of each; [CCC nos. 1145-1152]	PS2.4 express how and why the sacrament of Reconciliation is constantly available to us to experience God's love and forgiveness when we fail to love according to God's will that ensures our happiness [CCC nos. 1440-1460 ; 1468-1470] PS2.5 demonstrate an understanding of the role of sign, symbol and ritual [CCC nos. 1145-1152] in our Church and in the sacraments of healing: Eucharist [CCC nos. 1328-1355 ; 1382-1390], Reconciliation [CCC nos. 1450-1460 ; 1480-1484] and Anointing of the Sick [CCC nos. 1517-1519]
OCSGE's	Catholic Social Teachings
CGE1f - seeks intimacy with God and celebrates communion with God,	Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy --

<p>others and creation through prayer and worship CGE1i - integrates faith with life</p>	<p>directly affects human dignity and the capacity of individuals to grow in community. We believe people have a right and a duty to <u>participate in society</u>, seeking together the common good and well-being of all, especially the poor and vulnerable.⁸³</p>
<p>Evidence of Learning</p>	
<p>Students can explain what the Sacrament of Reconciliation is all about.</p>	
<p>Background</p>	
<p>Catechism of the Catholic Church</p> <p>VI. THE SACRAMENT OF PENANCE AND RECONCILIATION</p> <p><u>1440</u> Sin is before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason conversion entails both God's forgiveness and reconciliation with the Church, which are expressed and accomplished liturgically by the sacrament of Penance and Reconciliation.³⁸</p> <p>Only God forgives sin</p> <p><u>1441</u> Only God forgives sins.³⁹ Since he is the Son of God, Jesus says of himself, "The Son of man has authority on earth to forgive sins" and exercises this divine power: "Your sins are forgiven."⁴⁰ Further, by virtue of his divine authority he gives this power to men to exercise in his name.⁴¹</p> <p><u>1442</u> Christ has willed that in her prayer and life and action his whole Church should be the sign and instrument of the forgiveness and reconciliation that he acquired for us at the price of his blood. But he entrusted the exercise of the power of absolution to the apostolic ministry which he charged with the "ministry of reconciliation."⁴² The apostle is sent out "on behalf of Christ" with "God making his appeal" through him and pleading: "Be reconciled to God."⁴³</p> <p>Reconciliation with the Church</p>	

⁸³ United States Conference of Catholic bishops <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

[1443](#) During his public life Jesus not only forgave sins, but also made plain the effect of this forgiveness: he reintegrated forgiven sinners into the community of the People of God from which sin had alienated or even excluded them. A remarkable sign of this is the fact that Jesus receives sinners at his table, a gesture that expresses in an astonishing way both God's forgiveness and the return to the bosom of the People of God.⁴⁴

[1444](#) In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."⁴⁵ "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."⁴⁶

[1445](#) The words *bind and loose* mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. *Reconciliation with the Church is inseparable from reconciliation with God.*

The sacrament of forgiveness

[1446](#) Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as "the second plank [of salvation] after the shipwreck which is the loss of grace."⁴⁷

1447 Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental

celebration. In its main lines this is the form of penance that the Church has practiced down to our day.

1448 Beneath the changes in discipline and celebration that this sacrament has undergone over the centuries, the same *fundamental structure* is to be discerned. It comprises two equally essential elements: on the one hand, the acts of the man who undergoes conversion through the action of the Holy Spirit: namely, contrition, confession, and satisfaction; on the other, God's action through the intervention of the Church. The Church, who through the bishop and his priests forgives sins in the name of Jesus Christ and determines the manner of satisfaction, also prays for the sinner and does penance with him. Thus the sinner is healed and re-established in ecclesial communion.

[1449](#) The formula of absolution used in the Latin Church expresses the essential elements of this sacrament: the Father of mercies is the source of all forgiveness. He effects the reconciliation of sinners through the Passover of his Son and the gift of his Spirit, through the prayer and ministry of the Church:

God, the Father of mercies,
through the death and the resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
through the ministry of the Church
may God give you pardon and peace,
and I absolve you from your sins in the name of the Father, and of the Son and of the Holy Spirit.⁴⁸

ANOINTING OF THE SICK

CCC 1499 "By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them. And indeed she exhorts them to contribute to the good of the People of God by freely uniting themselves to the Passion and death of Christ."

ANOINTING OF THE SICK – This sacrament is given to bring spiritual and physical strength to an individual during an illness, especially near the time of death. It is usually one of the last sacraments one will receive.

Religious Sign – the anointing with oil and saying of appropriate prayers by the minister and the whole church

Religious Symbol – The ability of the oil to cure or heal

❖ Death is the most important part of life; through death we can pass onto new life

- ❖ The Anointing of the Sick is a sacrament given to any baptized person (who on account of age or sickness) is very weak
 - ❖ The sick person is connected to the passion of Christ through this sacrament
 - ❖ As much as possible, the priest tries to perform the sacrament while the person can still consciously participate in the sacrament
 - ❖ The sacrament is administered by anointing the forehead with blessed oil and is accompanied by prayer
 - ❖ Only a priest can administer this sacrament
 - ❖ Should be celebrated in the presence of family members and as many people as possible from the church community
 - ❖ The sacrament strengthens the body and soul
 - ❖ The grace received from this sacrament helps us to endure these times of trial
- Sections adapted from Ian Knox, *Theology for Teachers* (Ottawa: Novalis, 1999), 231.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheets/Handouts as appropriate:
 - Scripture Activity Anointing of the Sick

Resources:

Father Catfish videos

- Why Does God Let us Sin? <http://fathercatfish.com/FAQHTP/LetUsSin.html>
- What is a Mortal Sin? <http://fathercatfish.com/FAQHTP/MortalSin.html>

Busted Halo

- Sacraments 101: Anointing of the Sick – Who is it For? <http://bustedhalo.com/video/anointing-of-the-sick-who-its-for>
- Sacraments 101: Penance (why we confess) <http://bustedhalo.com/video/penance-why-we-confess>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Discussion starter: How does illness or injury affect the way you look at life? At God?

During: Action – Working on it

Reconciliation

Watch some of the resource videos to help dispel some of the myths about Reconciliation.

Father Catfish videos

- Why Does God Let us Sin? <http://fathercatfish.com/FAQHTP/LetUsSin.html>
- What is a Mortal Sin? <http://fathercatfish.com/FAQHTP/MortalSin.html>

Busted Halo

- Sacraments 101: Anointing of the Sick – Who is it For? <http://bustedhalo.com/video/anointing-of-the-sick-who-its-for>
- Sacraments 101: Penance (why we confess) <http://bustedhalo.com/video/penance-why-we-confess>

Discuss with the class aspects of the Sacrament.

Consider asking the local Pastor or Associate Pastor to come in to visit the class and answer any questions. If that is not possible, then consider asking the chaplaincy leader.

Anointing of the Sick:

Use bibles and the Activity Sheet [Scripture Activity: Anointing of the Sick](#) to help the students learn more about the Sacrament.

After: Consolidate, Debrief, Reflect and Connect

Debrief with the students.

Assessment / Evaluation		
Informal feedback		
Differentiated Instruction		
Consider grouping students to help with the Scripture Acitvity		
Strategies <ul style="list-style-type: none"> • Independent Reading • Discussion • Visual/ Graphic Organizer • Internet / technologies • Multimedia Presentations 	Resources <ul style="list-style-type: none"> • Digital • Handouts • Notes 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Encourage students to find out when the local parish is offering the Sacrament of Reconciliation.		

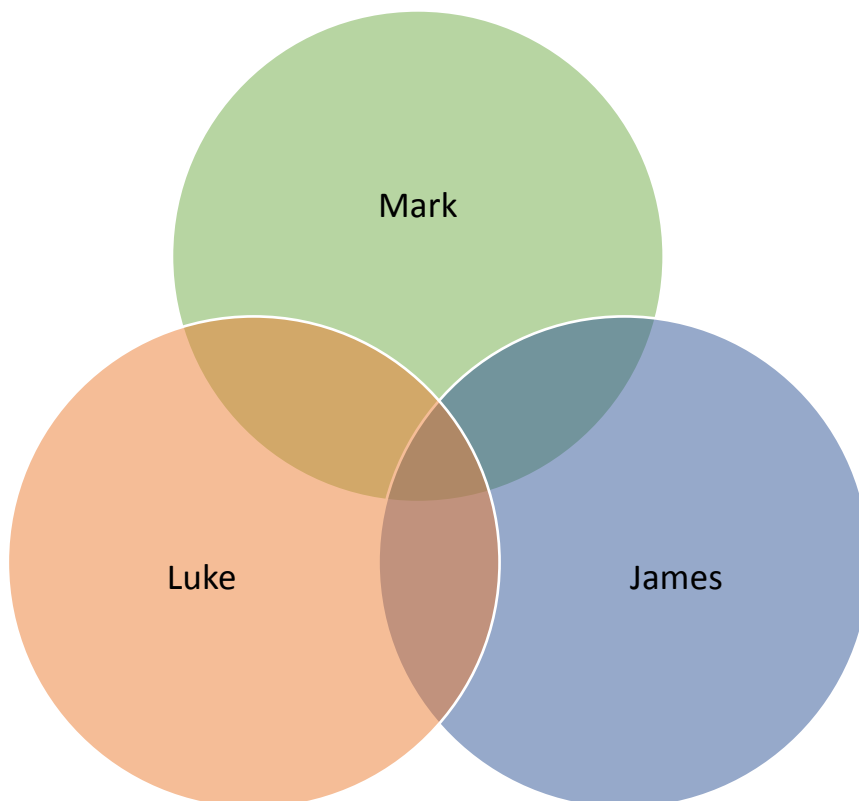
Scripture Activity: Anointing of the Sick

Examine three passages of Scripture:

- Mark 6:7-13
- James 5:13-16
- Luke 13:10-17

Note the similarities and differences in the three passages.

Use the information above to fill in the Venn diagram:



COURSE: HRE20	UNIT 3: PRAYER AND SACRAMENTAL LIFE	
TOPIC 5: Spirituality		
<p>Guiding Question(s):</p> <p>Of the various Christian spiritualities that exist, to which are you most attracted and why? What could your Christian vocation look like as a lay person?</p>		
<p>Teacher Prompt(s):</p> <p>What is spirituality? How does spirituality differ from religion? Why do we need both?</p> <p>What is a charism? Why do different spiritualities exist? What is the focus of the different spiritualities?</p> <p>Which spirituality is most attractive to you and why? In what way could a specific spirituality be of assistance to you and how? Of the various Christian spiritualities that exist, to which are you most attracted and why? (Note- Christian spirituality is directed towards the Trinity)</p> <p>What is meant by 'laity' and who are the laity? How are we to live our Baptismal call, with Jesus at the centre of our lives? How are Christians anointed by God to be 'leaven' for society? (<i>e.g., Matthew 13:33-34</i>) How are we committed to building up the Body of Christ, acting with justice and mercy for the good of all people we meet?</p> <p>What is vocation? Where or to what are you being called? Who are you to become? How can you learn to live your Christian vocation? What could your Christian vocation look like as a lay person?</p> <p>How can young people prayerfully use social media? Why are social media and modern means of communication not sufficient in having a full experience of 'Church'? How can one ensure that the website one uses is a good Catholic website?</p>		
<p>Learning Focus</p> <p>Various spiritualities in the Catholic Church</p>		
Overall Expectations	Specific Expectations	
<p>PS1. Prayer- Personal and Communal:</p> <p>Demonstrate an understanding of devotional prayers and other prayer forms as supports for our liturgical/sacramental life; [CCC nos. 971; 1159-1162; 2098; 2559-2565; 2585-</p>	<p>PS1.3 explore the benefits of prayerful use of social media to deepen one's faith in Christ (<i>e.g., following Catholic religious leaders on social media; participate in good Catholic blogs to</i></p>	

<p>2589; 2626-2643; 2659-2660; 2673-2679; 2685-2691; 2700-2719; 2767-2772]</p> <p>PS3. Living Out Prayer and Sacrament: Describe and contrast the richness of the different spiritualities that exist in our Church and why they developed. [CCC nos. 782; 799-801; 897-913; 925-933; 951-953; 2003-2004; 2650-2651; 2683-2690; 2697-2719; 2742-2745]</p> <p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research (Gaudium et Spes, par. 53);</p> <p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate social science and theological 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 and par. 94);</p>	<p><i>deepen one’s Catholic faith; view reliable Catholic media</i>) [CCC nos. 2659-2660; 2688]</p> <p>PS3.1 explain what is meant by spiritualities and charisms, and explore and contrast the various spiritualities that exist in our Church (<i>e.g., Benedictine, Basilian, Augustinian, Franciscan, Dominican, Thomistic, Ignatian, Carmelite, Taizé, Eastern Christian</i>) [CCC nos. 799-801; 925-927; 2003-2004; 2683-2690; 2697-2719; 2742-2745]</p> <p>PS3.2 explore who are the laity, and what it means for the laity to live their Baptismal call from God to be “salt and light” for the world as a vocation (<i>e.g., Matthew 5.13-16</i>) [CCC nos. 782; 897-913; 928-933; 951-953]</p> <p>RI1.4 formulate effective questions to guide their research and inquiry</p> <p>RI2.2 locate and select information relevant to their investigations from a variety of primary sources (<i>e.g., Bible, Church documents, Catechism of the Catholic Church, interviews, surveys, questionnaires, original research published in peer-reviewed journals, original documents in print or other media – sacred texts, film, photographs, songs, advertisements</i>) and/or secondary sources (<i>e.g., book reviews, textbooks, websites, brochures, newspaper articles</i>)</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1f - seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship CGE1i - integrates faith with life</p>	<p>Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. We believe people have a right and a duty to participate in society, seeking together the common good and</p>

	well-being of all, especially the poor and vulnerable. ⁸⁴
Evidence of Learning	
Students can describe some of the various spiritualities in the Catholic Church	
Background	
<p>Charisms – from the Catechism of the Catholic Church</p> <p><u>799</u> extraordinary or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men, and to the needs of the world.</p> <p>800 Charisms are to be accepted with gratitude by the person who receives them and by all members of the Church as well. They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ, provided they really are genuine gifts of the Holy Spirit and are used in full conformity with authentic promptings of this same Spirit, that is, in keeping with charity, the true measure of all charisms.²⁵³</p> <p><u>801</u> It is in this sense that discernment of charisms is always necessary. No charism is exempt from being referred and submitted to the Church's shepherds. "Their office [is] not indeed to extinguish the Spirit, but to test all things and hold fast to what is good,"²⁵⁴ so that all the diverse and complementary charisms work together "for the common good."²⁵⁵</p> <p>Spirituality</p> <p>Christian spirituality is rooted in a sense of belonging to a people who together express their sense of sacred through word, gesture, action, event, tradition and community.</p> <p>The presence of the sacred is mediated through persons, preeminently in the person of Jesus Christ. As a consequence, the spiritual quest has everything to do with being in right relationship with others in the believing community and the wider human community for the glory of God.</p> <p>Christian spirituality is the Trinity, the Spirit assisted response to the Incarnate Word of God, Jesus Christ, who reveals the face of the invisible God.</p>	

⁸⁴ United States Conference of Catholic bishops <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Spirituality is fundamentally a response to God's loving and forgiving presence.

Source: Michael Downey, *Understanding Christian Spirituality*, Mahwah: Paulist Pres, 1997, and Kenan B. Osborne, O.F.M. *Sacramental Guidelines: A Companion to the New Catechism for Religious Educators*. Mahwah: Paulist Press, 1995.

SPIRITUALITY in the Catechism of the Catholic Church

2684. "In the communion of saints, many and varied spiritualities have been developed throughout the history of the churches. The personal charism of some witnesses to God's love for men has been handed on, like 'the spirit' of Elijah to Elisha and John the Baptist, so that their followers may have a share in this spirit. A distinct SPIRITUALITY can also arise at the point of convergence of liturgical and theological currents, bearing witness to the integration of the faith into a particular human environment and its history. The different schools of Christian SPIRITUALITY share in the living tradition of prayer and are essential guides for the faithful. In their rich diversity they are refractions of the one pure light of the Holy Spirit.

The Spirit is truly the dwelling of the saints and the saints are for the Spirit a place where he dwells as in his own home since they offer themselves as a dwelling place for God and are called his temple.

2693. "The different schools of Christian SPIRITUALITY share in the living tradition of prayer and are precious guides for the spiritual life."

2705. "Meditation is above all a quest. The mind seeks to understand the why and how of the Christian life, in order to adhere and respond to what the Lord is asking. The required attentiveness is difficult to sustain. We are usually helped by books, and Christians do not want for them: the Sacred Scriptures, particularly the Gospels, holy icons, liturgical texts of the day or season, writings of the spiritual fathers, works of SPIRITUALITY, the great book of creation, and that of history the page on which the 'today' of God is written."

Selected Information on Various Spiritualities

Augustinian <http://augustinians.net/>

The Order of St. Augustine, or Augustinian Order, based upon the teaching of the Bishop of Hippo (354 - 430 A.D.), was founded in 1244, to live and promote the spirit of community as lived by the first Christian communities (Acts of the Apostles 4, 32-35).

There are many ways in which to describe the Augustinian Order, to speak of its character, its history, its mission, its charism. First and foremost, however, the Augustinian Order is people - men and women - who, in the words of the *Rule* we profess, "*live together in harmony, being of one mind and one heart on the way to God.*" We are Christians who, captivated by the example of Saint Augustine, journey together, as we build our house and serve the Lord's people.

The Order of Saint Augustine is composed of the following:

- a. friars, whether professed or novices, who are members of the various Circumscriptions of the Order,
- b. Augustinian contemplative nuns belonging to the Monasteries of the Order,
- c. the lay members of Augustinian Secular Fraternities, legitimately established by the Prior General.

These three branches, according to their own constitutions or statutes and with their own structure, come under the Prior General, whose role it is to see to the establishment or suppression of the different communities or fraternities, as well as to the formulation and approval of their constitutions or statutes.

In addition to these three branches, the Augustinian family also includes other groups:

- a. Religious institutes, both male and female, formally aggregated to the Order by a decree of the Prior General;
- b. Other groups of lay Augustinians;
- c. Lay faithful affiliated to the Order.

Basilian: <http://www.basilian.org/> The Congregation of St. Basil, also known as the Basilian Fathers, is a vibrant community of priests, students for the priesthood, and lay associates. We are an apostolic community whose members profess simple vows. We seek the glory of God, especially in the works of education and evangelization. We welcome you to share our prayer and to know the love and mercy of God.

Benedictine: <http://www.westminsterabbey.ca/>

Dominican www.op.org

There are many ways of being a Dominican. From the beginning of the Order, men and women felt moved to help Dominic's mission of preaching and join in as they could while still living with their families or continuing in their way of life.

By adopting the Rule, lay Dominicans commit not only to living holy lives and doing works of charity, but also to being a part of the preaching mission of the Order:

They have as their vocation to radiate the presence of Christ in the midst of the peoples so that the divine message of salvation be known and accepted everywhere by the whole of humankind. (from the Rule of the Lay Fraternities of St. Dominic)

Franciscan The Order of Friars Minor, founded by St. Francis of Assisi, is a fraternity. In a more complete fulfilment of their baptismal consecration and in answer to the divine call, the friars give themselves totally to God, their supreme love; through profession of obedience, poverty and chastity, which they are to live in the spirit of Saint Francis.

<https://ofm.org/>

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

Ignatian: <http://www.ignatianspirituality.com/>

Way of living relationship with God, it is a way of life, and is based on the teachings of St. Ignatius Loyola. "God's love shines down upon me like the light rays from the sun".

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheet/Handouts as appropriate:
 - Research on Various Catholic Spiritualities

Resources:

Salt and Light series on Religious Sisters: www.salthandlighttv.org/sisterhood

Eastern Christian: <http://www.royaldoors.net/> Resources for English speaking Ukrainian Greek Catholics.

TOPIC Activities and Process

Before: Getting Started (<i>consider time lines</i>)		
Begin with a prayer.		
Have a discussion on the various forms of spirituality (especially ones that are represented in the local community).		
During: Action – Working on it		
Students are to research the various Catholic spiritualities.		
You can use the Student Activity Sheet Research on Various Catholic Spiritualities if you prefer.		
After: Consolidate, Debrief, Reflect and Connect		
Present the results of the various spiritualities.		
Assessment / Evaluation		
Informal feedback		
Differentiated Instruction		
Consider grouping or pairing students		
Strategies <ul style="list-style-type: none"> • Independent Reading • Note making • Discussion • Internet / technologies 	Resources <ul style="list-style-type: none"> • Digital • Handouts • Notes 	Accommodations <ul style="list-style-type: none"> • Digital resources • Reduced questioning • Extra time • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Challenge students to find examples of communities in the local area that follow some of the spiritualities.		

Research on Various Catholic Spiritualities

You are to choose one of the Catholic spiritualities and to research it.

For the chosen spirituality, you will:

- Investigate the origin of the spirituality
- Explain the factors (historical context) that led to its development
- Explore the various ways people can be involved (e.g. religious vocation to the community, lay associates, etc.)
- Research how social media is being used to promote the spirituality
- Investigate various websites established by the religious community to deepen one's Baptismal call

COURSE: HRE20	UNIT 3: PRAYER AND SACRAMENTAL LIFE	
TOPIC 6: Unit Summative Task		
<p>Guiding Question(s):</p> <p>What are some of the various prayer forms a person can use, in a way that is welcoming and open to all?</p>		
<p>Teacher Prompt(s):</p> <p>How can we make our Catholic school community the best it can be, a sign of God’s love in the community, helping all students know that they are loved and belong? How do we offer our school day (and our lives) to God, preaching the Gospel with the witness of our words and actions?</p> <p>What are some ways to locate reliable sources of information? (e.g., www.vatican.va, <i>Catechism of the Catholic Church</i>, <i>Compendium of the Social Doctrine of the Church</i>, www.cccb.ca/, <i>Catholic Encyclopedia</i>, <i>Catholic Organization for Life and Family</i>, trusted Catholic websites)</p> <p>What criteria can you use to determine whether a particular website is a reliable source of information?</p> <p>What methods would you use to ensure that you are following ethical guidelines when you develop surveys or interviews?</p>		
<p>Learning Focus</p> <p>Designing a welcoming liturgy</p>		
Overall Expectations	Specific Expectations	
<p>PS3. Living Out Prayer and Sacrament: Describe and contrast the richness of the different spiritualities that exist in our Church and why they developed. [CCC nos. 782; 799-801; 897-913; 925-933; 951-953; 2003-2004; 2650-2651; 2683-2690; 2697-2719; 2742-2745]</p> <p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate social science and</p>	<p>PS3.3 develop and enact a plan to create a welcoming school atmosphere, a culture of belonging that is a sign of God's love, where everyone is respected and valued as brothers and sisters in Christ [CCC nos. 2003-2004; 2650-2651]</p> <p>RI2.1 create appropriate research plans to investigate selected topics and connections (e.g., <i>outline purpose and method; identify sources of information</i>), ensuring that plans follow guidelines for ethical research</p>	

<p>theological 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 and par. 94);</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills.</p>	<p>RI4.1 use an appropriate format (<i>e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page</i>) 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 (<i>e.g., faith, Gospel values, discipleship, magisterium, dignity of the human person, social justice teachings, holiness, sign, symbol, ritual, vocation</i>)</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1f - seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship CGE1i - integrates faith with life</p>	<p>Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.⁸⁵</p>
<p>Evidence of Learning</p>	
<p>Assignment is completed and Level 2 is achieved on rubric</p>	
<p>Background</p>	
<p>Use the previous notes in the Unit to assist.</p>	
<p>Materials</p>	
<ul style="list-style-type: none"> • New Revised Standard Version, Catholic Edition of the Bible • Student Worksheet/Handouts as appropriate <ul style="list-style-type: none"> ○ Summative Task: Liturgy Assignment ○ Summative Task Rubric 	

⁸⁵ United States Conference of Catholic bishops <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

TOPIC Activities and Process		
Before: Getting Started (<i>consider time lines</i>)		
Begin with a prayer Review aspects of liturgy and prayer		
During: Action – Working on it		
Assign students the Summative Task: Welcoming Liturgy You might want to consider allowing them to work in groups. If so evaluate their work individually.		
After: Consolidate, Debrief, Reflect and Connect		
Use some of the student prayers in the class as appropriate		
Assessment / Evaluation		
Use the rubric provided: Unit Summative Task Liturgy Rubric		
Differentiated Instruction		
Strategic grouping of students		
Strategies	Resources	Accommodations
<ul style="list-style-type: none"> assignment 	<ul style="list-style-type: none"> bible prayer books 	<ul style="list-style-type: none"> Computers Reduced questioning Extra time Handouts Assistive Technology
Home Activity or Further Classroom Consolidation		
Consider using the liturgies in the school community as appropriate.		

Welcoming Liturgy

Task: You will design a liturgical celebration. The celebration will focus on “welcoming”. Your liturgy should include prayers, Scripture readings, and music. In the school or community, we want everyone to know that they are respected and valued, as brothers and sisters in Christ. As a Catholic community, it is important that everything we do highlight God’s love for all of us.

Components to consider

- An explanation of the theme
- A strategy for Gathering the community together; “Hospitality”
- An Opening Prayer
- Scripture readings – may include
 - A First Reading
 - A Psalm
 - A Gospel
- A Gospel reflection (the homily) - **one page**
- Prayers of the Faithful
- Closing Prayer
- A reflection for the community on how they can take celebration out into the halls and classrooms.
- Music appropriate to the theme
- Visual symbols and colours to represent “hospitality” and “welcoming”
- Physical set up – how will the liturgy be presented, who will preside, who will read, etc.
- Preparation for the participants – how to set the context for participants

The liturgy may use video and may use social media. Social media might be an appropriate way to encourage participation beyond the classroom.

Unit Summative Task Liturgy Rubric

Criteria	Level 1 (50-59))	Level 2 (60-69)	Level 3 (70-79)	Level 4 (80 -100)
Knowledge of prayer	demonstrates limited knowledge of prayer format and structure	demonstrates some knowledge of prayer format and structure	demonstrates considerable knowledge of prayer format and structure	demonstrates thorough knowledge of prayer format and structure
Use of selecting and processing skills	-use of selecting and processing skills with limited effectiveness	use of selecting and processing skills with some effectiveness	use of selecting and processing skills with considerable effectiveness	use of selecting and processing skills with a high degree of effectiveness
Uses Religious Education conventions, vocabulary and terminology	uses conventions, vocabulary, & terminology in written form with limited effectiveness	uses conventions, vocabulary, & terminology in written form with some effectiveness	uses conventions, vocabulary, & terminology in written form with considerable effectiveness	uses conventions, vocabulary, & terminology in written form with a high degree of effectiveness
Transfer of knowledge and skills to new contexts	Transfers knowledge and skills to new context with limited effectiveness	Transfers knowledge and skills to new contexts with some effectiveness	Transfers knowledge and skills to new contexts with considerable effectiveness	Transfers knowledge and skills to new contexts with a high degree of effectiveness

Note: A student whose achievement is below Level 1 (50%) has not met the expectations for this assignment

COURSE: HRE20	UNIT 4: FAMILY LIFE	
TOPIC 1: Commitment		
<p>Guiding Question(s):</p> <p>How are we sacred?</p> <p>Knowing that we are sacred, how does that affect one’s self-understanding and how one relates to another?</p>		
<p>Teacher Prompt(s):</p> <p>What does it mean to be created in God’s image? What are characteristics of the Trinity? How are we to model these characteristics? What does it mean to live this out in our commitments?</p> <p>What does it mean to be created in God’s image? How do you have difficulty giving love (<i>choosing the good for others</i>)? How do you have difficulty receiving love? Why do we ‘look like’ God more when we are together in good relationships, rather than on our own? How are we sacred? What does it mean to be sacred?</p> <p>What can Andrei Rublev’s icon of the Holy Trinity teach us about the Trinity, and therefore our relationships? Knowing that we are sacred, how does that affect one’s self-understanding and how one relates to the other?</p> <p>How is it possible that all people can find their deepest longings for love and God in Jesus? How can teenagers encounter Jesus today, especially together through the family of the Church (<i>e.g., reading Scripture; Eucharistic Adoration; Christian Meditation; Rosary; retreats; being a part of a parish youth group; attending Mass weekly; listening to Christian music with others</i>)?</p>		
<p>Learning Focus</p> <p>Recognizing the sacredness of the human person</p>		
Overall Expectations	Specific Expectations	
<p>FL2 .Growing in Commitment: Explain how the reciprocals self-giving relationship within the Holy and Life-Giving Trinity informs our understandings of our commitments to others; [CCC nos. 234; 253-256; 260; 356-361; 543-546; 694; 1179; 2302-2306; 2331-2336; 2559-2561; 2652]</p>	<p>FL2.1 explore what it means to be created in the image of God (<i>Genesis 1.27</i>) and the characteristics of the Holy and Life-Giving Trinity (<i>e.g., giving and receiving love, a movement of love, peaceful serenity, sacredness</i>) and how we are to model these attributes [CCC nos. 234; 253-256; 356-361; 2302-2306; 2331-2336]</p> <p>FL2.2 show an understanding of how families and all people in our culture "thirst" for spiritual</p>	

	<p>fulfillment, even sacredness, and why Jesus (<i>God the Son who became human</i>) says that people who come to Him will ‘never thirst’ (e.g., <i>the Samaritan Woman at the Well- John 4.5-42</i>) [CCC nos. 543-546; 694; 1179; 2559-2561; 2652]</p>
OCSGE’s	Catholic Social Teachings
<p>CGE 1e - 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.”</p> <p>CGE 6a - speaks to family members in a loving, compassionate and respectful manner.</p>	<p>Human Dignity: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.⁸⁶</p> <p>Called to Community and Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.⁸⁷</p>
Evidence of Learning	
Students complete the assignment.	

⁸⁶ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁸⁷ Ibid.

Background

The dogma of the Holy Trinity from the Catechism of the Catholic Church.

253 *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."⁸⁴ In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."⁸⁵

254 *The divine persons are really distinct from one another.* "God is one but not solitary."⁸⁶ "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son."⁸⁷ They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds."⁸⁸ The divine Unity is Triune.

255 *The divine persons are relative to one another.* Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance."⁸⁹ Indeed "everything (in them) is one where there is no opposition of relationship."⁹⁰ " Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son



Figure 9: Icon of the Holy Trinity, by Andrei Rublev, circa 1410

Icon of Rublev

In the Genesis account the Lord visits Abraham in the form of three men who are apparently angels representing God.

Abraham bows low to the ground before his three visitors and they speak to Abraham in union and are alternatively referred to by the Genesis writer as “they” or “the Lord.” Abraham offers them the hospitality of foot washing, rest under a shade tree, and a meal and they offered him the announcement that God was going to give he and his wife Sarah a son, though Sarah was far past the age of childbearing.

The image is interpreted as the three angels, of equal size, representing the Father, Son and the Holy Spirit, depicting one God

God the Father is depicted by the angel on the left. His cloak is a soft blue colour which reflects God as the hidden Creator. His head is lifted high and his gaze is turned towards the other two angels.

God as the Son is depicted by the angel in the middle. He’s cloaked in a blue and reddish purple colour which represents royalty. He is the king that has been sent to become a part of His people. He gestures to bless the cup from which he is to drink, accepting His fate to sacrifice Himself for humankind. He bows his head in submission to God the Father.

God the Holy Spirit is depicted on the right. Over his blue garb, he wears a green cloak symbolizing life and recreation. His hand rests on the table next to the cut indicating he will be with the Son as He carries out His mission as Jesus Christ. He is also depicted as tilting his head towards the Father and the Son.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Chart paper
- Student Activity Sheet/Handouts as appropriate:
 - Rublev Icon
 - More than a feeling: a desire for God
 - Samaritan Woman at the Well
 - Three Ways a Teenager can Develop a Relationship with God
 - Self-Check List

Resources: God created Humans in His Image https://www.youtube.com/watch?v=VG3-q3_Klv0 by spoken word poet, Amena Brown.

More than a Feeling: A Desire for God” by Father James Martin, S.J.

www.uscatholic.org/life/2010/06/more-feeling-desire-god

YouTube Video: John 4: Jesus and the Samaritan Woman at the Well

<https://www.youtube.com/watch?v=HS2hY3A3HsE>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

General Discussion with the students:

- What does it mean to be created in God’s image? (e.g., We are made to be able to think and rationalize, have a conscience and make moral decisions, have passions and feelings, make mistakes, but we are also made with special abilities and God-given talents).
- What does “God’s grace” mean? (*God’s love in action*)

- When have you experienced God's grace? (*e.g., every second of every day*)
- How do we experience God's Grace in our friendships? (In many ways: kindness, compassion, patience, forgiveness, love, etc.)

During: Action – Working on it

Activity:

Write the following questions on separate pieces of chart paper and post them around the classroom. Organize students into small groups of 3-4 students and have them rotate around the room answering the questions.

1. What is the Holy Trinity?
2. Where is there reference to the Trinity in our Bible?
3. What are characteristics of the Trinity? (*Hint: God*)
4. Why do we as people have difficulty living out these characteristics of the Trinity? In other words, why is it hard to live/be like Jesus?

Once students have rotated around the room and answered each of the questions, have one student from each of the small groups read each of the answers to the class.

Selected answers

1. What is the Holy Trinity?

In the Catholic faith, we believe in the Holy Trinity: The Father, The Son, and The Holy Spirit altogether is one God, our Creator.

- The Father is without a beginning and is the beginning
- The Son and the Holy Spirit exist with the Father
- The Son and the Holy Spirit come from the Father

2. Where in the Bible do we learn about the Trinity?

Jesus taught His disciples that He is the Son of God and that when Jesus would die, God would send the Holy Spirit in His place.

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.” Matthew 28:18

3. What are characteristics of the Trinity?

- God gives love and receives love
- God is peaceful
- God is giving
- God is kind
- God is gracious

4. Why do we as people have difficulty living out these characteristics of the Trinity?

Many reasons:

- Our emotions get the better of us when we are frustrated or angry and we lash out.
- We make false assumptions instead of asking questions for clarification.
- We don't always grow up with the best environmental influences (e.g., parents, friends).
- We feel pressured for time and don't always realize our negative actions on others

Rublev Icon

Look at the image of the icon of the Holy Trinity. Describe what you see. Consider the colours, shapes, images, and body language to determine who is the Father, the Son, and the Holy Spirit.

You could project the image, or use the one provided on the Activity Sheet [Rublev Icon](#)

More than a feeling: A desire for God

Read the following article together with the class, or have them read it on their own.

“More than a Feeling: A Desire for God” by Father James Martin, S.J.

www.uscatholic.org/life/2010/06/more-feeling-desire-god

The reflection questions can also be found on the Student Activity Sheet [More than a feeling: A desire for God](#) if desired.

Questions:

Assign one of the following statements from the article to pairs of students. Have them discuss the quote, explain what it means, determine whether they agree or disagree with it, and explain their rationale.

1. "people regularly have spiritual experiences."
2. "our deepest desire, planted deep within us, is our longing for God."
3. "Somewhere we can even sense a certain envy of those who have shed all false ambitions and found a deeper fulfillment in their relationship with God."
4. "Common longings (e.g., standing silently in the snowy woods on a Winter day; staring into the wide eyes of a tiny baby; finding yourself moved to tears during a movie) are ways of becoming conscious of the desire for God"
5. "Just because you can't describe it doesn't mean it's not real."
6. The path of God is choice.
7. "Holiness always makes its home in humanity."
8. "Vulnerability can awaken your innate desires for God, which have been buried under layers of resistance."
9. "Finding God and being found by God are linked."

Samaritan Woman at the Well

The information below can also be found on the Student Activity Sheet [Samaritan Woman at the Well](#)

Review the following questions with the class, and show students the following clip: Jesus and the Samaritan Woman at the Well

<https://www.youtube.com/watch?v=HS2hY3A3HsE>

1. What is the first question that the Samaritan woman asks Jesus?

2. When the Samaritan woman asks Jesus about his water, what does Jesus say? How does the Samaritan woman respond?
3. Jesus compares the water in the well to the water Jesus provides. What is the difference between these two types?

Hunger and Thirst Activity

Post the following three questions on the board, or pose them to the students, and give students 10 minutes to answer them:

1. Has there ever been a time you 'hungered' and 'thirsted' for God? Explain your answer in detail (*e.g., When? where? Who was present? What was happening?*).
2. Has there ever been a time when you felt a sense of peace, love, and harmony and thought it was God speaking to you in your heart? Explain your answer in detail. (*e.g., When? Where? Who was present? What was happening?*).
3. Has there ever been a time when you felt like God touched your life but you doubted His/Her presence? Explain your answer in detail. (*e.g., When? Where? Who was present? What was happening?*).

Once students have had a chance to reflect, survey students to determine to which question they felt they could best respond. Discuss students' answers as a class and assign the following independent seat work:

Using point form notation, identify three specific ways that teenagers can use to develop their relationship with God? (*e.g., download a prayer or scripture application on their PED, pray on the way to school/home, go to church, meditate, say prayer before meals, go on a hike or nature trail and pray along the way, etc.*) Have them write three comprehensive paragraphs for each. Provide students with the paragraph writing template below (also found on the Student Activity Sheet [Three Ways that Teenagers Can Develop their Relationship with God](#)) to help them with the development of their writing.

Three Ways that Teenagers Can Develop their Relationship with God

Three ways:

1. _____
2. _____
3. _____

Topic Sentence: (1 sentence)

Explanation (3 comprehensive paragraphs)

Concluding Sentence: (1 sentence)

Students can use the [Self – Check List](#) to keep themselves on track.

After: Consolidate, Debrief, Reflect and Connect

Have students hand in their work on how they can develop a relationship with God.

Assessment / Evaluation

Written feedback on work handed in.

Differentiated Instruction

Strategic pairing; audio bible;

Strategies

- Group Activity
- Assignment/reflection
- Discussion
- digital

Resources

- Digital
- Handouts
- Notes

Accommodations

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

Home Activity or Further Classroom Consolidation

Challenge students to find more examples of iconography.

Rublev Icon

Look at the image of the icon of the Holy Trinity. Describe what you see. Consider the colours, shapes, images, and body language to determine who is the Father, the Son, and the Holy Spirit.



Figure 1: Icon of the Holy Trinity, by Andrei Rublev, circa 1410

More than a feeling: A desire for God

Use the article, and examine each quote. Explain what it means, explain whether or not you agree or disagree with it., giving the rationale for that.

“More than a Feeling: A Desire for God” by Father James Martin, S.J.

www.uscatholic.org/life/2010/06/more-feeling-desire-god

1. “people regularly have spiritual experiences.”
2. “our deepest desire, planted deep within us, is our longing for God.”
3. “Somewhere we can even sense a certain envy of those who have shed all false ambitions and found a deeper fulfillment in their relationship with God.”
4. “Common longings (e.g., standing silently in the snowy woods on a Winter day; staring into the wide eyes of a tiny baby; finding yourself moved to tears during a movie) are ways of becoming conscious of the desire for God”
5. “Just because you can’t describe it doesn’t mean it’s not real.”
6. The path of God is choice.
7. “Holiness always makes its home in humanity.”
8. “Vulnerability can awaken your innate desires for God, which have been buried under layers of resistance.”
9. “Finding God and being found by God are linked.”

Samaritan Woman at the Well

After watching the clip, answer the following questions:

“Jesus and the Samaritan Woman at the Well”

<https://www.youtube.com/watch?v=HS2hY3A3HsE>

1. What is the first question that the Samaritan woman asks Jesus?
2. When the Samaritan woman asks Jesus about his water, what does Jesus say? How does the Samaritan woman respond?
3. Jesus compares the water in the well to the water Jesus provides. What is the difference between these two types?

Three Ways that Teenagers Can Develop their Relationship with God

3 WAYS

Three ways teenagers can develop their relationship with God

Self – Check List



3 Ways Teenagers can develop a Relationship with God

Do I have:

- ✓ One topic sentence?

- ✓ A detailed explanation with at least 3 comprehensive paragraphs?

- ✓ One concluding sentence?

COURSE: HRE20	UNIT 4: FAMILY LIFE
TOPIC 2: Relationships	
Guiding Question(s): What are the signs of a healthy/unhealthy relationship? What strategies can be used to support, restore or end relationships?	
Teacher Prompt(s): What needs to be considered to develop healthy relationships? What are friendship qualities that you possess? What are qualities that you would need to improve in order to enhance your relationships? What are signs of an unhealthy relationship? What role do 'rights' play in one's relationships? What is the role of consent in relationships? What boundaries do you have in place regarding your relationships?	
Learning Focus Healthy and Unhealthy relationships	
Overall Expectations	Specific Expectations
FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. 1822-1832 ; 2093-2094 ; 2196 ; 2288-2291 ; 2302-2306 ; 2337-2347 ; 2351-2356 ; 2443-2449 ; 2475-2487 ; 2514-2527]	FL1.1 articulate the qualities which are essential to the building of healthy relationships, with a particular focus on the positive impact of friendship and intimacy (<i>e.g., emotional, intellectual, work, common-cause, spiritual, aesthetic</i>) [CCC nos. 1822-1832] FL1.4 explain strategies, rooted in Christian principles that can be used to deal with unhealthy relationships [CCC nos. 2302-2306 ; 2475-2487]
OCSGE's	Catholic Social Teachings
CGE 1e - 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."	Human Dignity: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more

<p>CGE 6a - speaks to family members in a loving, compassionate and respectful manner.</p>	<p>important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.⁸⁸</p> <p>Called to Community and Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.⁸⁹</p>
Evidence of Learning	
Students can explain some of the qualities of healthy relationships	
Background	
<p>Handling Conflict: Guiding Principles</p> <ul style="list-style-type: none"> • Conflict is natural and an inevitable part of all relationships. • The best way to deal with conflicts is from a place of curiosity (<i>e.g., asking questions to understand—not blaming</i>) • Conflicts can help us to better understand our own faults and challenges, and help us become more understanding and less judgmental of others. <p>Guiding Principles to Dealing Constructively with Conflict: Starting with <i>Heart</i></p> <ol style="list-style-type: none"> 1. Do Unto Others - Remember to approach people with whom you are in conflict the same way you'd like others to approach you. 	

⁸⁸ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁸⁹ Ibid.

2. Go to the Source and Get the Facts Straight: Don't gossip with others about someone and make assumptions about what he she did or said. Instead, approach the person directly, and ask them what is happening. Be mindful of your tone of voice, and ensure no one else will interfere or interrupt. Involving a third party often leads to more confusion and inevitably makes matters worse.
3. Give People the Benefit of the Doubt: Avoid making the issue personal. If a conflict arose, assume the best in the other person and consider it could be merely an oversight. Remember: People can't change what they don't know.
4. Take a Problem-Solving Approach: Listen to one another, identify the problem (e.g., *feeling excluded, disrespected, unheard*), think of a few different solutions, pick one you think will work best, and agree to give it a try.

Source: Adapted from Creating a Christian Lifestyle, pages 183-184

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheet/Handouts as appropriate:
 - Seven Signs of a Healthy Friendship
 - Relationship circle

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Have students answer the following question in partners and document their answers:

- In what **types of relationships** are you involved? (e.g., God, friends, parents, siblings, extended family, teachers, church, parish priest, coach, etc.)
- What is **your role** in each of these relationships? (e.g., child, friend, sibling, student, parishioner, community member, athlete/team-member)
- What does it take for each of these **relationships to work** effectively? (e.g., kindness, compassion, care/listening, faith, trust/loyalty, patience, a common vision, effective communication, and a healthy sense of self)
- What are some **friendship qualities** that you possess? What are some friendship qualities on which you need to improve?

7 Signs of a Healthy Friendship

- Hand-out and discuss. You may want to group students and give them one ‘sign’ to study and explain to the class. Encourage students to take point-form notes to help them understand the meaning of each. Ask students to explain what happens to a relationship when each of the 7 signs are not followed or lived out. These are listed on the Student Activity sheet [7 Signs of a Healthy Friendship](#)

1. **MUTUAL RESPECT:** When friends show each other KINDNESS, CARE, AND CONSIDERATION; when they LISTEN to each other, HELP each other, SUPPORT each other, and INCLUDE each other as often as possible – always taking into consideration the other person’s feelings. They never try to take advantage of each other and always respect each other and the friendship.

Can you site an example of someone with whom you are in a mutually respectful relationship? Why is it mutually respectful?

2. **TRUST:** When friends can share their feelings with one another and not feel worried or afraid that they will be laughed at or ridiculed. They feel safe knowing that no matter what happens, they will never disclose what the other person has told them because doing this would be wrong.

Can you think of a time when you shared your feelings with someone you felt you can trust? If so, why do you feel you could trust them? What do they do specifically to make you feel this way?

3. **HONESTY:** When friends tell each other the truth about what they are thinking and/or feeling and do this with great care so as not to hurt the other person. They understand that whatever is said is never said to harm or hurt each other but is said from a place of care and concern. Being honest with someone is often about delivering a message gently, using a softer tone and ensuring your words are neutral and not negative.

Can you think of a time you or a friend were honest about something that wasn’t so easy to be honest about? What was it? What happened?

4. **SUPPORT**: When friends support each other they do this in many ways. They encourage each other, offer help to one another (i.e., homework, advice), and ultimately support each other by spending time together and being kind.

Can you think of a time when you or a friend supported you with something? What was it? What happened? How exactly did they support you, or you them?

5. **FAIRNESS/EQUITY**: When friends treat each other fairly, they understand each other's needs, strengths, and limitations, and work together to ensure inclusivity. They never try to take advantage of each other but always respect one another's boundaries.

Can you think of a time a friend treated you fairly or unfairly? What happened? Be specific, but avoid naming names.

6. **SEPARATE IDENTITIES** – Not everyone has the same interests and needs. Fortunately, God created us to be our own individuals. When in relationship with others, it is important to respect each other's separate interests and needs and encourage each other to pursue them, regardless whether they are interests and needs of our own. Having separate identities means that we may not spend every moment of the day with someone, however when we get together, we feel more confident in who we are and happy, causing our relationships with others to be healthier and happier.

What are some things you like to do that are different from things some things your friends like to do? Do you support each other's separate interests? If so, how? How do each of your different interests add to your relationship?

7. **GOOD COMMUNICATION** – Part of being in a healthy relationship is establishing clear rules of communication. Not everyone feels comfortable talking about things that bother them when they come up. Some people shy away from difficult conversations. Some people confront the problem head on. Sometimes however we must be patient. It may take some people a little longer to open up about their feelings. To maintain a healthy relationship, it is important to be open to talking and especially listening. When a friend tells us something is bothering them, we must never minimize or ignore the message. When they repeat themselves about the same thing a few times, that especially is a sign that something is truly upsetting them.

Can you think of a time when you had a conflict with a friend and you or they wanted to talk about it? What happened? (e.g., Who started the conversation? Were there others around? How was the conversation started? Did it work out?)

Relationship Circle:

Tell students to make a list of all the people with whom they're in relationship. Once they're done, tell them to draw an image of a 'target' (with 3 layers) on a piece of paper, or they can use the one provided [Relationship Circle](#). On the inside of their target, at the centre, tell them to write their name. In the next ring of the circle, tell them to write down the names of all the people to which they feel the closest (e.g., *parents/people you trust the most*). As the circle widens, tell them to determine the ring on which all the other names will go on their 'target'. Once students are done, ask them to answer the following questions:

- What have you learned about your friends?
- What have you learned about yourself? (e.g., *your choices in friends?*)
- What are some healthy ways to end a relationship? (e.g., *civily withdrawing, treating the other person respectfully but no longer being that person's close friend and confident*)

Note: Please let students know that it is okay if they've come to realize that some of their friendships are not what they thought. Tell them that at this time of their lives, they're still 'figuring' them out—much like many of us adults—and are allowed to pick and choose their friends. This does not mean that any point in time we treat others disrespectfully, but rather that we consider 'how' to choose friends that will be good to us, and kind—respectful of our human dignity

After: Consolidate, Debrief, Reflect and Connect

Have students summarize what they've learned about relationships

Assessment / Evaluation

Informal feedback

Differentiated Instruction

May need to strategically place students in groups.

<p>Strategies</p> <ul style="list-style-type: none"> • Prompts • Visual Stimuli • Note making • Discussion • 	<p>Resources</p> <ul style="list-style-type: none"> • Digital • Chart paper • Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Handouts • Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<p>Find out about school/parish/community programs that support positive relationships for teens</p>		

7 Signs of a Healthy Friendship

1. **MUTUAL RESPECT:** When friends show each other KINDNESS, CARE, AND CONSIDERATION; when they LISTEN to each other, HELP each other, SUPPORT each other, and INCLUDE each other as often as possible – always taking into consideration the other person’s feelings. They never try to take advantage of each other and always respect each other and the friendship.

Can you site an example of someone with whom you are in a mutually respectful relationship? Why is it mutually respectful?

2. **TRUST:** When friends can share their feelings with one another and not feel worried or afraid that they will be laughed at or ridiculed. They feel safe knowing that no matter what happens, they will never disclose what the other person has told them because doing this would be wrong.

Can you think of a time when you shared your feelings with someone you felt you can trust? If so, why do you feel you could trust them? What do they do specifically to make you feel this way?

3. **HONESTY:** When friends tell each other the truth about what they are thinking and/or feeling and do this with great care so as not to hurt the other person. They understand that whatever is said is never said to harm or hurt each other but is said from a place of care and concern. Being honest with someone is often about delivering a message gently, using a softer tone and ensuring your words are neutral and not negative.

Can you think of a time you or a friend were honest about something that wasn’t so easy to be honest about? What was it? What happened?

4. **SUPPORT:** When friends support each other they do this in many ways. They encourage each other, offer help to one another (i.e., homework, advice), and ultimately support each other by spending time together and being kind.

Can you think of a time when you or a friend supported you with something? What was it? What happened? How exactly did they support you, or you them?

5. **FAIRNESS/EQUITY**: When friends treat each other fairly, they understand each other's needs, strengths, and limitations, and work together to ensure inclusivity. They never try to take advantage of each other but always respect one another's boundaries.

Can you think of a time a friend treated you fairly or unfairly? What happened? Be specific, but avoid naming names.

6. **SEPARATE IDENTITIES** – Not everyone has the same interests and needs. Fortunately, God created us to be our own individuals. When in relationship with others, it is important to respect each other's separate interests and needs and encourage each other to pursue them, regardless whether they are interests and needs of our own. Having separate identities means that we may not spend every moment of the day with someone, however when we get together, we feel more confident in who we are and happy, causing our relationships with others to be healthier and happier.

What are some things you like to do that are different from things some things your friends like to do? Do you support each other's separate interests? If so, how? How do each of your different interests add to your relationship?

7. **GOOD COMMUNICATION** – Part of being in a healthy relationship is establishing clear rules of communication. Not everyone feels comfortable talking about things that bother them when they come up. Some people shy away from difficult conversations. Some people confront the problem head on. Sometimes however we must be patient. It may take some people a little longer to open up about their feelings. To maintain a healthy relationship, it is important to be open to talking and especially listening. When a friend tells us something is bothering them, we must never minimize or ignore the message. When they repeat themselves about the same thing a few times, that especially is a sign that something is truly upsetting them.

Can you think of a time when you had a conflict with a friend and you or they wanted to talk about it? What happened? (e.g., Who started the conversation? Were there others around? How was the conversation started? Did it work out?)

Relationship Circle



COURSE: HRE20	UNIT 4: FAMILY LIFE	
TOPIC 3: Effective Communication		
Guiding Question(s): What are the signs of a healthy/unhealthy relationship? What strategies can be used to support, restore or end relationships?		
Teacher Prompt(s): What does effective communication look like in relationships? What are qualities that you would need to improve in order to enhance your relationships? What are signs of an unhealthy relationship? What is the role of forgiveness in any relationships? What role do 'rights' play in one's relationships? What is the role of consent in relationships? What boundaries do you have in place regarding your relationships?		
Learning Focus Communication		
Overall Expectations	Specific Expectations	
FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. 1822-1832 ; 2093-2094 ; 2196 ; 2288-2291 ; 2302-2306 ; 2337-2347 ; 2351-2356 ; 2443-2449 ; 2475-2487 ; 2514-2527]	FL1.1 articulate the qualities which are essential to the building of healthy relationships, with a particular focus on the positive impact of friendship and intimacy (<i>e.g., emotional, intellectual, work, common-cause, spiritual, aesthetic</i>) [CCC nos. 1822-1832] FL1.4 explain strategies, rooted in Christian principles that can be used to deal with unhealthy relationships [CCC nos. 2302-2306 ; 2475-2487]	
OCSGE's	Catholic Social Teachings	
CGE 1e - 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."	Human Dignity: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more	

<p>CGE 6a - speaks to family members in a loving, compassionate and respectful manner.</p>	<p>important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.⁹⁰</p> <p>Called to Community and Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. <u>Marriage and the family</u> are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to <u>participate in society</u>, seeking together the common good and well-being of all, especially the poor and vulnerable.⁹¹</p>
Evidence of Learning	
Students can explain what makes relationships healthy	
Background	
<p>The first student activity is a Biblical Activity on communication. What follows are comments on each passage that students might discuss.</p> <p>Proverbs 2:2</p> <ul style="list-style-type: none"> • Make your ear attentive to wisdom and incline your heart to understanding. <p>Main idea: Listen when others talk and try to understand them.</p> <p>James 1:26</p> <ul style="list-style-type: none"> • If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person’s religion is worthless. <p>Main idea: Religion means nothing if you don’t practice patience and love towards others.</p>	

⁹⁰ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscgb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁹¹ Ibid.

Proverbs 18:13

- If one gives an answer before he hears, it is his folly and shame.

Main idea: People need to listen to what is being said, think about their answer, and respond carefully – if not, they'll likely say the wrong thing and experience embarrassment and shame.

James 1:19

- Know this, my beloved brothers [and sisters]: let every person be quick to hear, slow to speak, slow to anger

Main idea: We all need to listen with an open mind, think first before speaking, and manage our emotions.

Teacher background material: Guiding Principles to Dealing Constructively with Conflict

- Conflict is natural and an inevitable part of all relationships.
- The best way to deal with conflicts is from a place of curiosity (e.g., asking questions to understand—not blaming)
- Conflicts can help us to better understand our own faults and challenges, and help us become more understanding and less judgmental of others

Starting with *Heart*

1. Do Unto Others

Remember to approach people with whom you are in conflict the same way you'd like others to approach you.

2. Go to the Source and Get the Facts Straight

Don't gossip with others about someone and make assumptions about what he she did or said. Instead, approach the person directly, and ask them what is happening. Be mindful of your tone of voice, and ensure no one else will interfere or interrupt. Involving a third party often leads to more confusion and inevitably makes matters worse.

3. Give People the Benefit of the Doubt

Avoid making the issue personal. If a conflict arose, assume the best in the other person and consider it could be merely an oversight. Remember: People can't change what they don't know.

4. Take a Problem-Solving Approach

Listen to one another, identify the problem (*e.g., feeling excluded, disrespected, unheard*), think of a few different solutions, pick one you think will work best, and agree to give it a try.

Source: Adapted from Creating a Christian Lifestyle, pages 183-184

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheet/Handouts as appropriate:
 - Biblical Activity

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer

Ask students: **Why are healthy friendships important?** (e.g., to talk to, to trust, to get help, to get advice from, to encourage, to have fun with, to learn about ourselves and others, to pray with and be there for each other through difficult times, to support one another, etc.)

During: Action – Working on it

Biblical Activity

Ask students to partner up. You can ask them to look up all 4 passages, or some of them. In pairs ask them to identify the key message in each passage. Take up with the class, linking it back to the class material. [Bible Activity](#)

Strategies to help manage emotions

Organize students into small groups, and tell them to come up with a set of strategies that they use, have used, or seen used to people manage their emotions.

Once they've completed their lists, take up their answers and encourage dialogue

Some answers they may give include:

1. Realizing their anger and frustration (e.g., heart rate, fast breathing).
2. Realizing the consequences of 'exploding' instead of staying calm (e.g., ruining your relationship, getting in trouble with the school principal, not being able to take back what is said, people will always remember the 'hurt' you caused them).
3. Listening and focusing on 'what' is being said.
4. Focusing on identifying the problem and figuring out how to problem-solve it so it doesn't happen again.
5. Use "I feel" statements (e.g., "I feel confused", "I feel hurt", "I feel curious").
6. Taking turns talking and listening (behaving with reciprocity).
7. Not interrupting each other.
8. Asking questions to understand.
9. Withholding judgment (e.g., if someone says they felt hurt, don't say things like: "give me a break")
10. Taking a time-out (think about what really is at the root of your feelings – what is really the issue?).
11. Avoiding name-calling (e.g. "you're dumb").
12. Finding a neutral place to talk.
13. Using neutral words – not 'fightin' words' (e.g., this is "war", "you're evil", "you're acting like a kid", "you pissed me off" ... these kinds of words only escalate the problem)
14. Not involving others (e.g., other friends to 'help').
15. Discussing the problem privately.
16. Knowing that the best response is the calm and logical response.
17. Acknowledging fault or error.
18. Apologizing with heart / sincerity.
19. Accepting the apology and forgiving the person.
20. Letting go and moving on – which may mean agreeing that maintaining the friendship may not be a good idea. This decision is best when it is mutually made and respected.

Dramatization Activity

Invite students to get into small groups and give them the task to create a **brief dramatization** of a conflict with a friend amidst a group of friends (*e.g., conflict over: a boyfriend / girlfriend; jealousy, not being included to the movies, doing all the work for a group assignment, a false accusation of theft or vandalism, false spreading of rumours, etc.*) and tell them to include some of the strategies above.

Have the class watch and identify the strategies used. Discuss the skills they find the most difficult.

After: Consolidate, Debrief, Reflect and Connect

Summarize the conditions to creating healthy relationships. Consider developing these conditions within the classroom.

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategic pairing; reduced questions

Strategies

- Prompts
- Independent Reading
- Group activity
- Dramatization

Resources

- Digital
- Notes

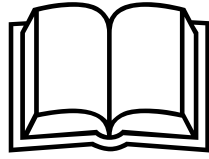
Accommodations

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

Home Activity or Further Classroom Consolidation

Post the conditions to creating healthy relationships in the classroom.

Bible Activity



Read the assigned Scripture passage and discuss its significance with a partner. Be prepared to share your answer with the class.

Proverbs 2:2

James 1:26

Proverbs 18:13

James 1:19

COURSE: HRE20	UNIT 4: FAMILY LIFE	
TOPIC 4: Restoring Relationships		
<p>Guiding Question(s):</p> <p>What strategies can be used to support, restore or end relationships?</p> <p>What is meant by sexuality? How may the role and expression of sexuality be distorted?</p>		
<p>Teacher Prompt(s):</p> <p>What signs can exist that show a relationship (<i>e.g., friendship</i>) is unhealthy?</p> <p>What are Christian ways of taking next steps in an unhealthy relationship (<i>e.g., perhaps even respectfully ending a friendship</i>)?</p> <p>How did Jesus approach issues related to sexuality? How did Jesus welcome those around him and call them to see and live according to their true God given image?</p> <p>What does it mean to be exploited, harassed and abused? What are examples of each?</p> <p>What are ways to respond to these negative behaviours?</p>		
<p>Learning Focus</p> <p>Helping restore relationships</p>		
Overall Expectations	Specific Expectations	
<p>FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. 1822-1832; 2093-2094; 2196; 2288-2291; 2302-2306; 2337-2347; 2351-2356; 2443-2449; 2475-2487; 2514-2527]</p> <p>FL3 Created Sexual: Explain the place of sexuality in God’s plan for humanity and the various ways its role or expression may be distorted. [CCC nos. 355; 369; 589; 1427-1428; 2331-2356; 2514-2526]</p>	<p>FL1.5 explore the effects of mental health on relationships and how restorative justice practices, forgiveness, and mercy support mental health in relationships [CCC nos. 2288-2291; 2443-2449]</p> <p>FL3.3 explain Jesus’ approach to issues related to sexuality (<i>re: his openness to women- e.g., Samaritan Woman at the Well - John 4.4-42, Woman Caught in Adultery - John 8.1-11</i>) [CCC nos. 589; 1427-1428]</p> <p>FL3.4 describe the ways in which human growth is distorted by relationships that involve exploitative, harassing or abusive behaviours (<i>note: anti-bullying behaviour, respectful</i>)</p>	

	<i>attitude/behaviour, consent can be examined here as well)</i> [CCC nos. 2351-2356
OCSGE's	Catholic Social Teachings
<p>CGE 1e - 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.”</p> <p>CGE 6a - speaks to family members in a loving, compassionate and respectful manner.</p>	<p>Human Dignity: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.⁹²</p> <p>Called to Community and Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.⁹³</p>
Evidence of Learning	
Students can articulate some of the factors that lead to bullying	
Background	
<p>Difference between conflict and bullying</p> <p>The primary difference between the two concepts is in a person’s perception in their ability to protect themselves. When in a conflict with someone, you feel like there is no power</p>	

⁹² Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscgb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁹³ Ibid.

imbalance and that a person feels comfortable talking to the other person. When bullied by someone, the person who is the bullied does not feel able to self-defend and instead feels afraid for their safety.

Bullying affects people:

- Emotionally
- Physically
- Behaviourally
- Socially
- Academically

Review the school board's protocol for reporting events of bullying.

Mental health is our ability to respond to challenges and stress (e.g., exam, illness, bullying, homework, tests, essays, argument with friend/family member, death, move) typically dependent on protective factors (factors that cushion and support us) such as our sense of self-efficacy, supportive family, and strong friendships.

Mental illness is our inability to respond to challenges and stress. Risk factors such as chronic illness, low socio-economic status, or the lack of family and friends can exacerbate our well-being. Typically, protective factors can offset risk factors.

Talking Circles

Introductory comments: The circle is perhaps the most ancient of symbols. It is the earth and the sun in eternal movement an unbroken line symbolizing continuity and eternity. The circle creates solidarity. Because it takes more than two people to complete a circle, the circle creates community. A circle has no beginning and no end.

The talking piece. The talking piece is essential to the circle structure. When the person has the talking piece, it is their opportunity to say whatever you need to say. When they do not have the talking piece, it is their opportunity to listen. The talking piece always moves to the left; it cannot go backwards or across the circle. If the person talking has more to say after the talking piece has passed you, they wait until it returns around the circle. If a person does not wish to contribute vocally, they can choose to hold the talking piece until

they are ready to pass it, or they may simply pass it along. Show the talking piece that has been selected.

You also might want to connect with the Indigenous Consultant for your school board, and determine if a connection might be made to a local First Nations, Metis or Inuit practice.

Note: Remind students to only disclose those kinds of things they feel comfortable disclosing. They need not feel pressured to disclose information that may be too personal to them. Should students disclose any kind of information that may result in the harm to self, others, or others harming them, please remember to report the matter immediately to your school support staff and administrative team, in addition to reporting the incident to Children’s Aid Society.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheet/Handout as appropriate:
 - Basic Definitions

Resources

- you can refer to the following website for a brief overview of the history: Restorative Relationships: History - www.restorativereationships.weebly.com.
- **“Building a Restorative Classroom”**: <https://www.youtube.com/watch?v=bOBZzKyhRhk>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer

Discussion – what is the difference between conflict and bullying? Why is it important to help those who being bullied? What are some ways we can help those being bullied? (ensuring the protection and safety of those involved: *e.g., anonymous note on a teachers’ desk; your school’s online reporting tool, if you have one; telling your parents, priest or other trusted adult and getting their help; confiding in a teacher you trust; Crime Stoppers*)

During: Action – Working on it

Biblical Activity

Jesus says, **“Truly I tell you, just as you did to one of the least of these who are members of my family, you did it to me”** (Matthew 25.40) In your own words, explain what He means. (e.g., *If you abuse others, you abuse me; if you love others you love me*)

With reference to the following passages, explain how did Jesus treated women in His day:

- a. John 4.4-42 – Woman at the Well (e.g., With kindness and love; He talked to her and showed her respect)
- b. John 8.1-11 – Woman Caught in Adultery (e.g., With kindness and love. He treated her respectfully, was non-judgmental, and forgiving)

Restorative Justice

- Display the words **“mental health”** and **“mental illness”** on the board/white board/screen and ask students to partner with a friend and explain to each other their understanding of what these terms mean.
- After a few minutes, garner students’ answers and jot down key terms of their definitions.
- Provide students with the definitions – also available on Student Activity Sheet [Basic Definitions](#)
- Ask students: **“How does our mental health and mental illness affect our relationships with others?”** (e.g., When we are mentally strong and healthy, we are able to function in the world, help one and support one another. When we are mentally ill, we create doubt, confusion, and chaos in our relationships, resulting in a great deal of stress for ourselves and others. In some cases, this stress can manifest itself into financial, physiological, and social burdens.)
- **“How can we support our own mental health and that of others?”** (e.g., admitting our difficulties/weaknesses, asking for help and taking it, planning ahead, not giving up, supporting and listening to those in need, helping others find supports and services, talking to adults we trust, Kids Helpline, seeing our doctor).
- What are the various supports our school has to help people?
- Do girls and boys differ in the way they deal with feelings?
- Show the following Youtube video: **“Building a Restorative Classroom”**: <https://www.youtube.com/watch?v=bOBZzKyhRhk> and tell students to list as many

features of this practice as they can see. In other words, once the clip is done, have them tell you what a 'restorative practice' is (*e.g., community, circle, listening, not interrupting, talking piece, 7 virtues, non-judgmental, trust, family, safety and security, perspective*). Jot students' answers down on the board/chart paper.

Talking Circle

Divide students into small groups of 5 to 6 students and tell them to choose a talking piece of their choice (*e.g., PED, pen, spinner*). Have them organize their chairs in a little circle and move away from all their desks—pushing them to the side of the room.

Read the introductory comments on Talking Circles from the background section. Explain to them how they can take turns talking about one particular issue. Have them choose what to speak about:

What are some of the things you or your friends struggle with:

- at school or at home?
- personally or socially?
- Other topic/s of student's interest

Note: Remind students to only disclose those kinds of things they feel comfortable disclosing. They need not feel pressured to disclose information that may be too personal to them. Should students disclose any kind of information that may result in the harm to self, others, or others harming them, tell them the teacher is obligated to report the matter immediately to your school support staff and administrative team, in addition to reporting the incident to Children's Aid Society.

Once the talking piece has gone around the circle, have the students answer the following in their small groups.

- What were you thinking?
- What were you feeling?
- What have you thought about since?

After everyone has spoken:

- What needs to happen to make things right?

Closing Comments: Thanks everyone for keeping the circle and participating in this activity. Is there anything anyone would like to still share or say? (pause) Great. Thank you.

Have students re-organize the classroom and return to their original desks.

Restorative Circles

A circle of people within a community that gather together in solidarity to take turns sharing their thoughts and feelings about a certain issue or problem in a highly respectful and equitable manner, typically driven by 5 key questions:

1. What happened?
2. What were you thinking?
3. What were you feeling?
4. What have you thought about since?
5. What do you need to make things right?

Note: the questions above can be adjusted according to the topic at hand. In situations where the circle is addressing a conflict, the parties are first asked all four questions, and the last question is saved for the second round of the circle.

- b. Ask students, “What happened in the circle activity we did earlier?”, “What were you thinking?”, “What were you feeling?”, “What have you thought about since?”

Note: It is not necessary to organize the class in a circle this time.

Activity:

1. List the kinds of features of this process that allows for people to ‘restore’ their relationship/make peace with one another. (e.g., *emphasizes: community, accountability, listening, turn-taking, builds sympathy, encourages remorse*)
2. In the Catholic faith, we have seven sacraments (i.e., Baptism, Confirmation, Holy Communion, Confession/Reconciliation, Marriage, Holy Orders, Anointing of the Sick). Which sacrament does our restorative circle most remind you of? (e.g., Confession/Reconciliation). Why? (e.g., Like reconciling our relationships with one another, reconciliation allows us to reconcile our relationship with God—to talk to God, to admit to God our faults, our sins, our weaknesses, harm we may have cause others—

intentionally or not—and to make peace with God by asking for forgiveness, and being deliberate about being better people as we move forward with Christ.)

If time permits, you can refer to the *Parable of the Prodigal Son* (Luke 15:11-32) to discuss reconciliation in greater detail.

After: Consolidate, Debrief, Reflect and Connect

Debrief

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategic grouping

Strategies

- Discussion
- Group Activity

Resources

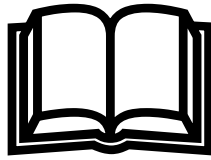
- Digital
- Chart paper
- Video
- Handouts
- Notes

Accommodations

- Computers
- Reduced questioning
- Extra time
- Assistive Technology

Home Activity or Further Classroom Consolidation

Basic Definitions



Mental health is our ability to respond to challenges and stress (e.g., exam, illness, bullying, homework, tests, essays, argument with friend/family member, death, move) typically dependent on protective factors (factors that cushion and support us) such as our sense of self-efficacy, supportive family, and strong friendships.

Mental illness is our inability to respond to challenges and stress. Risk factors such as chronic illness, low socio-economic status, or the lack of family and friends can exacerbate our well-being. Typically, protective factors can offset risk factors.

COURSE: HRE20	UNIT 4: FAMILY LIFE	
TOPIC 5: Sense of Self		
<p>Guiding Question(s):</p> <p>How are we sacred? Knowing that we are sacred, how does that affect one’s self-understanding and how one relates to another?</p>		
<p>Teacher Prompt(s):</p> <p>What is your real image (vs. the one we project on social media)? How can social media affect the self-image of individuals? What are the pros and cons of social media?</p> <p>What does God have to say about your self-image? What can one do in order to have a healthy self-image and attitude towards all people?</p> <p>What does it mean to be created in God’s image? How do you have difficulty giving love (<i>choosing the good for others</i>)? How do you have difficulty receiving love? Why do we ‘look like’ God more when we are together in good relationships, rather than on our own? How are we sacred? What does it mean to be sacred?</p>		
<p>Learning Focus</p> <p>How we see ourselves</p>		
Overall Expectations	Specific Expectations	
<p>FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. 1822-1832; 2093-2094; 2196; 2288-2291; 2302-2306; 2337-2347; 2351-2356; 2443-2449; 2475-2487; 2514-2527]</p> <p>FL3 Created Sexual: Explain the place of sexuality in God’s plan for humanity and the various ways its role or expression may be distorted. [CCC nos. 355; 369; 589; 1427-1428; 2331-2356; 2514-2526]</p>	<p>FL1.2 evaluate healthy and unhealthy attitudes to the human body, and physical appearance, keeping in mind Christian principles and values [CCC nos. 2351-2356]</p> <p>FL2.1 explore what it means to be created in the image of God (<i>Genesis 1.27</i>) and the characteristics of the Holy and Life-Giving Trinity (<i>e.g., giving and receiving love, a movement of love, peaceful serenity, sacredness</i>) and how we are to model these attributes [CCC nos. 234; 253-256; 356-361; 2302-2306; 2331-2336]</p>	

OCSGE's	Catholic Social Teachings
<p>CGE 1e - 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.”</p> <p>CGE 6a - speaks to family members in a loving, compassionate and respectful manner.</p>	<p>Human Dignity: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.⁹⁴</p> <p>Called to Community and Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.⁹⁵</p>
Evidence of Learning	
Students can explain what “sense of self” means.	
Background	
<p>Sense of Self:</p> <p>Sense of self is the way we see ourselves. It is the way we think and feel about ourselves and our ability to achieve our goals. The more we see ourselves the way we would like to (our ideal), the higher our self-esteem becomes.</p>	

⁹⁴ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁹⁵ Ibid.

Check to see if your school/school board/(arch)diocese has programs available for teens with a focus on self esteem and self worth. Investigate materials in conjunction with these programs that might be suitable for use in your classroom.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Chart Paper and markers
- Articles as either resources or handouts
- Student Activity Sheet/Handouts as appropriate:
 - Social Media
 - Bible Activity

Articles:

How Girls Use Social Media to Build-Up, Break-Down Self-Esteem

www.cnn.com/2017/01/12/health/girls-social-media-self-image-partner/index.html

Social Image Can Damage Body Image – Here’s How to Counteract It

www.theconversation.com/social-media-can-damage-body-image-heres-how-to-countarct-it-65717

YouTube Videos:

- Dove Selfie: Redefining Beauty One Selfie at a Time
<https://www.youtube.com/watch?v=3agBWqGfRo>
- Dove: Change One Thing: How Our Girls See Themselves
<https://www.youtube.com/watch?v=c96SNJihPjQ>
- 4. Dove: Beauty On Your Own Terms: #mybeautymysay
<https://www.youtube.com/watch?v=XOa7zVqxA4>
- How Social Media is Affecting Teens <https://www.youtube.com/watch?v=7QWoP6jJG3k>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer

Ask students: **What is your understanding of the term ‘sense of self’?** Give students a chance to chat with a peer/partner and formulate an idea/definition. After a few minutes, ask students for answers.

During: Action – Working on it

Sense of Self

Give students the definition for “sense of self” found in the background.

Ask students: **How is our sense of self shaped?** Again, give them a chance to explore the answer with a partner. After a few minutes, record their ideas.

Suggested Answer: Our sense of self is often shaped by those that surround us: our friends, social media, our parents, our teachers, our church, our neighbourhoods, etc.

- *Video clip (optional):* Dove Selfie: Redefining Beauty One Selfie at a Time
<https://www.youtube.com/watch?v=3agBWqGfRo>
(Same initiative here can be done with boys and their parents/guardians)
- *Video clip (optional):* Dove Legacy: A Girls’ Beauty Confidence Starts with You
<https://www.youtube.com/watch?v=Pqknd1ohhT4>

Social Media

Divide students into groups, assign a recorder, and provide them with chart paper, and markers. Have students list the various **types of social media** to which they are exposed.

Tell students to answer the following question:

How does social media affect the way that boys / girls act and think?

(e.g., focus on: physical appearance/face masks, hair, nails, clothing, shoes, jewellery, handbags; workout; sex; swearing; slang; drinking; drugs; driving recklessly; comparing; feeling ‘less than’/‘never enough’, marginalized / excluded / ridiculed).

Show students the following YouTube clip: How Social Media is Affecting Teens

<https://www.youtube.com/watch?v=7QWoP6jJG3k>

±

Guiding Questions

1. What do the 2 teens at the beginning of the film identify as important values to them? (*Financial success and fame: "It's all about the 'likes'"*)
2. What did teens value in the past? (*Community and belonging.*)
3. Instagram. What do teens like about these forms of media? (*Answer: Teens like being 'liked' and 'famous'.*)
4. **Why have values changed in recent times?** (Answer: Television shows like the Andy Griffith show, Happy Days, I love Lucy valued family and community. Today's shows like Hanna Montana and American Idol value fame)
5. What is the 'darkside' of the wired world'? (*Answer: bullying*)
6. **According to the neuroscientist, what happens to our brains when we're constantly involved with the wired world?** (Answer: we don't engage the part of our brain that allows us to feel empathy. When we don't put down our phones, disengage from technology, rest our minds, and simply daydream or reflect, we do not allow the part of the brain that helps us feel empathy for others to develop. This, in turn, affects the way we interact with others, and the way others interact with us.)
7. How often do you put your phone away during the day and simply 'daydream' or reflect? Explain why.

Consider watching some of the other videos that are listed in the resource/background section

Give students a chance to put their phones away, lay their heads down, and close their eyes for 5 to 10 minutes. Turn off the lights and give them a chance to 'daydream'. Once time is up, ask them **'What did you think?' 'How was that?'**

Bible Activity

What does our Bible teach us about the way we perceive our bodies and ourselves? Provide students with the following Bible passages and have them identify the lesson in each.

Genesis: 1-27

So God created human kind in his/her image. In the image of God he/she created them; male and female he/she created them.

Lesson: We are all made in God's image and because God made us we are all beautiful and worthy.

Additional Resource: Made in God's Image and Likeness

www.catholicsociety.com/documents/other-documents/Image-and-Likeness_of_God.pdf

(e.g., intellect, free-will, self-determination, spiritual and immortal soul)

1 Peter 3:3-5:

Do not adorn yourselves outwardly by braiding your hair, and by wearing gold ornaments or fine clothing; rather, let your adornment be the inner self with the lasting beauty of a gentle and quiet spirit, which is very precious in God's sight.

Lesson: God views our personal characteristics as more important than our physical appearances.

James 4:6

God opposes the proud, but gives grace to the humble.

Lesson: God wants us to be humble. God does not want us to be 'proud' or vain.

Colossians 3:5

Put to death, therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness which is idolatry.

Lesson: Don't focus on 'things' or immoral acts/thoughts – focus on acts of kindness and love/chastity.

After: Consolidate, Debrief, Reflect and Connect

Debrief with the students about their use of social media

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Pair students as necessary; do read alouds;

<p>Strategies</p> <ul style="list-style-type: none"> • Discussion • Visual/ Graphic Organizer • Internet / technologies • Multimedia Presentations 	<p>Resources</p> <ul style="list-style-type: none"> • Digital • Chart paper • Handouts • Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<p>Challenge the students to “fast” from Social Media for a period of time.</p>		

Social Media

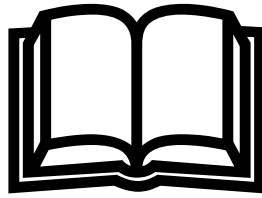
How does social media affect the way that boys / girls act and think?

After watching the YouTube clip: How Social Media is Affecting Teens,
<https://www.youtube.com/watch?v=7QWoP6jJG3k> answer the following questions:

Guiding Questions

1. What do the 2 teens at the beginning of the film identify as important values to them?
2. What did teens value in the past?
3. Instagram. What do teens like about these forms of media?
4. Why have values changed in recent times?
5. What is the 'darkside' of the wired world'?
6. According to the neuroscientist, what happens to our brains when we're constantly involved with the wired world?
7. How often do you put your phone away during the day and simply 'daydream' or reflect? Explain why.

Bible Activity



What does our Bible teach us about the way we perceive our bodies and ourselves?

Examine the following bible passages and identify the lesson in each one.

Genesis: 1-27

1 Peter 3:3-5:

James 4:6

Colossians 3:5

COURSE: HRE20	UNIT 4: FAMILY LIFE	
TOPIC 6: Sexuality		
Guiding Question(s): What is meant by sexuality?		
Teacher Prompt(s): <p>What is meant by sexuality? How is it connected to chastity? How does sexuality relate to the dignity of the human person, and therefore to a healthy sense of self? How are you aware that sexuality is a gift from God, with a particular meaning and purpose?</p> <p>What are respectful expressions of one’s sexuality? What is the role of communication, boundaries and consent in any relationship? What does it mean to ‘take responsibility for one’s sexuality’ through a Catholic perspective?</p> <p>Why and how is our sexuality a gift? How does our sexuality affect our identity?</p> <p>What is meant by chastity? How does chastity help us accept and respect God’s gift of sexuality? How does being ‘pure of heart’ fit into God’s gift of sexuality?</p> <p>What is the role of sexual attraction in relationships? How can sexual attraction be expressed in a respectful and loving way? How can sexual attraction be expressed in an unhealthy or disrespectful way?</p> <p>What are factors, responsibilities and commitments must one consider before one engages in sexual intercourse? Explain why the Church teaches that sexual intercourse is meant exclusively for the marriage relationship?</p> <p>How can one communicate effectively one’s choice to observe chastity?</p>		
Learning Focus Human Sexuality		
Overall Expectations	Specific Expectations	
<p>FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. 1822-1832; 2093-2094; 2196; 2288-2291; 2302-2306; 2337-2347; 2351-</p>	<p>FL1.3 with a basic understanding of natural law, explain what it means to have a healthy and holy sexuality, including a respectful expression of it, and how that connects with a healthy and holy sense of self [CCC nos. 2337-2347; 2514-2527]</p>	

<p>2356; 2443-2449; 2475-2487; 2514-2527]</p> <p>FL3 Created Sexual: Explain the place of sexuality in God’s plan for humanity and the various ways its role or expression may be distorted. [CCC nos. 355; 369; 589; 1427-1428; 2331-2356; 2514-2526]</p>	<p>FL3.1 define and discuss the meaning and importance of sexuality and sexual attraction as gifts from God [CCC nos. 355; 369; 2331-2350]</p> <p>FL3.2 explain the factors, responsibilities and commitments that must be considered before engaging in the marriage act (sexual intercourse) [CCC nos. 2514-2526]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE 1e - 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.”</p> <p>CGE 6a - speaks to family members in a loving, compassionate and respectful manner.</p>	<p>Human Dignity: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.⁹⁶</p> <p>Called to Community and Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.⁹⁷</p>
<p>Evidence of Learning</p>	

⁹⁶ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

⁹⁷ Ibid.

Students can outline some of the challenges raised by the Ontario Bishops in terms of human sexuality.

Background

Natural Law

The natural law expresses the original moral sense which enables people to discern by reason the good and the evil, the truth and the lie (taken from Catechism #1954)

Natural law affirms that we have the capacity to figure out what is good. We can trust our genuine search for the truth. The natural law is available to anyone who is willing to think about our living together in the human community. Anyone who seeks to know what it means to be human is engage in understanding natural law. (*In Search of the Good*, p. 155)

The Assembly of Catholic Bishops of Ontario (ACBO) is the official organization for the Catholic Bishops in the province of Ontario. As a group, they “reflect together and collaborate on projects to proclaim, celebrate and live the Good News of Jesus Christ in our province. It is an instrument of the collegiality that binds Bishops with each other under the leadership of the Bishop of Rome in a common purpose, a common mission, a common faith.”

How chastity relates to natural law “We have come to know that persons have an innate desire for intimacy and a primary inclination for procreation. Natural law tells us then that sexual intercourse was designed by God to provide their fulfillment. In its fullest form human sexual intercourse finds its expression when the purpose of both intimate, selfless love (unity) and the potential for human life (procreation) are respected. Therefore, only within a marriage between a woman and a man where intimacy expresses a committed selfless love and where the possibility of children is cherished and respected, is genital sexual activity morally acceptable. (Pastoral Guidelines to Assist Students of Same-Sex Orientation, ACBO, 2004, p. 34.)

The Assembly of Catholic Bishops of Ontario have also written a resource for Catholic Educators: **The Human Person, Love and Sexuality**. It is available of the ACBO website: <http://acbo.on.ca/download/human-person-love-sexuality/>

Materials

- New Revised Standard Version, Catholic Edition of the Bible

- Student Activity Sheet/Handouts as appropriate:
 - Intimacy and Sexuality
 - Pastoral Letter Activity Questions

Video:

Bishop Robert Barron

What is Natural Law?

<https://www.youtube.com/watch?v=y1X8CBST6mc>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer

Consider watching video from Bishop Barron.

What is Natural Law?

<https://www.youtube.com/watch?v=y1X8CBST6mc>

Have a brief discussion on what natural law is.

(suggested answer)

Our basic needs given to us by God allow us to make decisions that are good for us based on this natural way of being. Sometimes however we don't always make good decisions because of two reasons: i. Ignorance – we simply are unaware of the negative effects of something (e.g., doctors used to prescribe cigarette smoking used to help patients deal with stress unaware of its obvious negative effects on health discovered over the years), and ii. emotion – the fact that our feelings (e.g., frustration, stress, anxiety) take over and we fail to choose the right decision because of them. Even though we're created to be rational, we're also created emotional - and emotion sometimes overrides reason.

During: Action – Working on it

Intimacy and Sexuality

The Assembly of Catholic Bishops of Ontario have written a Pastoral Letter to secondary students on Intimacy and Sexuality. Consider reading it aloud with the students, or perhaps group the students, and then divide up the reading. A copy is included [Intimacy and Sexuality](#) if you want to use it with the students. It could also be projected. Following the reading of the Pastoral Letter, questions are provided if you choose to use them. [Pastoral Letter Activity Questions](#)

After: Consolidate, Debrief, Reflect and Connect

Explain how chastity relates to natural law? [Answer: “We have come to know that persons have an innate desire for intimacy and a primary inclination for procreation. Natural law tells us then that sexual intercourse was designed by god to provide their fulfillment. In its fullest form human sexual intercourse finds its expression when the purpose of both intimate, selfless love (unity) and the potential for human life (procreation) are respected. Therefore, only within a marriage between a woman and a man where intimacy expresses a committed selfless love and where the possibility of children is cherished and respected, is genital sexual activity morally acceptable. (Pastoral Guidelines to Assist Students of Same-Sex Orientation, 2004, p. 34.)]

Assessment / Evaluation

Informal feedback – thumbs up, thumbs down

Differentiated Instruction

Consider reading Pastoral Letter aloud with class; group students to assist with answering question

Strategies

- Discussion
- Reading
- Internet / technologies
- Multimedia Presentations

Resources

- Digital
- Handouts
- Notes

Accommodations

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

Home Activity or Further Classroom Consolidation

Find out if there are parish or (arch)diocesan program in your community with a focus on Teens and Healthy Sexuality.

Intimacy and Sexuality

A Letter to Catholic Secondary Students in Ontario from the Roman Catholic Bishops of Ontario

Dear Friends:

A teacher from one of our Catholic secondary schools told us this story. A visitor was coming to talk to a Grade 10 class about chastity. Before the arrival of the visitor, the teacher discussed the topic and any questions the students might have. One student had a suggestion: “Why don’t you just write DON’T on the chalkboard, and then we can skip the lecture.”

We are not here to lecture you. Together with your parents and teachers, we want you to know that we believe in you. We appreciate your idealism, openness, energy, capacity for friendship, loyalty, humour, and spirit of adventure. These are great strengths. We believe in your fundamental goodness and your desire to grow toward full Christian maturity. In our eyes, as in the eyes of God each one of you is sacred.

We have chosen to write to you about intimacy and sexuality for several reasons. First and most important is the respect and care we have for you. Also, we know how important relationships are in your daily lives. Finally, we believe that some of the messages you are receiving about intimacy and human sexuality are both false and harmful. You deserve the truth and we want to speak honestly to you. We hope you will accept our letter in this spirit.

The Way Things Are

Our sense is that those of you who are growing up at the end of the 20th century face challenges that no previous generation has known. Families are under great stress, unmarried sexual relationships are promoted as “responsible” behaviour as long as protection is used, pornography is a thriving industry, and AIDS and other destructive sexually transmitted diseases are a constant threat.

All of us are bombarded every day with information and ideas about sexuality. The media—television, films, radio, newspapers, magazines—are a major source. Casual sexual relationships are shown as normal and desirable, the intimate details of people’s sexual lives are used as talk-show entertainment, and products are sold on the basis of their “sex appeal”. These are only a few examples of the modern sexual values to which we are all exposed. The

influence of the media does not destroy our Christian values or our ability to make good decisions, but to ignore or deny its impact would be unrealistic.

Your view of sexuality has also been influenced by your parents, teachers, and friends. Among the topics you may have discussed at one time or another with people are dating, relationships, the difference between love and infatuation, sexually transmitted diseases, and Christian values.

We know from listening to you, and to your parents and teachers, that the messages you are getting about sex are often contradictory and confusing, or even frightening: “Most teenagers are sexually active,” “Save sex until marriage,” “Play it safe and wear a condom,” “If it feels good and does not hurt anyone, why not?,” “Sexuality is a wonderful gift,” “Unprotected sex can kill you.”

How do you sift through a mixture of fact, beliefs, opinions, and advice about sexuality and separate the truth from lies? How do you find guidelines for your own lives that are true to your Christian identity? And what about dealing with the pressure to be sexually active?

It is not easy.

Intimacy and Friendship

Studies and surveys of secondary students often show that they would like to talk to trusted adults, not so much about the physical facts of sex, but about friendship, intimacy, and romantic relationships:

- *How do you mend a relationship that has broken down because of a misunderstanding?*
- *Why is loneliness so painful?*
- *How can you be loyal to friends and keep their respect, and still be your own person?*
- *How do you know if you are really in love with someone?*
- *How do you say no to someone you really like?*

This concern about personal relationships makes a lot of sense. The need for love and for close and trusting relationships is fundamental to being human. God placed these needs in all of us.

You know from your own experience just how valuable a strong friendship is. Good friends accept each other as they are: appearance, personality, interests, talents, and faults. They confide in each other and share the highs and lows of day-to-day life, as well as their hopes and dreams for the future. When one wants to talk, the other is ready to listen. Because they trust each other, they can relax in each other's presence, knowing they are safe. Their attitude is: I will be there for you.

These marks of genuine friendship—acceptance, openness, trust, and faithfulness—also describe an intimate relationship, whether it is a friendship, a young couple in love, or a marriage of many years. These relationships have important differences, but in each there is the intimacy of self-disclosure. The people involved want to know each other and to be known as they really are.

Today the word intimacy is most often used to describe a sexual relationship. But the key to intimacy is the closeness, acceptance, and trust that exists between two people, not whether they are sexually involved. Most of us have close relationships with family members and friends that are emotionally and spiritually intimate but involve no sexual activity.

The capacity for intimacy grows as people develop. Friendships during adolescence are usually much more intimate than childhood relationships. You have a better understanding of yourself, a more developed personality to share with others, and a greater desire to explore the many possibilities of human relationships. You give more to your friendships because, in a sense, there is more of you to give.

It is also during adolescence that people discover that friendship and intimacy can be painful. One of the most wrenching of human experiences is to place your trust in another person and then to be rejected or betrayed. Most people instinctively know this, and so they are cautious in the early stages of new relationships. They recognize that closeness and trust take time to grow and cannot be forced. Intimacy is a gift two people offer each other. A gift cannot be demanded, but is freely given and accepted.

Love and Sexuality

So far we have talked about friendship, intimacy, and love. But we have also been talking about sexuality, because sexuality has a lot to do with love and intimacy. Some people describe sexuality as a language of love, a force that draws people out of themselves toward others. It is also a fundamental aspect of an individual's personality or identity. Sexuality—maleness and

femaleness—is not something that we have, but something that we are. It is one of God’s gifts of creation and involves the whole person: body and spirit.

At birth, one of the first questions people ask is: “Is it a girl or boy?” As children grow up they begin to learn about their sexuality. There is biological information: the differences between the sexes, the conception and development of new human life, and sexual maturation during puberty. Knowing these facts, however, is only a small part of understanding sexuality. What does it mean to be female, and behave as a female? To be male, and behave as a male? How are males and females supposed to relate to each other? How are sexual feelings to be handled? What is the difference between love and sex? Between intimacy and sex?

At the very beginning of the Old Testament we are told that males and females are made for each other. In the plan of God, their relationship is to be a deeply intimate partnership. Their love for each other is to be so strong and generous that it will literally overflow into new life. Within marriage, sexual intercourse, is a unique sign of that love—a symbol of the unity, faithfulness, openness, trust, and mutual acceptance of husband and wife. Their children will be born into a family that is prepared to love generously and unconditionally and to create a home that is secure and nurturing.

Many of you will find this description of married love idealistic and out of touch with the world today. Some of you, from what you see around you, may believe that it is impossible to live out this Christian vision of sexuality and marriage. It is certainly easy to find people who have tried and failed, or who have rejected the vision altogether. Because our society offers confusing messages about sexuality and marriage, it is easy to become indifferent to, or even scornful of, Christian values. To many, they seem old-fashioned and unrealistic. Some suggest that God’s plan for sexuality should be changed since so many people don’t seem to be living up to it.

But none of us is free to rewrite this plan. We cannot make ourselves into a new kind of creation, fashioned according to whatever seems to be easiest or suits the largest number of people. We are God’s creatures, and our happiness can be found only by following God’s plan for us.

Chastity

What is chastity? Is it nothing more than a large “DON’T” as the student mentioned at the beginning of this letter? Or is it a positive force in our lives, guiding us toward genuine love and intimacy?

Chastity is a virtue—a power or strength—that we develop with the help of God’s grace. Virtues are sometimes compared to habits—the way a person usually acts. A chaste person is consistently in charge of his or her sexual feelings, rather than the feelings being in charge of the person. Like all virtues, chastity rarely comes all at once, but is acquired day by day through the choice individual make—choices that are guided by the desire to be a truly loving person.

There is nothing wrong with describing chastity as the habit of sexual self-control. But there is much that is left out of this definition. Also, some people may think that sexual feelings must be controlled because there is something wrong with them. But this is not true. The human body and the gift of sexuality are sacred. We are created male and female in the image of God. Sexual feelings are part of that gift, and result in a strong attraction between the sexes that for many people eventually leads to love, marriage, and children.

But our human tendency to exploit others has to be faced. There is a lack of harmony in us, a disorder, even in our gifts. There are times when we take something good and misuse it. There are times when true love is not the guide for our choices. Sexual feelings are meant to serve love, but they can also be expressed selfishly, for example, by agreeing to sexual intimacy as a way of holding onto a relationship, or by pretending to care for someone so that the person will agree to have sex. This is exploitation, not love. To love someone means to want what is best for that person.

Chastity is also described as the virtue that guides us to express our sexuality according to the plan of God. We are all sexual and are drawn towards relationships. Some of these are causal; others are deeply intimate. But full sexual intimacy is intended only for marriage. Sexual intercourse is not meant to be used to respond to a passing attraction, to satisfy sexual feelings, or to express a youthful love that may not be destined to last. Sexual intercourse is a sign of fully committed love. It is a gift that a man and a woman offer to each other in marriage.

It is very tempting, especially during adolescence, to look for intimacy through a sexual relationship. Because you are experiencing new feelings and attractions, and discovering exciting dimensions of relationships and love, you want a deeper personal intimacy. This desire is natural, but at this time in your life a sexual relationship is premature. There are no short-cuts to love and personal intimacy. They are the result of a long process of growth and development, caring and friendships, efforts to be sensitive and generous toward others, and the gradual discovery of mutual interests and fascinating differences.

Sexual intimacy creates a bond. The break-up of a relationship is always painful; if the individuals have been sexually intimate, the pain is often deeper and more long-lasting. If this pattern repeats itself in a series of relationships, the people involved eventually build walls around their hearts to protect themselves from being hurt. These barriers can block the capacity for genuine, personal intimacy.

Looking Toward the Future

We hope this letter will encourage all of you to talk to each other, to your teachers, and especially to your parents about the issues it raises. No one can live your life or make your decisions for you. But with the freedom to make your own choices comes the responsibility to seek what is good and true, and to consider whether your decisions are in harmony with the Christian way of life. If you are reading this letter hoping we will say times have changed and it is unrealistic to expect unmarried people to abstain from sex, you will be disappointed. The message we are offering you on sexuality and intimacy is the teaching of Christ. We have too much respect for you to offer anything else.

Many influences in today's society make the decision to be chaste a tremendous challenge, not just for young men and women, but for everyone. Each of us struggles with loneliness and selfishness. The answer lies in opening our lives to God, for we are never really alone. In the sacrament of Reconciliation, we find hope, in the Eucharist, nourishment, and in daily prayer, peace. And in the people who fill our lives, we find the joy of

Each of you is a unique person of great value. You embody our hopes for a future, including the future of the Church. Together with all Christians, you share a special responsibility to live in such a way that your lives are a sign post to the reality of the God who made you, Jesus who redeemed you, and the Holy Spirit who guides you. The world desperately needs your witness to the priceless value of the gift of sexuality.

You are always in our prayers.

The Bishops of Ontario Easter

April 3, 1994

Assembly of Catholic Bishops of Ontario

<http://acbo.on.ca/download/intimacy-sexuality/>

Pastoral Letter Activity Questions

1. Who wrote this letter?
2. To whom is this letter written?
3. Identify some 20th century challenges described by the Bishops.
4. Identify some of the negative values portrayed in media.
5. What are some of the contradictory messages we receive about sex and sexuality in general?
6. What is meant by the word “intimacy”.
7. In your own words, what is meant by the phrase “intimacy grows as people develop”? Explain your answer in full.
8. Give the definition of sexuality.
9. What is the relationship between intimacy, love, and sex?
10. Chastity can be defined as refraining from sexual intercourse and being in charge of your sexual feelings. The Catholic church explains that it is: *“a positive force in our lives guiding us toward genuine love and intimacy.”* In your own words, explain what this means. Do you agree, or disagree? Explain.
11. What are some of the dangers in being sexually active with someone before marriage?
12. The Bishops state: “There are no short-cuts to love and personal intimacy”. Do you agree? Explain.
13. The Bishops state: “The break-up of a relationship is always painful; if the individuals have been sexually intimate, the pain is often deeper and more long-lasting ... If this pattern repeats itself, ... [this] can block the capacity for genuine, personal intimacy [with others in the future.]” In your own words, explain what they are saying.
14. What, in your opinion, are factors adults must consider before choosing a lifetime partner and engaging in sexual intercourse?
15. How would you explain the importance of chastity to a friend?

COURSE: HRE20	UNIT 4: FAMILY LIFE	
TOPIC 7: Challenges		
Guiding Question(s): How may the role and expression of sexuality be distorted?		
Teacher Prompt(s): What is meant by sexualization? What is meant by pornography? How are each negative and destructive to ourselves and our relationship with God and with each other? How does the dignity of the human person relate to sexualization and pornography? How can people who have formed bad habits regarding sexuality turn to God and find forgiveness, love and a new way of life that brings authentic happiness?		
Learning Focus Challenges to the beauty of sexuality		
Overall Expectations	Specific Expectations	
FL3 Created Sexual: Explain the place of sexuality in God’s plan for humanity and the various ways its role or expression may be distorted. [CCC nos. 355 ; 369 ; 589 ; 1427-1428 ; 2331-2356 ; 2514-2526]	FL3.5 explore the effects of sexualization and pornography on human growth and healthy living [CCC no. 2354]	
OCSGE’s	Catholic Social Teachings	
<p>CGE 1e - 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.”</p> <p>CGE 6a - speaks to family members in a loving, compassionate and respectful manner.</p>	<p>Human Dignity: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.⁹⁸</p>	

⁹⁸ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://uscgb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

	<p>Called to Community and Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy - - directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.⁹⁹</p>
Evidence of Learning	
Students can explain characteristics of unhealthy relationships	
Background	
<p>This topic is a very sensitive one. Teachers need to be aware of staff in the school and parish who can help them. School Support Staff: Chaplaincy Leaders and Guidance counsellors can connect students with other care workers in a school (for example, Child and Youth Workers, School Psychologists, Social Workers, etc.) to help support them both inside the school and in the community. Chaplaincy Leaders and Guidance Counsellors are easily accessible and available by appointment in most schools. The local parish, and its staff can also assist with either counselling and/or referrals to Catholic agencies in the community.</p> <p>Some definitions:</p> <p>Sexualization: When a person is evaluated for their physical characteristics and sexiness and objectified as ‘decorative’. (e.g., women are more often sexualized than men [dressed in revealing clothing, bodily postures and facial expressions imply sexual ‘readiness’])</p> <p>Pornography: Pictures or videos that portray explicit sexual organs or sexual activity</p> <p>The Catholic understanding of the human person is often counter cultural to the secular worldview today. Our understanding is that we are all made in the image and likeness of God. This implies receiving a dynamic vocation that develops and deepens over a whole lifetime. Our</p>	

⁹⁹ Ibid.

bodies are sacred, and how we treat and use our bodies matters. We often make mistakes in reducing a person to what, instead of “who”.

What does the Catechism/Church say about pornography?

#2354: Pornography prevents two people from fully loving one another amidst God’s Grace. It objectifies people and takes advantage of them for personal gain

Which one of the ten Commandments does pornography violate?

You Shall Not Murder: When you objectify a human being, deny him/her their full human abilities and their humanity as a person, you end up “killing” a part of their spirit. The person ends up feeling “less than” who God has intended for them to be.

Which one of the Seven Catholic Social Teachings does pornography primarily violate?

Life and Dignity of the Human Person

Pornography violates a person’s dignity as it demeans a person’s value as a human being made in God’s image, with the capacity to be fully alive and respected. It devalues a person’s God-given gifts and focuses on their body, ignoring a person’s God-given qualities and characteristics (e.g., compassion, kindness, patience, love, etc.). Ultimately, the measure of our society depends on the extent to which we treat each other – not on how much we have, what we have, or what we look like.

Frequently Asked Questions

1. What is Pornography?

Pictures or videos that portray explicit sexual organs or sexual activity.

2. What is Child Pornography?

Pictures or videos that portray explicit sexual organs or sexual activity involving children under the age of 18.

3. Is it illegal to watch pornography?

Watching, sharing (i.e., distributing, forwarding), making, or even accessing (i.e., finding on line) child pornography is morally wrong and illegal. In Canada it is a criminal offense

to do so. This means that any kind of pornography involving males or females 18 years or younger is against the law.

4. Can teens get charged with child pornography?

Absolutely. If you happen to possess, access, send, or make a pornographic image (i.e., text picture) of a female or a male 18 years of age or younger to someone else / anyone one else (e.g., another teen, an adult, etc.), the police will charge you with the distribution of child pornography if they find it on your phone or computer, and trace it back to device/s.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheet/Handouts as appropriate:
 - Signs of Love Gone Wrong
 - Potential Responses

Chastity Project (based on Theology of the Body)

Porn's effect on the brain, with Jason Evert

<https://chastityproject.com/qa/category/pornography/>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer

Brainstorm with students definitions of sexuality and pornography.

During: Action – Working on it

Father Catfish Videos

Father Michael Mireau, an Edmonton priest who was nicknamed “Father Catfish” for his childhood hobby of drawing cartoon catfish. He was the district chaplain of Edmonton Catholic schools, and died in September 2014.

He had posted a number of videos, including his rants. Watch “Three Big Lies about Sex and Marriage” <http://fathercatfish.com/RANTSHTP/ThreeLies.html>

Discuss with students:

1. How are these three lies evident in what you see in popular culture today?
2. What other lies would you add to the list?
3. How can love without intimacy lead people to make wrong choices?
4. How can we respond to these lies?

Signs of Love Going Wrong

Using the Scripture passage 1 Corinthians 13:4-8, ask students to divide up the “love is” statements. Have them brainstorm signs of love that’s going right for each one, and some signs of love going wrong for each. (Activity is based on material in the Grade 9 Religious Education text, *Be With Me*, pages 104-105). Discuss with students some skills and strategies to use when love is “going wrong”. Listed below are some sample answers from *Be With Me*.) A Student Activity Sheet [Signs of Love Going Wrong](#) is provided, along with some [Potential Responses](#)

After: Consolidate, Debrief, Reflect and Connect

Consider having a question box for unanswered questions. Be cautious in its use, though as some questions might not be best answered in a public forum.

Additional questions for discussion:

- **Does everyone deserve to be treated with dignity and respect?** (It means to treat others with kindness, patience, and love regardless of what they look like or who they are [i.e., regardless of age, race, gender, culture, religion, size, shape, abilities, sexual orientation, etc.] because all of us are made in God’s image.)
- **When media sexualizes females/males/children how does this affect their dignity as a person?** (When we objectify people, we minimize their whole being—their talents, abilities, gifts, etc. —personifying them as ‘less than’ what God created them to be.)

- **When we ‘buy into’ sexualizing others or ourselves, how does this affect our relationship with God?** (Because God blessed us with a conscience and the ability to make rational decisions, we know automatically what is the right way to treat people and what is the wrong way to treat people. We know almost immediately that in objectify and minimizing a human being’s worth by sexualizing them, we are automatically affecting our relationship with God. God is disappointed in us and we in turn, are disappointed with ourselves. The only way to rectify this is to express to God our remorse, sincerely ask him for forgiveness, and work towards respecting one another for all our gifts and talents – truly treating one another with love and respect. Because only then can we feel happy and fully alive.)

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Pairing of Students; audio bibles

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> • Discussion • Visual/ Graphic Organizer • Internet / technologies 	<ul style="list-style-type: none"> • Digital • Handouts • Notes 	<ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology

Home Activity or Further Classroom Consolidation

Signs of Love Going Wrong

Using the Scripture passage 1 Corinthians 13:4-8, brainstorm signs of love that's going right for each one, and some signs of love going wrong for each.

Beatitude	Love Gone Wrong
Love is patient	
Love is kind	
Love is not envious	
Love is not boastful or arrogant	
Love is not rude	
Love does not insist on its own way	
Love is not irritable or resentful	
Love does not rejoice in wrongdoing, but rejoices in the truth	

Potential Responses

	Are you going out with someone who
Love is patient	<ul style="list-style-type: none"> • Pressures you for sex. • Gets too serious about the relationship too fast.
Love is kind	<ul style="list-style-type: none"> • Is scary. You worry how they will react to things you say or do. Threatens you. Uses or owns weapons.
Love is not envious	<ul style="list-style-type: none"> • Is violent: has a history of fighting, loses temper quickly, and brags about mistreating others.
Love is not boastful or arrogant	<ul style="list-style-type: none"> • Brags about you to his or her friends, telling them things about you that are private. • Behaves as if you would be nothing without his or her love.
Love is not rude	<ul style="list-style-type: none"> • Shows affection inappropriately in public in order to attract attention. • Tells private and embarrassing things about you.
Love does not insist on its own way	<ul style="list-style-type: none"> • Tries to control you by being very bossy, giving orders, making all the decisions. Doesn't take opinion seriously. • Berates you if you do something that he or she doesn't like. • Is manipulative.
Love is not irritable or resentful	<ul style="list-style-type: none"> • Constantly reminds you of past arguments or failures even after they have been dealt with. • Uses his or her love as a bargaining weapon, threatening to withdraw it if you do not behave in a certain way.
Love does not rejoice in wrongdoing, but rejoices in the truth	<ul style="list-style-type: none"> • Blames you when he or she mistreats you. Says you provoked him/her, pressed his/her buttons, and made him/her do it. • Has a history of bad relationships and blames the other person for all the problems. • Abuses drugs or alcohol and pressures you to do it.

COURSE: HRE20	UNIT 4: FAMILY LIFE
Unit Summative Task	
<p>Guiding Question(s):</p> <p>What is meant by intimacy and sexuality? What needs to be considered to develop healthy relationships? What are the signs of a healthy/unhealthy relationship? What strategies can be used to support, restore or end relationships?</p> <p>How are we sacred? Knowing that we are sacred, how does that affect one’s self-understanding and how one relates to another?</p> <p>What is meant by sexuality? How may the role and expression of sexuality be distorted?</p>	
<p>Teacher Prompt(s):</p> <p>Why do some people feel that God's moral laws are restrictive, and not protective and freeing?</p>	
<p>Learning Focus</p> <p>Recognize the sacredness of the human person created in God’s image and explore how we are to model this.</p>	
Overall Expectations	Specific Expectations
<p>FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. 1822-1832; 2093-2094; 2196; 2288-2291; 2302-2306; 2337-2347; 2351-2356; 2443-2449; 2475-2487; 2514-2527]</p> <p>FL2 .Growing in Commitment: Explain how the reciprocals self-giving relationship within the Holy and Life-Giving Trinity informs our understandings of our commitments to others; [CCC nos. 234; 253-256; 260;</p>	<p>FL1.1 articulate the qualities which are essential to the building of healthy relationships, with a particular focus on the positive impact of friendship and intimacy (<i>e.g., emotional, intellectual, work, common-cause, spiritual, aesthetic</i>) [CCC nos. 1822-1832]</p> <p>FL2.3 demonstrate an understanding of how God's moral laws (<i>10 Commandments - Exodus 20.1-17; Beatitudes - Matthew 5.1-12; law of loving God, neighbours, and self -Mark 12.28-34</i>), including God's laws about sexuality, are not negative restrictions on our lives, but expressions of love from God that protect us from harm and lead us to true freedom [CCC nos. 2093-2094; 2196; 2337-2347; 2351-2356]</p>

<p>356-361; 543-546; 694; 1179; 2302-2306; 2331-2336; 2559-2561; 2652]</p> <p>FL3 Created Sexual: Explain the place of sexuality in God’s plan for humanity and the various ways its role or expression may be distorted. [CCC nos. 355; 369; 589; 1427-1428; 2331-2356; 2514-2526]</p> <p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research (Gaudium et Spes, par. 53);</p>	<p>FL3.1 define and discuss the meaning and importance of sexuality and sexual attraction as gifts from God [CCC nos. 355; 369; 2331-2350]</p> <p>FL3.4 describe the ways in which human growth is distorted by relationships that involve exploitative, harassing or abusive behaviours (<i>note: anti-bullying behaviour, respectful attitude/behaviour, consent can be examined here as well</i>) [CCC nos. 2351-2356]</p> <p>RI1.2 assess the ‘temperature’ of what is happening in our world, paying attention to lived experiences of people, and considering issues that intersect with Catholic Christian anthropology, sociology, and morality (<i>e.g., engage in the Community Conversation [local, national and international social injustices that are current]; the Sociological Conversation [look at data and narratives]; the Moral Conversation [See, Judge, Act]; and the Human Rights/Social Justice Conversation [ensure solutions, rooted in the Gospel, give priority to the poor]</i>)</p>
OCSGE’s	Catholic Social Teachings
<p>CGE 1e - 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.”</p> <p>CGE 6a - speaks to family members in a loving, compassionate and respectful</p>	<p>Human Dignity: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.¹⁰⁰</p>

¹⁰⁰ Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

manner.	<p>Called to Community and Participation: The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.¹⁰¹</p>
Evidence of Learning	
Successful completion of unit summative task	
Background	
Use the resources from the unit to assist.	
Materials	
<ul style="list-style-type: none"> • New Revised Standard Version, Catholic Edition of the Bible • Student Activity Sheet/Handouts as appropriate: <ul style="list-style-type: none"> ○ Assignment: Chastity Chapter. ○ Unit 4 Summative Task Rubric 	
TOPIC Activities and Process	
Before: Getting Started (<i>consider time lines</i>)	
Begin with a prayer	
During: Action – Working on it	
<u>Assignment: Chastity Chapter</u>	

¹⁰¹ Ibid.

Students sum up what they've learned by writing a brief chapter for a Religion resource. The details of the assignment are included in the Student Activity [Assignment: Chastity Chapter](#). The assignment could be modified for an on-line or digital format, if you prefer.

Structure

The chapter will include the following headings:

- a. Introduction: Why do relationships matter?
- b. Sexuality and Teens (data, facts, statistics)
- c. Sexuality and Peer Pressure (e.g., peers and social media)
- d. Sexuality and Church's View on Intimacy
- e. Sexuality and Church's View on Chastity

****In this section, be sure to explain how God's moral law on chastity are a reflection of God's love for us, and explain how.****

- f. A final message from a teen to a teen.

Writing Process

1. Rough Notes
2. Bibliography (MLA formatted and a minimum of 3 different)
3. Final Copy

After: Consolidate, Debrief, Reflect and Connect

Assessment / Evaluation

[Unit 4 Summative Assignment Rubric](#)

Differentiated Instruction

Consider pairing or grouping students as appropriate

<p>Strategies</p> <ul style="list-style-type: none"> • Assignment 	<p>Resources</p> <ul style="list-style-type: none"> • Digital • Handouts 	<p>Accommodations</p> <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		

Assignment: Chastity Chapter

You have been approached by a Catholic publisher who is writing a grade 10 Religion textbook and has asked you to write a brief chapter addressing the importance of chastity from the Catholic perspective. This is your first writing project of this kind and you cannot believe you have been called on to do this. Honoured you accept the work, as you realize that students from all of Ontario will be learning from your chapter. You will be making a difference. You also realize the importance in accurately representing this information.

The publisher gives you the following structure to help guide your thinking and writing, and tells you that at each stage of your work, you must submit each:

Structure

Your chapter will include the following headings:

- a. Introduction: Why do relationships matter?
- b. Sexuality and Teens (data, facts, statistics)
- c. Sexuality and Peer Pressure (e.g., peers and social media)
- d. Sexuality and Church's View on Intimacy
- e. Sexuality and Church's View on Chastity

****In this section, be sure to explain how God's moral law on chastity are a reflection of God's love for us, and explain how. ****

- f. A final message from a teen to a teen.

Writing Process

1. Rough Notes
2. Bibliography (MLA formatted and a minimum of 3 different sources)
3. Final Copy

Unit 4 Summative Assignment Rubric

Name: _____

Date: _____

	Level 1	Level 2	Level 3	Level 4
<p>Knowledge</p> <p>Knowledge and understanding of content</p>	<p>Demonstrates limited knowledge and understanding of content</p>	<p>Demonstrates some knowledge and understanding of content</p>	<p>Demonstrates considerable knowledge and understanding of content</p>	<p>Demonstrates a high degree of knowledge and understanding of content</p>
<p>Thinking</p> <p>Uses critical/creative thinking processes</p> <p>Assesses various aspects of information gathered from primary and secondary sources</p>	<p>Uses critical and creative processes with limited effectiveness</p> <p>Assesses various aspects of information gathered from primary and secondary sources with limited effectiveness</p>	<p>Uses critical and creative processes with some effectiveness</p> <p>Assesses various aspects of information gathered from primary and secondary sources with some effectiveness</p>	<p>Uses critical and creative processes with considerable Effectiveness</p> <p>Assesses various aspects of information gathered from primary and secondary sources with considerable effectiveness</p>	<p>Uses critical and creative processes with a high degree of effectiveness</p> <p>Assesses various aspects of information gathered from primary and secondary sources with a high degree of effectiveness</p>

<p>Communication</p> <p>Expresses and organizes ideas</p> <p>Communicates to intended audience</p>	<p>Expresses and organizes ideas and information with limited effectiveness</p> <p>Communicates to grade 10 audience with limited effectiveness</p>	<p>Expresses and organizes ideas and information with some effectiveness</p> <p>Communicates to grade 10 audience with some effectiveness</p>	<p>Expresses and organizes ideas and information with considerable effectiveness</p> <p>Communicates to grade 10 audience with considerable effectiveness</p>	<p>Expresses and organizes ideas and information with a high degree of effectiveness</p> <p>Communicates to grade 10 audience with a high degree of effectiveness</p>
<p>Application</p> <p>Transfers knowledge and skills (e.g., concepts)</p> <p>Makes connections between Religious education and the world</p>	<p>Transfers knowledge and skills with limited effectiveness</p> <p>Makes connections between religious education and the world with limited effectiveness</p>	<p>Transfers knowledge and skills with some effectiveness</p> <p>Makes connections between religious education and the world with some effectiveness</p>	<p>Transfers knowledge and skills with considerable effectiveness</p> <p>Makes connections between religious education and the world with considerable effectiveness</p>	<p>Transfers knowledge and skills with a high degree of effectiveness</p> <p>Makes connections between religious education and the world with a high degree of effectiveness</p>

COURSE: HRE20	UNIT 5: CHRISTIAN MORAL DEVELOPMENT	
TOPIC 1: Freedom and Justice		
<p>Guiding Question(s):</p> <p>How are you called to live knowing what Jesus taught us about social justice? In what ways does Jesus desire to heal us of our sin? How do the corporal and spiritual works of mercy relate to justice and love?</p>		
<p>Teacher Prompt(s):</p> <p>Is God’s gift of freedom a license to do whatever we want? Explain.</p> <p>What does it mean to be free? Are we truly free?</p> <p>What is meant by justice? Why is justice an essential ingredient in the liberation of human persons?</p> <p>Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to the nature and their vocation. (Catechism of the Catholic Church #1928). What do you think that those conditions should be?</p> <p>The Catechism also continues by noting that respect for the human person entails respect for the rights that flow from their dignity as a creature and that these rights exist prior to society. What rights do you see as fundamental?</p> <p>How do you suggest following the recommendation from the Catechism that "respect for the human person proceeds by way of respect for the principle that 'everyone should look upon their neighbour (without any exception) as "another self'"?</p> <p>If somebody sins against you, and that person satisfies justice for the sin, is it ever good for you to withhold the loving act of forgiveness? (<i>e.g., Matthew 18.21-22</i>)</p>		
<p>Learning Focus</p> <p>Catholic understanding of justice</p>		
Overall Expectations	Specific Expectations	
<p>CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by researching and applying the teachings</p>	<p>CM1.3 explain the role of freedom in human life [CCC nos. 386-389; 1705-1709; 1730-1754]</p> <p>CM1.4 explain how the love of God for all people demands justice and is an essential</p>	

of Jesus to their own culture and own life situations;	ingredient in the liberation of human persons and a key expression of Christian love
OCSGE's	Catholic Social Teachings
<p>CGE 7a - acts morally and legally as a person formed in Catholic traditions</p> <p>CGE 7e - witness Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society</p>	<p>Community and the Common Good -Every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling lives. The rights of the individual to personal possessions and community resources must be balanced with the needs of the disadvantaged and dispossessed. The common good is reached when we work together to improve the wellbeing of people in our society and the wider world.¹⁰²</p> <p>Option for the Poor A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.¹⁰³</p>
Evidence of Learning	
Students can explain what is meant by justice and has explored the concept in relation to the Indigenous communities.	
Background	
<p>Natural Law - Everything in this world has a purpose shown in its design (natural form). Being a part and completing that design is the supreme 'good' that we are looking for. The natural law instituted by God gives humankind the opportunity to work towards the good in all things.</p>	

¹⁰² "Our Values: Catholic Social Teaching", Caritas Australia, <https://www.caritas.org.au/about/catholic-social-teaching-values>

¹⁰³ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Justice is the virtue that gives each person his or her due in the distribution of goods (Christ and Culture, p. 146); upholding what is fair and equitable

Principle – a rule/standard of good behaviour

Morality – principles concerning the difference between good and bad; right and wrong

Social Gospel – how to treat each other based on the Good News preached by Jesus Christ; emphasis on Love, Justice, Forgiveness, Peace

Social Justice – fairness and duty to one another within society; implies that we are responsible for the well-being of our fellow human beings

Distributive Justice - what society owes to its individual members for the common good, such as the right to basic needs like food, shelter and education

Contributive Justice - what individuals owe to society for the common good; for example, by paying taxes we contribute to social programs that help provide people with access to enough food to eat and decent affordable shelter

Commutative Justice - that which is owed between individuals, such as the exchange of money for property in a business transaction

Catholic Social Teaching - the church's presentation and explanation of its reflection upon human beings in society

Common Good refers to all the social conditions that allow us to reach our fulfillment more fully and more easily. It is made up of three essential elements: respect for the person; the social well-being and development of the group itself; peace, i.e. The stability and security of a just order (Christ and Culture, p. 148)– a specific “good” that is beneficial to all members of society

Teacher Resource: Natural Law

Paraphrasing Pope John Paul II and St. Thomas Aquinas, one might say that natural law “is like a light of understanding placed in us by God whereby we know what is right and good.”

- The precepts of natural law are universal, unchangeable, and permanent.
- Natural law and divine revelation are closely linked. For instance, the truth of the Ten Commandments was written on the hearts of the Chosen People even before they were given to Moses.
- Because of our sinful nature, figuring out the exact directives of natural law is sometimes difficult.
- Human laws that contradict natural law (God’s law written on the human heart) should be

Freedom (from the Catechism of the Catholic Church)

- God created humans as rational beings, conferring on them the dignity of people who can initiate and control their own actions. ⁶1730
- Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude. 1731
- As long as freedom has not bound itself definitively to its ultimate good which is God, there is the possibility of *choosing between good and evil*, and thus of growing in perfection or of failing and sinning. This freedom characterizes properly human acts. It is the basis of praise or blame, merit or reproach. 1732
- The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and do evil is an abuse of freedom and leads to "the slavery of sin."1733
- Freedom makes humans *responsible* for their acts to the extent that they are voluntary. 1734
- Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom*, especially in moral and religious matters, is an inalienable requirement of

the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order.1738

Supports for Indigenous Education

(From the Ministry of Education -

<http://www.edu.gov.on.ca/eng/curriculum/secondary/SecondaryFNMI.pdf>

- Educator videos – Videos have been created to demonstrate opportunities for making Indigenous connections in various contexts (e.g., making connections in an arts curriculum [go to Curriculum Services Canada at <http://resources.curriculum.org/arts/>]; showcasing the integration of financial literacy teaching and learning in a classroom in Moosonee [go to <http://www.edugains.ca/newsite/financialLiteracy/teachinglearningexamples.html>])
- Ontario First Nations and Treaties Map from the Ministry of Indigenous Relations and Reconciliation: The map is available online at: ontario.ca/treaties
- Information for Educators: This resource supports the use and implementation of the First Nations Treaties Map and is available online at: edugains.ca/resourcesCurrImpl/OntCurriculum/InfoEducatorsTreaties.pdf
- Webinar for educators: Webinar on First Nations, Métis, and Inuit Connections and Associated Supports in the Curriculum available at: edugains.ca/newsite/curriculum/ontariocurriculum.html

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Catechism of the Catholic Church

Student Activity Sheets/Handouts as appropriate:

- Personal Justice Questionnaire

Resources:

The United Nations Universal Declaration of Human Rights <http://www.un.org/en/universal-declaration-human-rights/>

The United Nations Declaration on the Rights of Indigenous Peoples

http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

A guide to the Canadian Charter of Rights and Freedom <https://www.canada.ca/en/canadian-heritage/services/how-rights-protected/guide-canadian-charter-rights-freedoms.html>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Personal Justice Questionnaire, with time following for any questions. A student activity sheet is provided. [Personal Justice Questionnaire](#)

During: Action – Working on it

Charters of Justice

(based on material from Christ and Culture)

Discuss with the students the United Nations and Canadian governments efforts to establish the minimum requirements for justice and human rights. Examine the UN Declaration on Human Rights and the Canadian Charter of Rights and Freedom. Ask the students to assess how well our society upholds the various elements of these declarations.

Compare excerpts from the Catechism with the provisions in the charters.

Indigenous Rights

Remind students of the covenant in Genesis that God made with Noah: “God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth.” (Genesis 9:12-13)

Discuss with the students how the Indigenous communities made treaties with the government. Expand the discussion to include the notion of covenant and treaties – solemn promises.

After: Consolidate, Debrief, Reflect and Connect

Choose one of the activities listed in the background section, or one supplied by your local school board to further the inquiry

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategically pair the students

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Discussion ● Visual/ Graphic Organizer 	<ul style="list-style-type: none"> ● Digital ● Chart paper ● Handouts ● Notes 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology

Home Activity or Further Classroom Consolidation

Connect with the school/board/local Indigenous community

Personal Justice Questionnaire

Rate the following statements to reflect your personal beliefs.	Rating scale (Check the box that applies best for you)				
	Agree	Somewhat Agree	Neutral	Disagree	Strongly Disagree
1. Some ideas, beliefs and systems are so widespread in our society that it is virtually impossible to change them.					
2. As an individual, I have the power to make change in the world through my day-to-day actions.					
3. Protests, petitions, letters and e-mail campaigns are ineffective ways to change anything.					
4. Change in society, especially major change, has to start with our government					
5. Global issues don't affect me.					
6. Some issues are just too big to change. There is no point worrying about them.					
7. I find thinking about global issues depressing.					
8. A lot of change in our world has come about because of the actions of individuals.					
9. I don't have to worry about what I do; there are organizations and other people out there working to change things.					
10. My consumer choices can impact the living conditions of other people around the world.					

11. I can't make changes in the world, but I can make changes locally.					
12. I'm not interested in politics.					
13. I feel overwhelmed by the amount of bad news I hear in the media.					
14. I would like to know more about world issues.					
15. Human beings are wired to be aggressive and violent, so there really isn't anything we can do.					

COURSE: HRE20		UNIT 5: CHRISTIAN MORAL DEVELOPMENT	
TOPIC 2: Sin			
Guiding Question(s): In what ways does Jesus desire to heal us of our sin			
Teacher Prompt(s): What can the book of Genesis teach us about creation and our attitude towards it? What is meant by Original Sin? What is meant by sin (personal and social)? How does Jesus desire to heal us of our sin? To have mercy on us?			
Learning Focus Mercy and sin			
Overall Expectations		Specific Expectations	
<p>CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by researching and applying the teachings of Jesus to their own culture and own life situations;</p>		<p>CM1.2 demonstrate how salvation history teaches that all of God’s creation is good (<i>re: Genesis 1</i>), that human persons are responsible stewards of creation (<i>re: Genesis 1</i>), and that sin (both personal and social) is present in the world [CCC nos. 299; 341; 386-389; 396-409; 1846-1864; 1928-1942; 2094]</p> <p>CM1.4 explain how the love of God for all people demands justice and is an essential ingredient in the liberation of human persons and a key expression of Christian love [CCC nos. 1928-1942; 2419-2425]</p>	
OCSGE’s		Catholic Social Teachings	
<p>CGE 7a - acts morally and legally as a person formed in Catholic traditions</p> <p>CGE 7e - witness Catholic social teaching by promoting equality, democracy, and solidarity for a</p>		<p>Community and the Common Good -Every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling lives. The rights of the individual to personal possessions and community resources must be balanced with the needs of the disadvantaged and dispossessed. The common good is reached when</p>	

<p>just, peaceful and compassionate society</p>	<p>we work together to improve the wellbeing of people in our society and the wider world.¹⁰⁴</p> <p>Option for the Poor A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.¹⁰⁵</p>
---	---

Evidence of Learning

Students can explain the Catholic understanding of sin.

Background

Catechism of the Catholic Church

MERCY AND SIN

1846 The Gospel is the revelation in Jesus Christ of God's mercy to sinners. The angel announced to Joseph: "You shall call his name Jesus, for he will save his people from their sins." The same is true of the Eucharist, the sacrament of redemption: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."

1847 "God created us without us: but he did not will to save us without us." To receive his mercy, we must admit our faults. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

1848 As St. Paul affirms, "Where sin increased, grace abounded all the more." But to do its work grace must uncover sin so as to convert our hearts and bestow on us "righteousness to eternal life through Jesus Christ our Lord." Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:

¹⁰⁴ "Our Values: Catholic Social Teaching", Caritas Australia, <https://www.caritas.org.au/about/catholic-social-teaching-values>

¹⁰⁵ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

II. THE DEFINITION OF SIN

1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of humans and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."¹²¹

1850 Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight."¹²² Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods," knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God." In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.

1851 It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate's cowardice and the cruelty of the soldiers, Judas' betrayal - so bitter to Jesus, Peter's denial and the disciples' flight. However, at the very hour of darkness, the hour of the prince of this world, the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.

III. THE DIFFERENT KINDS OF SINS

1852 There are a great many kinds of sins. Scripture provides several lists of them. The *Letter to the Galatians* contrasts the works of the flesh with the fruit of the Spirit: "Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, factions, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God."

1853 Sins can be distinguished according to their objects, as can every human act; or according to the virtues they oppose, by excess or defect; or according to the commandments they violate. They can also be classed according to whether they concern God, neighbor, or oneself; they can be divided into spiritual and carnal sins, or again as sins in thought, word, deed, or omission. The root of sin is in the heart of man, in his free will, according to the teaching of the Lord: "For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man." But in the heart also resides charity, the source of the good and pure works, which sin wounds.

IV. THE GRAVITY OF SIN: MORTAL AND VENIAL SIN

1854 Sins are rightly evaluated according to their gravity. The distinction between mortal and venial sin, already evident in Scripture, became part of the tradition of the Church. It is corroborated by human experience.

1855 *Mortal sin* destroys charity in the heart of humans by a grave violation of God's law; it turns humans away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him.

Venial sin allows charity to subsist, even though it offends and wounds it.

1856 Mortal sin, by attacking the vital principle within us - that is, charity - necessitates a new initiative of God's mercy and a conversion of heart which is normally accomplished within the setting of the sacrament of reconciliation:

When the will sets itself upon something that is of its nature incompatible with the charity that orients man toward his ultimate end, then the sin is mortal by its very object . . . whether it contradicts the love of God, such as blasphemy or perjury, or the love of neighbor, such as homicide or adultery. . . . But when the sinner's will is set upon something that of its nature involves a disorder, but is not opposed to the love of God and neighbor, such as thoughtless chatter or immoderate laughter and the like, such sins are venial.

1857 For a *sin* to be *mortal*, three conditions must together be met: "Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent."

1858 *Grave matter* is specified by the Ten Commandments, corresponding to the answer of Jesus to the rich young man: "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and your mother." The gravity of sins is more or less great: murder is graver than theft. One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger.

1859 Mortal sin requires *full knowledge* and *complete consent*. It presupposes knowledge of the sinful character of the act, of its opposition to God's law. It also implies a consent sufficiently deliberate to be a personal choice. Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin.

1860 *Unintentional ignorance* can diminish or even remove the imputability of a grave offense. But no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every human. The promptings of feelings and passions can also

diminish the voluntary and free character of the offense, as can external pressures or pathological disorders. Sin committed through malice, by deliberate choice of evil, is the gravest.

1861 Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God.

1862 One commits *venial sin* when, in a less serious matter, they do not observe the standard prescribed by the moral law, or when they disobey the moral law in a grave matter, but without full knowledge or without complete consent.

1863 Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the soul's progress in the exercise of the virtues and the practice of the moral good; it merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin. However venial sin does not break the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness."

Footnotes eliminated; inclusive language used when referring to humans.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Catechism of the Catholic Church

Student Activity Sheets/Handouts as appropriate:

-

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Minds On/Motivational Activity

- On various cue cards, write the terms: goodness, vocation, sin, disorder, creation, God, stewardship, tragedy, temptation. (One term per card)

- For each term, write its definition or description on another set of cards. (One definition per card). Some of the definitions are found in the textbook, Christ and Culture, while others will have to be researched.
- Shuffle the terms and definitions and distribute the cards to students. (You may need to make more than one set to make certain each student gets a card.)
- A student with a “term” card needs to find the student who holds the definition card for his or her term.
- Once the student has found his/her match, he/she are to stand next to each other until each student has found his/her match.
- Students then verify their answers with the teacher.
- Read through the theme and address the following topics and terms: goodness, vocation, sin, disorder.
- Have students take note of these definition.

During: Action – Working on it

Creation Accounts

Have the students compare the two accounts of creation in Genesis 1 and 2. How do they show that creation is good?

Sin And How It Prevents Us From Being Stewards Of Creation.

- Review the definition of “sin”
- discuss the difference between “personal” sin and “social” sin. (You may want to include the definitions for all types of sin: mortal, venial, personal, social, sins of commission and sins of omission)
- Expand on how sin prevents us from being stewards of creation

After: Consolidate, Debrief, Reflect and Connect

Assessment / Evaluation

Verbal feedback on discussion

Differentiated Instruction

<p>Strategies</p> <ul style="list-style-type: none"> • Discussion • Visual/ Graphic Organizer • Internet / technologies • Multimedia Presentations 	<p>Resources</p> <ul style="list-style-type: none"> • Digital • Chart paper • Handouts • Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		

COURSE: HRE20	UNIT 5: CHRISTIAN MORAL DEVELOPMENT
TOPIC 3: Stewardship	
Guiding Question(s): How are we to care for God’s creation?	
Teacher Prompt(s): What can the book of Genesis teach us about creation and our attitude towards it? What are the principles of social justice? What are the social teachings of the Church? In particular, what is meant by stewardship of the environment?	
Learning Focus Environmental responsibility	
Overall Expectations	Specific Expectations
<p>CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by researching and applying the teachings of Jesus to their own culture and own life situations;</p> <p>CM2. Seeking Understanding: Demonstrate a knowledge of the principles of Catholic Social Teaching in the social encyclicals of the Church as witnessed through our saints in holiness and apply their importance for moral decision-making; [CCC nos. 279-301; 2012-2015; 2415-2425; 2683-2684]</p>	<p>CM1.2 demonstrate how salvation history teaches that all of God’s creation is good (<i>re: Genesis 1</i>), that human persons are responsible stewards of creation (<i>re: Genesis 1</i>), and that sin (both personal and social) is present in the world [CCC nos. 299; 341; 386-389; 396-409; 1846-1864; 1928-1942; 2094]</p> <p>CM2.1 demonstrate an understanding of the principles of justice (e.g., dignity of the human person, common good, solidarity, preferential option for the poor, participation in society, right to work, rights and responsibilities, stewardship of creation, etc.) in the social encyclicals of the Church, and apply their importance for moral decision-making (re: see, judge, act and evaluate) [CCC nos. 2419-2425]</p>
OCSGE’s	Catholic Social Teachings
CGE 7a - acts morally and legally as a person formed in Catholic traditions	Community and the Common Good -Every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling lives. The

<p>CGE 7e - witness Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society</p>	<p>rights of the individual to personal possessions and community resources must be balanced with the needs of the disadvantaged and dispossessed. The common good is reached when we work together to improve the wellbeing of people in our society and the wider world.¹⁰⁶</p> <p>Option for the Poor A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.¹⁰⁷</p> <p>Stewardship of Creation. We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.¹⁰⁸</p>
Evidence of Learning	
Students have completed the assignment with a minimum of level 2.	
Background	
Pope Francis’ encyclical, Laudato Si, lays out a roadmap for Catholics to follow in terms of environmental responsibility. Many resources have been developed to help understand its core principles.	

¹⁰⁶ “Our Values: Catholic Social Teaching”, Caritas Australia, <https://www.caritas.org.au/about/catholic-social-teaching-values>

¹⁰⁷ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

¹⁰⁸ Ibid.

The actual encyclical can be found on the Vatican website:
http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

The United States Conference of Catholic Bishops website has a background video:
<http://www.usccb.org/about/leadership/holy-see/francis/pope-francis-encyclical-laudato-si-on-environment.cfm>

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- United States Conference of Catholic Bishops Website

Student Activity Sheets/Handouts as appropriate:

- Principles of Land Stewardship
- Research Assignment – Are We Being Good Stewards?

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Watch the United States Conference of Catholic Bishops short video on “CST 101: Care for Creation” https://www.youtube.com/watch?time_continue=83&v=TCcl7DoGRW0

During: Action – Working on it

Humans’ Commission to Stewardship

- Read Genesis 1:26-31
- Discuss the role entrusted to humans by God in this story.
- Have students brainstorm (web) the various ways in which people are called to be caretakers of creation (environment and humans)

- Use "[Principles of Land Stewardship](#)" and discuss the principles in detail.

In *Strangers and Guests*, a statement on land issues, the Catholic bishops of twelve Midwestern states outlined ten principles for stewardship of the land gleaned from the Scriptures and the teaching of the Church:

1. The land is God's.
2. People are God's Stewards on the land.
3. The land's benefits are for everyone.
4. The land should be equally distributed
5. The land should be conserved and restored.
6. Land use planning must consider social and environmental impacts.
7. Land use should be appropriate to land quality.
8. The land should provide a moderate livelihood.
9. The land's workers should be able to become the land's owners.
10. The land's mineral wealth should be shared

Strangers and Guests – Toward a Community in the Heartland. A Regional Catholic Bishops' Statement on Land Issues, May 1980, page 13.

Research Assignment: Are We Being Good Stewards?

Have the students research one of the following topics. You can approve other topics as requested. A Student Activity Sheet is provided: [Research Assignment: Are We Being Good Stewards?](#)

Note: You can have them work in groups if you prefer.

Topics to consider:

- Pollution
- Global Warming
- Access to Clean Water in Developing Countries and on Reserves in Canada
- Rainforest/Forestry /Land Conservation
- Endangerment/Extinction of Species
- Animal Abuse
- Oil Sands
- Misuse of Land and its Resources
- Land Disputes

For the selected topic, research the following information:

1. Identify the current/recent crisis.
2. Identify the causes or possible reasons for the crisis.
3. Identify the principles of land stewardship that, when applied to the crisis, could help solve the crisis.
4. Give specific examples of how one can apply the principles of land stewardship to the crisis.

After: Consolidate, Debrief, Reflect and Connect

As time permits, discuss some of the findings with the class.

Assessment / Evaluation

[Rubric](#)

Differentiated Instruction

Group students strategically

Strategies

- Discussion
- assignment

Resources

- Digital
- Chart paper
- Handouts
- Notes

Accommodations

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

Home Activity or Further Classroom Consolidation

If issues of a local concern are investigated, challenge the student to get involved further – through a local community group, a Social Justice club at school, etc.

Principles of Land Stewardship

The Catholic bishops of twelve Midwestern states outlined ten principles for stewardship of the land based on Scriptures and the teaching of the Church:

1. The land is God's.
2. People are God's Stewards on the land.
3. The land's benefits are for everyone.
4. The land should be equally distributed
5. The land should be conserved and restored.
6. Land use planning must consider social and environmental impacts.
7. Land use should be appropriate to land quality.
8. The land should provide a moderate livelihood.
9. The land's workers should be able to become the land's owners.
10. The land's mineral wealth should be shared

Strangers and Guests – Toward a Community in the Heartland. A Regional Catholic Bishops' Statement on Land Issues, May 1980, page 13.

Research Assignment: Are We Being Good Stewards?

Research one of the following topics or another approved by the teacher:

- Pollution
- Global Warming
- Access to Clean Water in Developing Countries and on Reserves in Canada
- Rainforest/Forestry /Land Conservation
- Endangerment/Extinction of Species
- Animal Abuse
- Oil Sands
- Misuse of Land and its Resources
- Land Disputes

For the selected topic, research the following information:

1. Identify the current/recent crisis.
2. Identify the causes or possible reasons for the crisis.
3. Identify the principles of land stewardship that, when applied to the crisis, could help solve the crisis.
4. Give specific examples of how one can apply the principles of land stewardship to the crisis.

Are We Being Good Stewards Rubric

Knowledge and Understanding				
Criteria	Level 1 (50 - 59%)	Level 2 (60 - 69%)	Level 3 (70 - 79%)	Level 4 (80 - 100%)
Understanding of environmental crisis and humanity's call to be stewards of creation	-demonstrates limited understanding of environmental crisis and humanity's call to be stewards of creation	- demonstrates some understanding of environmental crisis and humanity's call to be stewards of creation	- demonstrates considerable understanding of environmental crisis and humanity's call to be stewards of creation	- demonstrates thorough understanding of environmental crisis and humanity's call to be stewards of creation
Thinking				
Use of processing skills discerning a solution to environmental crisis in relationship to humanity's call to be stewards of creation	- uses processing skills with limited effectiveness	- uses processing skills with some effectiveness	- uses processing skills with considerable effectiveness	- uses processing skills with a high degree of effectiveness
Communication				
Expression and organization of ideas in oral form	-expresses and organize ideas and information with limited effectiveness	-expresses and organize ideas and information with some effectiveness	-expresses and organize ideas and information with considerable effectiveness	-expresses and organize ideas and information with a high degree of effectiveness

Application				
Making connections between environmental crisis and humanity's call to be stewards of creation	-makes connections between environmental crisis and humanity's call to be stewards of creation with limited effectiveness	-makes connections between environmental crisis and humanity's call to be stewards of creation with some effectiveness	-makes connections between environmental crisis and humanity's call to be stewards of creation with considerable effectiveness	-makes connections between environmental crisis and humanity's call to be stewards of creation a high degree of effectiveness

COURSE: HRE20	UNIT 5: CHRISTIAN MORAL DEVELOPMENT	
TOPIC 4: Biblical Justice		
<p>Guiding Question(s):</p> <p>How is Catholic Social Teaching rooted in Scripture?</p> <p>In what ways does Jesus desire to heal us of our sin?</p> <p>How do the corporal and spiritual works of mercy relate to justice and love?</p>		
<p>Teacher Prompt(s):</p> <p>What are the key teachings Jesus provides to us regarding justice?</p> <p>How are Jesus’ teachings of assistance to us in moral decision-making? If we did not hold the importance of Jesus’ teaching when we make a moral decision, what could be the repercussions?</p> <p>How is justice an expression of Christ’s love? Explain. How are you called to live knowing what Jesus taught us about social justice?</p> <p>What can the book of Genesis teach us about creation and our attitude towards it?</p> <p>What is meant by Original Sin?</p> <p>What is meant by sin (personal and social)?</p> <p>How does Jesus desire to heal us of our sin? To have mercy on us?</p> <p>What are the corporal works of mercy?</p> <p>What are the spiritual works of mercy?</p> <p>How does each relate to justice and love?</p> <p>Why do some people feel that God's moral laws are restrictive, and not protective and freeing?</p>		
<p>Learning Focus</p> <p>Justice</p>		
Overall Expectations	Specific Expectations	
<p>CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by</p>	<p>CM1.1 demonstrate a knowledge of the life and teachings of Jesus (<i>re: references under Scripture strand</i>) in relation to justice [CCC nos. 678; 2443-2444; 2447]</p>	

<p>researching and applying the teachings of Jesus to their own culture and own life situations;</p> <p>FL2 .Growing in Commitment: Explain how the reciprocals self-giving relationship within the Holy and Life-Giving Trinity informs our understandings of our commitments to others; [CCC nos. 234; 253-256; 260; 356-361; 543-546; 694; 1179; 2302-2306; 2331-2336; 2559-2561; 2652]</p>	<p>CM1.2 demonstrate how salvation history teaches that all of God’s creation is good (<i>re: Genesis 1</i>), that human persons are responsible stewards of creation (<i>re: Genesis 1</i>), and that sin (both personal and social) is present in the world [CCC nos. 299; 341; 386-389; 396-409; 1846-1864; 1928-1942; 2094]</p> <p>CM1.5 explain how the corporal and spiritual works of mercy relate to justice and love [CCC no. 2447]</p> <p>FL2.3 demonstrate an understanding of how God's moral laws (<i>10 Commandments - Exodus 20.1-17; Beatitudes - Matthew 5.1-12; law of loving God, neighbours, and self -Mark 12.28-34</i>), including God's laws about sexuality, are not negative restrictions on our lives, but expressions of love from God that protect us from harm and lead us to true freedom [CCC nos. 2093-2094; 2196; 2337-2347; 2351-2356]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE 7a - acts morally and legally as a person formed in Catholic traditions</p> <p>CGE 7e - witness Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society</p>	<p>Community and the Common Good -Every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling lives. The rights of the individual to personal possessions and community resources must be balanced with the needs of the disadvantaged and dispossessed. The common good is reached when we work together to improve the wellbeing of people in our society and the wider world.¹⁰⁹</p>

¹⁰⁹ “Our Values: Catholic Social Teaching”, Caritas Australia, <https://www.caritas.org.au/about/catholic-social-teaching-values>

	<p>Option for the Poor A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.¹¹⁰</p>
Evidence of Learning	
Students can explain what is meant by biblical justice.	
Background	
<p>Biblical Prophets</p> <p>Amos 5:14-15: Seek good and not evil, that you may live; And thus may the LORD God of hosts be with you, Just as you have said! Hate evil, love good, And establish justice in the gate!</p> <p>Jer 7:3-7: Thus says the LORD of hosts, the God of Israel, “Amend your ways and your deeds, and I will let you dwell in this place.” ...For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, if you do not oppress the alien, the orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin, then I will let you dwell in this place, in the land that I gave to your fathers forever and ever.</p> <p>Jer 31:31-34: ... I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.”</p>	

¹¹⁰ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Zec 7:7-10:“Thus has the LORD of hosts said, ‘Dispense true justice and practice kindness and compassion each to his brother; and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another.’

Ez 34:25-31: “I will make a covenant of peace with them and eliminate harmful beasts from the land so that they may live securely in the wilderness and sleep in the woods. “I will make them and the places around My hill a blessing And I will cause showers to come down in their season; they will be showers of blessing... ”Then they will know that I, the LORD their God, am with them, and that they, the house of Israel, are My people,” declares the Lord GOD.

Ez 18:21-22:But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he will live.

Is 1:16-20: ...Wash yourselves make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, Reprove the ruthless, defend the orphan, Plead for the widow....

Is 58:6-14: ...Is this not the fast which I choose, to loosen the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free and break every yoke? Is it not to divide your bread with the hungry and bring the homeless poor into the house; when you see the naked, to cover him;...

Mi 6:8: God has told you, what is good; and what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God?

By. Sr. Katherine Feely, SND

Biblical Justice

1. Biblical justice does not admit a strict philosophical definition, but in the texts themselves is often linked with qualities such as “mercy,” “steadfast love,” and

“fidelity.” The traditional contrast between obligations in charity and obligations in justice is foreign to the Bible.

2. Biblical justice is fundamentally “making things right,” not simply recognizing or defining *individual rights*. It is concerned with the “right relation” of human beings to God and to each other, and to the earth.
3. Biblical justice is not “blind,” nor totally impartial. It is partial to those most affected by evil and oppression - symbolized in the Old Testament by four groups: widows, orphans, the poor, and strangers in the land, and embodied in the New Testament by Jesus’ mission to those on the social and religious margins of society.

By Sr. Katherine Feely, SND

Biblical Foundations of Justice

Justice is revealed in scripture as God’s nature and action

In the Old Testament God is revealed to us as the liberator of the oppressed and the defender of the poor, demanding from people faith and justice towards one’s neighbor. It is only in the observance of the duties of justice that God is truly recognized as the liberator of the oppressed. (*World Synod of Bishops, Justicia in Mundo, 1971, #30*)

Justice is symbolized and measured by fidelity to the Covenant

Biblical faith in general, and prophetic faith especially, insist that fidelity to the covenant joins obedience to God with reverence and concern for the neighbour. The biblical terms which best summarize this double dimension of Israel’s faith are *sedaqah*, justice (also translated as righteousness), and *mishpat* (right judgment or justice embodied in a concrete act or deed). (*USCCB, Economic Justice for All, 1987, #37*)

Prophets rise up to call the people to return to God and to remember the demands of justice

When the people turn away from the living God to serve idols and no longer heed the commands of the covenant, God sends prophets to recall his saving deeds and to summon them to return to the one who betrothed them “in right and in justice, in love and in mercy” (Hos 2:21). The substance of prophetic faith is proclaimed by Micah: “to do justice,

and to love kindness, and to walk humbly with your God” (Mi 6:8). (*USCCB, Economic Justice for All, 1987, #37*)

Jesus is God’s love incarnate and God’s justice enacted in the flesh as the “new and everlasting covenant”

By his action and teaching Christ united in an indivisible way the relationship of people to God and the relationship of people to each other. Christ lived his life in the world as a total giving of himself to God for the salvation and liberation of people. In his preaching he proclaimed the fatherhood of God towards all people and the intervention of God’s justice on behalf of the needy and the oppressed (Lk 6: 21- 23). In this way he identified himself with his “least ones,” as he stated: “As you did it to one of the least of these who are members of my family, you did it to me” (Mt 25:40). (*World Synod of Bishops, Justicia in Mundo, 1971, #31*)

Justice is the hallmark of our discipleship. Justice is demanded of those who are baptized into the life, death, and resurrection of Jesus.

According to the Christian message our relationship to our neighbour is bound up with our relationship to God; our response to the love of God, saving us through Christ, is shown to be effective in his love and service of people. Christian love of neighbor and justice cannot be separated. For love implies an absolute demand for justice, namely a recognition of the dignity and rights of one’s neighbor. Justice attains its inner fullness only in love. Because every person is truly a visible image of the invisible God and a sibling of Christ, the Christian finds in every person God himself and God’s absolute demand for justice and love. (*World Synod of Bishops, Justicia in Mundo, 1971, #34*)

Materials

- New Revised Standard Version, Catholic Edition of the Bible

Student Activity Sheets/Handouts as appropriate:

- Scripture Activity
- Scripture Activity: Jesus and Discipleship

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Have an introductory discussion with the class. Questions to consider:

In the New Testament, how does Jesus connect and draw on the understanding of God's justice as seen in the Old Testament?

What new and unique teachings does Jesus reveal?

What does discipleship demand of us if we are to be true followers of Christ?

During: Action – Working on it

Scripture Activity

Examine the following passages and try to determine what these prophets are saying about being in right relationship with God and neighbor. What are the demands of justice?

The information is also provided on the Activity Sheet: [Scripture Activity](#)

Amos 5:14-15

Jeremiah 7:3-7

Jeremiah 31:31-34

Zechariah 7:7-10

Ezekiel 18:21-22

Ezekiel 34: 25-31

Isaiah 1:16-20

Isaiah 58:6-14

Micah 6:8

Understanding Moses and Jesus

Review the Exodus story (the 10 commandments) and discover Moses' contributions

Refer to the information on Jesus as the New Moses

Refer to the article “Four Faces of Jesus” on on-line version of Catholic Update.

[http://r210b-](http://r210b-roncastelo.weebly.com/uploads/1/2/8/7/12878262/1.the_four_faces_of_jesus_-_v._smith_article.pdf)

[roncastelo.weebly.com/uploads/1/2/8/7/12878262/1.the_four_faces_of_jesus_-_v._smith_article.pdf](http://r210b-roncastelo.weebly.com/uploads/1/2/8/7/12878262/1.the_four_faces_of_jesus_-_v._smith_article.pdf)

Discuss the four gospel portraits

Draw connections between the roles of Moses and Jesus and how their actions liberated people in various ways.

Scripture Activity: Jesus & Discipleship

In the following passages, identify what Jesus’ teachings reveal about justice in connection to the vision of the kingdom of God. What is new and unique? What is Jesus revealing about our own call to be people of love and justice?

A Student Activity sheet is available: [Scripture Activity: Jesus & Discipleship](#)

- Mt 5:3-12
- Mt 5:17-20
- Mt 5:43-48
- Mt 25:31-46
- Mk 7:9-13
- Mk 10:42-44
- Mk 12:28-34
- Lk 4: 18-19
- Lk 10: 29-37
- Lk 22:19-20
- Jn 13:34-35
- Jn 14:6-7, 12-17
- Jn 15:
- Jn 15:12-18

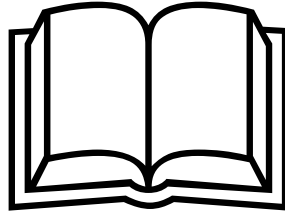
(based on material by Sr. Katherine Feely, SND)

After: Consolidate, Debrief, Reflect and Connect

What is justice? What is biblical justice?

Assessment / Evaluation		
Informal feedback		
Differentiated Instruction		
Group or pair students for activities involving looking up scripture passages		
Strategies <ul style="list-style-type: none"> • Discussion • Note taking 	Resources <ul style="list-style-type: none"> • Digital • Handouts • Notes 	Accommodations <ul style="list-style-type: none"> • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		

Scripture Activity



Examine the following passages and try to determine what these prophets are saying about being in right relationship with God and neighbor. What are the demands of justice?

- Amos 5:14-15
- Jeremiah 7:3-7
- Jeremiah 31:31-34
- Zechariah 7:7-10
- Ezekiel 18:21-22
- Ezekiel 34: 25-31
- Isaiah 1:16-20
- Isaiah 58:6-14
- Micah 6:8

Scripture Activity: Jesus & Discipleship

In the following passages, identify what Jesus' teachings reveal about justice in connection to the vision of the kingdom of God. What is new and unique? What is Jesus revealing about our own call to be people of love and justice?

- Mt 5:3-12
- Mt 5:17-20
- Mt 5:43-48
- Mt 25:31-46
- Mk 7:9-13
- Mk 10:42-44
- Mk 12:28-34
- Lk 4: 18-19
- Lk 10: 29-37
- Lk 22:19-20
- Jn 13:34-35
- Jn 14:6-7, 12-17
- Jn 15:
- Jn 15:12-18

COURSE: HRE20	UNIT 5: CHRISTIAN MORAL DEVELOPMENT	
TOPIC 5: Catholic Social Teaching		
<p>Guiding Question(s):</p> <p>What are the principles of the Catholic Social Teaching that the Church upholds?</p> <p>How did the saints live these out in holiness?</p> <p>How can you apply the principles of justice to life situations?</p>		
<p>Teacher Prompt(s):</p> <p>What are the principles of social justice? What are the social teachings of the Church?</p> <p>How do the principles of social justice within the social teachings of the Church assist us in moral decision-making? If we did not hold the importance of the Church’s social teaching when we make a moral decision, what could be the repercussions?</p> <p>What are the repercussions of individualism? How are rights and justice connected to each other?</p> <p>How does Catholic teaching call us to respect all of creation? What are the various issues that need to be addressed regarding caring for our creation? How can we care for the environment in a way that glorifies God? What actions can be taken personally, locally, nationally and worldwide?</p> <p>How could a Catholic understanding of respecting the environment, for the good of future generations, grow through dialogue with First Nations, Métis and Inuit communities?</p> <p>How does stewardship of the earth also involve financial stewardship (using money wisely) and solidarity with all peoples?</p>		
<p>Learning Focus</p> <p>Catholic Social Teaching</p>		
Overall Expectations	Specific Expectations	
<p>CM2. Seeking Understanding:</p> <p>Demonstrate a knowledge of the principles of Catholic Social Teaching in the social encyclicals of the Church as witnessed through our saints in holiness and apply their importance for moral</p>	<p>CM2.1 demonstrate an understanding of the principles of justice (e.g., dignity of the human person, common good, solidarity, preferential option for the poor, participation in society, right to work, rights and responsibilities, stewardship of creation, etc.) in the social encyclicals of the</p>	

<p>decision-making; [CCC nos. 279-301; 2012-2015; 2415-2425; 2683-2684]</p>	<p>Church, and apply their importance for moral decision-making (re: see, judge, act and evaluate) [CCC nos. 2419-2425]</p> <p>CM2.4 explain how respect for the integrity of creation and caring for the environment as God’s stewards is connected to the social teachings of the Church [CCC nos. 279-301; 2415-2425; Laudato Si]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE 7a - acts morally and legally as a person formed in Catholic traditions</p> <p>CGE 7e - witness Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society</p>	<p>Community and the Common Good -Every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling lives. The rights of the individual to personal possessions and community resources must be balanced with the needs of the disadvantaged and dispossessed. The common good is reached when we work together to improve the wellbeing of people in our society and the wider world.¹¹¹</p> <p>Option for the Poor A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.¹¹²</p>
<p>Evidence of Learning</p>	
<p>Students can articulate the fundamentals of Catholic Social Teaching</p>	
<p>Background</p>	

¹¹¹ “Our Values: Catholic Social Teaching”, Caritas Australia, <https://www.caritas.org.au/about/catholic-social-teaching-values>

¹¹² Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

List of Social Encyclicals

[Rerum Novarum](#) (*On the Condition of Labor*) -- Pope Leo XIII, 1891

[Quadragesimo Anno](#) (*After Forty Years*) -- Pope Pius XI, 1931

[Mater et Magistra](#) (*Christianity and Social Progress*) -- Pope John XXIII, 1961

[Pacem in Terris](#) (*Peace on Earth*) -- Pope John XXIII, 1963

[Gaudium et Spes](#) (*Pastoral Constitution on the Church in the Modern World*) Vatican Council II, 1965

[Populorum Progressio](#) (*On the Development of Peoples*) -- Pope Paul VI, 1967

[Octogesima Adveniens](#) (*A Call to Action*) -- Pope Paul VI, 1971

[Iustitia in Mundo](#) (*Justice in the World*) -- Synod of Bishops, 1971

[Laborem Exercens](#) (*On Human Work*) -- Pope John Paul II, 1981

[Sollicitudo Rei Socialis](#) (*On Social Concern*) -- Pope John Paul II, 1987

[Centesimus Annus](#) (*The Hundredth Year*) -- Pope John Paul II, 1991

[Evangelium Vitae](#) (*The Gospel of Life*) -- Pope John Paul II, 1995

[Deus Caritas Est](#) (*God is Love*) -- Pope Benedict XVI, 2005

[Caritas in Veritate](#) (*Charity in Truth*) -- Pope Benedict XVI, 2009

[Laudato Si](#) (*Praise be to you- On Care for Our Common Home*) -- Pope Francis, 2015

Catholic Social Teaching

- The central message is simple: our faith is profoundly social. We cannot be called truly “Catholic” unless we hear and heed the Church’s call to serve those in need and work for justice and peace.
- The Church is a sign and safeguard of the dignity of the human person.
- The Three Constitutive Elements of Church are scripture, sacraments and social mission.
- In biblical faith, the doing of justice is the primary expectation of Yahweh.
- The six Biblical themes of justice are: God is active in human history, Creation, Covenant Relationship, Community, Anawim – “The widows orphans and aliens”, The example of Jesus – reign of God, healing
- Commutative justice is the responsibility of individual to individual
- Distributive justice is the responsibility of society to individual
- Contributive justice is the responsibility of individual to society.

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Student Activity Sheets/Handouts as appropriate:
 - People Bingo
 - Which Social Teachings of the Church has been broken?

References:

- Sr. Katherine Feely, SND. (n.d.) *Education for Justice*, The Biblical Foundation of Justice. Retrieved November 21, 2013
<https://educationforjustice.org/system/files/BiblicalFoundations2007.pdf>
- Jill Rauh. (April 3, 2007). *Education of Justice*, Pope Benedict XVI Points to a Eucharistic Call to Charity and Justice. Retrieved November 21, 2013,
<https://educationforjustice.org/resources/april-3-2007-pope-benedict-xvi-points-eucharistic-call-charity-and-justice>
- Western Australian Minister of Education and Training. (2006). *Stepping Out*. East Perth, Australia: Western Australian Minister of Education and Training.
- Christ and Culture, CCCB
- Ontario Education Resource Bank (OERB) has an interactive flash activity on Catholic Social Teaching. Each publically funded board in Ontario has access to it. The activity can be found in Grade 10 Religion, HRE 2O, Christian Moral Development Strand, and is title “Catholic Social Teaching”
- The United States Conference of Catholic Bishops has material on Catholic Social Teaching on their website: <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/index.cfm>

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Do the Bingo Activity [PEOPLE BINGO!](#) and then debrief.

During: Action – Working on it

Catholic Social Teaching

Using the information from the United States Conference of Catholic Bishops <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/index.cfm> , make a chart with headings:

- Principle of Catholic Social Teaching
- Meaning of the principle
- What individuals need to do to live up to this teaching

Which Social Teaching of the Catholic Church has been Broken?

Using the following social teachings, fill in the information on the Student Activity Sheet:
[Which Social Teaching of the Catholic Church has been Broken?](#)

Human Dignity

Community/Common Good

Rights and duties

Preferential Option for the Poor

Participation

Economic Justice

Stewardship of Creation

Solidarity

Role of Government

Promotion of peace

Suggested answers (others are possible – have students explain their rationale).

- a) Eric refuses to help other people out because he doesn't feel that it benefits him physically, financially, or emotionally: COMMUNITY/Common Good
- b) A building is built without any wheelchair access: PARTICIPATION.
- c) The government refuses to give people their basic human rights because they are afraid that they would take advantage of it: COMMUNITY/Common Good

- d) Adam constantly makes fun of Mike because of his skin colour and his hair: HUMAN DIGNITY
- e) A political leader refuses to let his countrymen have the food, drink, and medicine that is being donated from other countries: ROLE OF GOVERNMENT
- f) The 85 richest people in the world have more money than the bottom half of the entire global population: ECONOMIC JUSTICE
- g) Dexter doesn't donate to any third world countries because he doesn't feel that he needs to help anyone that lives on the other side of the world: SOLIDARITY
- h) Deborah believes that the strongest people should rule over the weakest people so that the weakest people can eventually be eliminated from society: PREFERENTIAL OPTION FOR THE POOR
- i) The student council refused to have an election and give the students their right to vote because they wanted to stay in power: ROLE OF GOVERNMENT; PARTICIPATION
- j) Gavin refuses to turn the lights and water off in his apartment when they are not in use because he doesn't have to pay for it: STEWARDSHIP OF CREATION; RIGHTS AND DUTIES

After: Consolidate, Debrief, Reflect and Connect

Brief discussion on what students think is the most challenging Catholic Social Teaching

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> • Discussion • Visual/ Graphic Organizer • Internet / technologies • Multimedia Presentations 	<ul style="list-style-type: none"> • Digital • Chart paper • Handouts • Notes 	<ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology

Home Activity or Further Classroom Consolidation

PEOPLE BINGO!

WASTE	ENERGY	NUTRITION	GARMENTS	OUT AND ABOUT
Recycled something today	Turns off the tap while they brush their teeth	Is vegetarian or vegan	Dries their clothes on a clothesline	Walks or takes public transit (or a school bus) to school or work
Regularly packs their lunch without disposable items (using containers)	Unplugs their devices as soon as they are charged	Tries to buy locally produced food	Wears jeans or other slacks more than once before they wash them	Has carpooled to an event
Has been involved in a community garbage clean-up	Turns out lights when they leave a room	FREE SPACE	Owens a piece of clothing or furniture that was made in Canada	Travelled by public transport more than once last week
Brings a reusable water bottle to school or work every day	Has been in a building powered by solar, wind, tidal, or geothermal power	Grows food in a garden or on a balcony at home	Combines their laundry with others to save water	Has one car or less in their family
Uses a compost bin at home	Knows what 'renewable energy' means	Visits local farmer's market regularly	Has patched or otherwise repaired a piece of clothing	They or their family is part of a car-sharing service

Which Social Teaching of the Catholic Church has been Broken?

Using the following social teachings, fill in the information below

Human Dignity

Economic Justice

Community/Common Good

Stewardship of Creation

Rights and duties

Solidarity

Preferential Option for the Poor

Role of Government

Participation

Promotion of peace

- a) Eric refuses to help other people out because he doesn't feel that it benefits him physically, financially, or emotionally:

- b) A building is built without any wheelchair access:

- c) The government refuses to give people their basic human rights because they are afraid that they would take advantage of it:

- d) Adam constantly makes fun of Mike because of his skin colour and his hair:

- e) A political leader refuses to let his countrymen have the food, drink, and medicine that is being donated from other countries:

- f) The 85 richest people in the world have more money than the bottom half of the entire global population:

- g) Dexter doesn't donate to any third world countries because he doesn't feel that he needs to help anyone that lives on the other side of the world:

- h) Deborah believes that the strongest people should rule over the weakest people so that the weakest people can eventually be eliminated from society:

- i) The student council refused to have an election and give the students their right to vote because they wanted to stay in power:

- j) Gavin refuses to turn the lights and water off in his apartment when they are not in use because he doesn't have to pay for it:
-

COURSE: HRE20	UNIT 5: CHRISTIAN MORAL DEVELOPMENT	
TOPIC 6: Saints		
<p>Guiding Question(s):</p> <p>Who are the witnesses in our community who advocate social justice? How can this assist you in discerning your own vocation?</p>		
<p>Teacher Prompt(s):</p> <p>What does it mean to be a saint? What is the impact of holiness on social justice?</p> <p>What is the impact of prayer in the quest of social justice? Which saints are examples of witnessing social justice in action in a meaningful way for you and how?</p> <p>Who are the ‘modern day saints’ who are inspiring with their commitment to social justice? Who are your ‘saints’ that inspire you to justice and holiness? How are you called to be a saint?</p> <p>How have the saints assisted in God’s plan for salvation? Who were some of the saints who in crossing cultural barriers delivered the teachings of Jesus?</p> <p>What is meant by the term ‘charism’? Who are the faith witnesses in our community whose charisms involved advocating for social justice? Who are the faith witnesses in our community who presently exercise the charism of advocating for social justice?</p> <p>How can we as a Catholic school, connected with the local parish, exercise the charism of ‘living in solidarity’ with people in need? (<i>e.g., support our local Society of Saint Vincent de Paul</i>)</p> <p>Who are some of our Canadian ‘heroes’ of prayer and sacrament, and/or justice and love? How do people in the consecrated life live out prayer and sacrament similarly/differently to the laity?</p> <p>Over the hundreds of years that Catholic education has existed in Canada, who are some notable Catholic educators that have given an excellent example of what it means to live the Gospel, rooted in prayer and sacrament, and/or justice and love?</p> <p>How could you shape Canadian culture now and in the future in a way that glorifies God?</p>		
<p>Learning Focus</p> <p>Saints as Examples and in our lives today</p>		
Overall Expectations	Specific Expectations	
<p>CM2. Seeking Understanding:</p> <p>Demonstrate a knowledge of the principles of Catholic Social Teaching in</p>	<p>CM2.2 explain how the saints (e.g., St. Francis of Assisi, St. Peter Claver, St. Vincent de Paul, St. Josephine Bakhita, St. Kateri Tekakwitha and the</p>	

<p>the social encyclicals of the Church as witnessed through our saints in holiness and apply their importance for moral decision-making; [CCC nos. 279-301; 2012-2015; 2415-2425; 2683-2684]</p> <p>CM3. The Moral Life: Explore how the charisms of ‘saints’ and founders of religious communities have aided humanity, showing us how to exercise our charisms received in Baptism. [CCC nos. 799-801; 951; 1877-1889; 1905-1917; 2683-2684]</p> <p>PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God’s plan for salvation; [CCC nos. 687-701; 736; 781-786; 946-948; 963-972; 1695; 1830-1832]</p> <p>PS3. Living Out Prayer and Sacrament: Describe and contrast the richness of the different spiritualities that exist in our Church and why they developed. [CCC nos. 782; 799-801; 897-913; 925-933; 951-953; 2003-2004; 2650-2651; 2683-2690; 2697-2719; 2742-2745]</p>	<p>many who founded communities to help the poor), through holiness, prayer and action, lived out the social teachings of the Church [CCC nos. 2012-2015; 2684]</p> <p>CM2.3 investigate how our modern day ‘saints’ (e.g., <i>Dorothy Day, Archbishop Oscar Romero, Saint Teresa of Calcutta,</i>) lived out or still live the social teachings of the Church [CCC nos. 2012-2015]</p> <p>CM3.1 explore the charisms of various saints, religious communities, individuals or groups (e.g., St. Marguerite Bourgeoys, St. Marguerite d’Youville, St. Vincent de Paul, Development and Peace, soup kitchens, advocacy groups) that exist in our community that did or still do promote social justice, out of love for God [CCC nos. 799-801; 951; 1877-1889; 1905-1917; 2683-2684]</p> <p>PF2.4 demonstrate an understanding of the importance of the Communion of Saints (e.g., <i>the Apostles, Mary, St. Augustine, St. Thomas Aquinas, St. Catherine of Siena, Canadian saints, etc.</i>) for salvation [CCC nos. 946-948]</p> <p>PS3.4 identify positive accomplishments that Canadian Catholics have had or currently are having on culture, by living out prayer and sacrament and contributing to a culture of justice and love (e.g., <i>Georges and Pauline Vanier, Sisters of St. Joseph, Little Brothers of the Good Shepherd, L’Arche</i>) [CCC nos. 2742-2745]</p>
OCSGE’s	Catholic Social Teachings
<p>CGE 7a - acts morally and legally as a person formed in Catholic traditions</p> <p>CGE 7e - witness Catholic social teaching by promoting equality, democracy, and solidarity for a</p>	<p>Community and the Common Good -Every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling lives. The rights of the individual to personal possessions and community resources must be balanced with the needs of the disadvantaged and</p>

<p>just, peaceful and compassionate society</p>	<p>dispossessed. The common good is reached when we work together to improve the wellbeing of people in our society and the wider world.¹¹³</p> <p>Option for the Poor A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.¹¹⁴</p>
---	---

Evidence of Learning

Students can outline how the Saints play an important role in our lives.

Background

Catechism of the Catholic Church - Saints

2683 The witnesses who have preceded us into the kingdom, especially those whom the Church recognizes as saints, share in the living tradition of prayer by the example of their lives, the transmission of their writings, and their prayer today. They contemplate God, praise him and constantly care for those whom they have left on earth. When they entered into the joy of their Master, they were "put in charge of many things." Their intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world.

2684 In the communion of saints, many and varied spiritualities have been developed throughout the history of the churches. The personal charism of some witnesses to God's love for men has been handed on, like "the spirit" of Elijah to Elisha and John the Baptist, so that their followers may have a share in this spirit. A distinct spirituality can also arise at the point of convergence of liturgical and theological currents, bearing witness to the integration of the faith into a particular human environment and its history. The different schools of Christian spirituality share in the living tradition of prayer and are essential guides for the faithful. In their rich diversity they are refractions of the one pure light of the Holy Spirit.

¹¹³ "Our Values: Catholic Social Teaching", Caritas Australia, <https://www.caritas.org.au/about/catholic-social-teaching-values>

¹¹⁴ Seven Themes of Catholic Social Teaching, United States Conference of Catholic Bishops, <http://usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Materials

- Bible, New Revised Standard Version, Catholic Edition
- Student Activity Sheets/Handouts as appropriate
 - Patron Saint Quiz
 - Corporal and Spiritual Works of Mercy

TOPIC Activities and Process

Before: Getting Started (*consider time lines*)

Read the words and discuss the relevance of these words and describe how it speaks to you.

Opening quote from Archbishop Oscar Romero:

There aren't two categories of people.

There aren't some that were born to have everything,

Leaving the rest with nothing,

And a majority that has nothing

And cannot taste the happiness

That God has created for all.

The Christian society that God wants

Is one in which we share

The goodness that God has given for everyone

It helps, now and then, to step back and take a long view.

The kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work. Nothing we do is complete, which is a way of saying that the kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the church's mission.

No set of goals and objectives includes everything.

This is what we are about.

We plant the seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker. We are workers, not master builders; ministers, not messiahs.

We are prophets of a future not our own.

Archbishop Oscar Romero

Bishop Ken Untener of Saginaw - http://www.usccb.org/prayer-and-worship/prayers-and-devotions/prayers/archbishop_romero_prayer.cfm

During: Action – Working on it

Patrons Saints Quiz

The website run by the Monks of Adoration has a quiz on patron saints. Ask the students to take the quiz. If the link is broken, then Catholic Saints and Angels is another good site to use.

<http://web.archive.org/web/20061209204824/http://www.monksofadoration.org/patrons.html>

Identify a Catholic Saint that advocated and worked closely with a cause that interests you. Report on your findings. How did this saint live out the social teachings of the church? How did they promote a better society for humanity? How do they inspire you to promote justice and freedom?

The corporal and spiritual works of mercy

Using information from the following websites (and others that your teacher provides), explain the corporal and spiritual works of mercy. Link these actions to the saint you identified earlier. How did the saint live out the corporal or spiritual works of mercy? This information is also available on the Student Handout [The corporal and spiritual works of mercy](#)

- <http://www.solemncharge.com/post/2012/10/03/What-Are-the-7-Corporal-Works-of-Mercy-The-Catholic-Meaning.aspx>
- <http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy.cfm>
- <http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-spiritual-works-of-mercy.cfm>
- <https://www.loyolapress.com/our-catholic-faith/scripture-and-tradition/catholic-basics/catholic-beliefs-and-practices/corporal-and-spiritual-works-of-mercy>

Modern day Saints

Research some modern day examples of saints (or holy people). If they belong to a religious community, find out what their charism is. Explain how they can be an example for young people to emulate today.

After: Consolidate, Debrief, Reflect and Connect

Discuss the research results with the students. If the school has a patron saint, present some history or background on that saint.

Assessment / Evaluation		
Informal feedback		
Differentiated Instruction		
Group students as appropriate.		
Strategies <ul style="list-style-type: none"> • Discussion • Internet / technologies • Multimedia Presentations 	Resources <ul style="list-style-type: none"> • Digital • Handouts • 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
Find out more information on the parish patron saint.		

Patrons Saints Quiz

Identify a Catholic Saint that advocated and worked closely with a cause that interests you. Report on your findings. How did this saint live out the social teachings of the church? How did they promote a better society for humanity? How do they inspire you to promote justice and freedom?

Take the quiz

<http://web.archive.org/web/20061209204824/http://www.monksofadoration.org/patrons.htm>
!

The corporal and spiritual works of mercy

Using information from the following websites (and others that your teacher provides), explain the corporal and spiritual works of mercy. Link these actions to the saint you identified earlier. How did the saint live out the corporal or spiritual works of mercy?

- <http://www.solemncharge.com/post/2012/10/03/What-Are-the-7-Corporal-Works-of-Mercy-The-Catholic-Meaning.aspx>
- <http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy.cfm>
- <http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-spiritual-works-of-mercy.cfm>
- <https://www.loyolapress.com/our-catholic-faith/scripture-and-tradition/catholic-basics/catholic-beliefs-and-practices/corporal-and-spiritual-works-of-mercy>

COURSE: HRE20	Unit 5: Summative Task	
Guiding Question(s): How has Catholic Social Teaching impacted our lives?		
Teacher Prompt(s): What are the principles of social justice? What are the social teachings of the Church?		
Learning Focus Applying Catholic Social Teachings		
Overall Expectations	Specific Expectations	
<p>CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by researching and applying the teachings of Jesus to their own culture and own life situations; [CCC nos. 299; 341; 386-389; 396-409; 678; 1705-1709; 1730-1754; 1846-1864; 1928-1942; 2094; 2419-2425; 2443-2444; 2447]</p> <p>CM2. Seeking Understanding: Demonstrate a knowledge of the principles of Catholic Social Teaching in the social encyclicals of the Church as witnessed through our saints in holiness and apply their importance for moral decision-making; [CCC nos. 279-301; 2012-2015; 2415-2425; 2683-2684]</p> <p>CM3. The Moral Life: Explore how the charisms of ‘saints’ and founders of religious communities have aided humanity, showing us how to exercise our charisms received in Baptism. [CCC nos. 799-801; 951; 1877-1889; 1905-1917; 2683-2684]</p>	<p>CM1.4 explain how the love of God for all people demands justice and is an essential ingredient in the liberation of human persons and a key expression of Christian love [CCC nos. 1928-1942; 2419-2425]</p> <p>CM2.1 demonstrate an understanding of the principles of justice (<i>e.g., dignity of the human person, common good, solidarity, preferential option for the poor, participation in society, right to work, rights and responsibilities, stewardship of creation, etc.</i>) in the social encyclicals of the Church, and apply their importance for moral decision-making (re: see, judge, act and evaluate) [CCC nos. 2419-2425]</p> <p>CM3.2 explore ways that we could use Jesus’ teachings, the principles of social justice and the witnesses of ‘saints’ as the criteria for analyzing social injustice issues in order and to respond with fortitude and compassion to situations of injustice and prejudice [CCC nos. 951; 1877-1889; 1905-1917; 2683-2684]</p> <p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research (Gaudium et Spes, par. 53);</p>	

<p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research (Gaudium et Spes, par. 53);</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills.</p>	<p>RI4.1 use an appropriate format (<i>e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page</i>) 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 (<i>e.g., faith, Gospel values, discipleship, magisterium, dignity of the human person, social justice teachings, holiness, sign, symbol, ritual, vocation</i>)</p> <p>RI4.3 clearly communicate the results of their inquiries (<i>e.g., write clearly, organize ideas logically, and use language conventions properly</i>), and follow appropriate conventions for acknowledging sources (<i>e.g., MLA, Chicago or Turabian style for references and/or notes</i>)</p>
OCSGE's	Catholic Social Teachings
<p>CGE 7a - acts morally and legally as a person formed in Catholic traditions</p> <p>CGE 7e - witness Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society</p>	<p>Community and the Common Good -Every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling lives. The rights of the individual to personal possessions and community resources must be balanced with the needs of the disadvantaged and dispossessed. The common good is reached when we work together to improve the wellbeing of people in our society and the wider world.¹¹⁵</p> <p>Option for the Poor A basic moral test is how our most vulnerable members are faring. In a</p>

¹¹⁵ "Our Values: Catholic Social Teaching", Caritas Australia, <https://www.caritas.org.au/about/catholic-social-teaching-values>

	<p>society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.</p>
<p>Evidence of Learning</p>	
<p>Students successfully complete the assignment.</p>	
<p>Background</p>	
<p>(use Unit notes as needed)</p>	
<p>Materials</p>	
<p>Equipment to play music for student assignment Student Worksheets/Handouts as appropriate:</p>	
<p>TOPIC Activities and Process</p>	
<p>Before: Getting Started (<i>consider time lines</i>)</p>	
<p>Begin with a prayer.</p>	
<p>During: Action – Working on it</p>	
<p>Task: Choose a song that you believe addresses the themes of justice covered in the Christian Moral Development Unit and complete the following requirements. The information is presented as well on the Student Activity Sheet: Unit Summative Task</p> <p>Task Requirements:</p> <ol style="list-style-type: none"> 1. Provide a listening copy of the song to be played in class. 2. Provide a print copy of the song lyrics. 3. Create an album cover for your song to be displayed at the class playlist release party. Your album cover needs to represent the themes found in both the song and the justice themes found in the Christian Moral Development Unit. 4. Answer the following questions in your album liner notes: 	

- a. Which of Jesus' teachings on justice are addressed in the song you have chosen (include 2 teachings)? Explain the teachings and why your song addresses them.
 - b. Which principle of natural law is addressed in your song (include 1 teaching)? Explain your answer.
 - c. Which Catholic Social Teachings are addressed in your song (include 2 teachings)? Explain the teachings and why your song addresses them.
 - d. How does your song connect justice to the love of human beings?
 - e. What do you personally enjoy about the song you have chosen? What elements of the song speak to you?
 - f. What value do you believe the song has to offer your school community?
5. Be prepared to share your song and answers in class.

After: Consolidate, Debrief, Reflect and Connect

Assessment / Evaluation

[Rubric: Social Justice SONG](#)

Differentiated Instruction

Pair students as appropriate; allow students to do an alternative assignment if music is a trigger for them.

Strategies

- Assignment

Resources

- Digital
- Handouts
- Notes

Accommodations

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

Home Activity or Further Classroom Consolidation

Unit Summative Task



Task: Choose a song that you believe addresses the themes of justice covered in the Christian Moral Development Unit and complete the following requirements.

Task Requirements:

1. Provide a listening copy of the song to be played in class.
2. Provide a print copy of the song lyrics.
3. Create an album cover for your song to be displayed at the class playlist release party. Your album cover needs to represent the themes found in both the song and the justice themes found in the Christian Moral Development Unit.
4. Answer the following questions in your album liner notes:
 - a. Which of Jesus' teachings on justice are addressed in the song you have chosen (include 2 teachings)? Explain the teachings and why your song addresses them.
 - b. Which principle of natural law is addressed in your song (include 1 teaching)? Explain your answer.
 - c. Which Catholic Social Teachings are addressed in your song (include 2 teachings)? Explain the teachings and why your song addresses them.
 - d. How does your song connect justice to the love of human beings?
 - e. What do you personally enjoy about the song you have chosen? What elements of the song speak to you?
 - f. What value do you believe the song has to offer your school community?
5. Be prepared to share your song and answers in class.

Rubric: Social Justice SONG

Assessment of Learning: Submit this rubric with your assignment.

Knowledge				
Criteria	Level	Level	Level	Level 4
Knowledge of the unit content	-demonstrates limited knowledge of unit content	-demonstrates some knowledge of unit content	-demonstrates considerable knowledge of unit content	-demonstrates thorough knowledge of unit content
Understanding of the unit content	-demonstrates limited understanding of unit content	-demonstrates some understanding of unit content	-demonstrates considerable understanding of unit content	-demonstrates thorough understanding of unit content
Use of critical and creative thinking skills	- use of critical and creative thinking skills with limited effectiveness	- use of critical and creative thinking skills with some effectiveness	- use of critical and creative thinking skills with considerable effectiveness	- use of critical and creative thinking skills with a high degree of effectiveness
Use of analyzing skills when explaining chosen song and unit content	-uses analysis skills with limited effectiveness	-uses analysis skills with some effectiveness	-uses analysis skills with considerable effectiveness	-uses analysis skills with a high degree of effectiveness
Expression of unit content in visual form	-expresses in visual form with limited effectiveness	-expresses in visual form with some effectiveness	-expresses in visual form with considerable effectiveness	-expresses in visual form with a high degree of effectiveness

Communication for an adult in written form	-communicated for an adult in written form with limited effectiveness	-communicated for an adult in written form with some effectiveness	-communicates for an adult in written form with considerable effectiveness	-communicates for an adult in written form with a high degree of effectiveness
Interprets and applies unit content to chosen song	-interprets and applies unit content to chosen song with limited effectiveness	- interprets and applies unit content to chosen song with some effectiveness	- interprets and applies unit content to chosen song with some effectiveness	- interprets and applies unit content to chosen song with some effectiveness
Making connections between unit content and chosen song	-makes connections between unit content to chosen song with limited effectiveness	-makes connections between unit content to chosen song with some effectiveness	-makes connections between unit content to chosen song with considerable effectiveness	-makes connections between unit content to chosen song with a high degree of effectiveness

Note: A student whose achievement is below Level 1 (50%) has not met the expectations for this assignment or activity.

Guiding Question(s):

What can you discover about your selected topic?

Learning Focus

Scripture, Prayer, Research and Inquiry Skills, Family Life, Christian Moral Development, Catholic Social Teaching

Overall Expectations

SC3. Sacred Texts and Contemporary Culture: Explain the “good news” of the Gospel story, the Acts of the Apostles and Paul’s letters as the story of God’s saving love for humanity. [CCC nos. [515](#); [544-546](#); [1226](#); [1816](#); [1825](#); [2414](#); [2447](#); [2559](#); [2613](#); [2831](#); [2839](#); [2843](#)]

PF3. Faith Lived: Demonstrate a profound understanding for the dignity [CCC no. [2258](#)] and mystery of the human person, [CCC nos. [27](#); [356-368](#); [1700-1709](#)], known, loved and redeemed by the grace of God [CCC nos. [1996-2005](#)]

CM2. Seeking Understanding: Demonstrate a knowledge of the principles of Catholic Social Teaching in the social encyclicals of the Church as witnessed through our saints in holiness and apply their importance for moral decision-making; [CCC nos. [279-301](#); [2012-2015](#); [2415-2425](#); [2683-2684](#)]

FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. [1822-1832](#); [2093-2094](#); [2196](#); [2288-2291](#); [2302-2306](#); [2337-2347](#); [2351-2356](#); [2443-2449](#); [2475-2487](#); [2514-2527](#)]

RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research; (*Gaudium et Spes*, par. 53)

RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate social science and theological research and inquiry methods; (*Gaudium et Spes*, par. 5, 40, 54 and 94)

RI3. Processing Information: Assess, record, analyse, and synthesize information and connections gathered through research and inquiry;

RI4. Communicating and Reflecting: Communicate the results of their research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills while utilizing theological reflection.

OCSGE's

CGE1b - reads, understand and uses written materials effectively

CGE1c - actively reflects on God's Word as communicated through the Hebrew and Christian scriptures

CGE 1e - 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."

CGE1f - seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship

CGE1i - integrates faith with life

CGE5a - works effectively as an interdependent team member

CGE 7a - acts morally and legally as a person formed in Catholic traditions

CGE 7e - witness Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society

Catholic Social Teachings

Call to Family and Community

Common Good

Human Dignity

Participation

Preferential Option for the Poor

Solidarity

Stewardship of Creation

Evidence of Learning

Students will earn a level 2 on the rubric.

Background

Infographics are designed to present information on a particular topic in a visual manner. Easy to read, with concise information, they sum up the understanding on a particular topic.

For example, from the Archdiocese of Toronto, here is a sample infographic on relics.

ALL ABOUT RELICS

Our Lady of Fatima relic

WHAT ARE RELICS?

Relics are objects associated with saints.

There are three classes of relics:

- 1. FIRST CLASS:**
An actual body or part of the body of a saint
- 2. SECOND CLASS:**
A piece of clothing or any object used by a saint
- 3. THIRD CLASS:**
Any object that has touched a first class relic

St. Teresa of Calcutta's relics

WHAT DO WE DO WITH RELICS?

Catholics venerate relics.

To **venerate** means to show devotion and respect. Veneration must be clearly distinguished from adoration and worship, which are due to God alone.

(Catechism of the Catholic Church)

WHY DO WE VENERATE RELICS?

Relics provide a tangible experience of God's graces. As Catholics, we ask the saints to pray on our behalf before God. Relics provide an opportunity for a special (physical) connection with that saint.

THE POWER OF RELICS

Veneration of relics results in an encounter with God's healing power. We see it with references in the Bible to the healing of a man who touched the prophet Elisha's bones (2 Kings 13.20-21). We also see the healing from clothing that touched Jesus (Mark 5.27-29), and various healings from fabrics that had touched St. Paul (Acts 19.11-12).

HOW DO WE VENERATE?

To venerate a relic, you may:

- Kiss your fingers and touch the reliquary, or simply stand before the relic with a prayerful attitude
- Make the sign of the cross
- Touch a prayer card or rosary to the relic
- Kneel briefly – *but do not genuflect; that is reserved for Christ alone*

Archbishop Luigi Bonazzi venerating a relic of St. Francis Xavier

PHOTO CREDITS:
Our Lady of Fatima relic: Jean Ko Din, The Catholic Register
St. Teresa of Calcutta relics: Charles Lewis, National Post
Archbishop Bonazzi: Catholic Christian Outreach

LEARN MORE ABOUT RELICS AT
www.cco.ca/relic

Archdiocese of Toronto | www.archtoronto.org
f archtoronto

Materials

- New Revised Standard Version, Catholic Edition of the Bible
- Catechism of the Catholic Church

Teacher Information:

1. Discuss the use of appropriate sources used in researching a topic
2. Review how to cite and source information, including images. Discuss with students how not all images on the Internet are copyright free.
3. Brainstorm some current moral issues, including ones that deal with the environment.
4. Students will choose a current moral issue to research and present information on.

They must have the topic approved by the teacher before they begin to do the work.

Students are to:

- Keep track of all sources used
- Summarize the Catholic Church's teaching on the issue
- Find a Catechism reference to the issue
- Locate a Scripture passage that refers to the issue
- Connect the issue with a Catholic Social Teaching
- Compose or find a short prayer on the issue
- Research a saint, or holy person, who is associated with the issue

Once the information is gathered, students are to design an Infographic (or other approved media, such as PowerPoint, Posters, etc.) to succinctly present the issue. Any images used should be properly cited.

For the commentary part of the presentation, students should research arguments made on the issue, both for and against it.

The infographic (or other approved format) is then presented, along with a commentary on the topic.

Assessment / Evaluation

See rubric

Grade 10 Religion HRE 20

Student Culminating Performance Task

Your task is to choose a current moral issue (which could be one that deals with the environment). Have your topic approved by your teacher before you start your research.

You will be designing an Infographic on the issue (or other approved presentation media).

Students are to:

- Keep track of all sources used
- Summarize the Catholic Church's teaching on the issue
- Find a Catechism reference to the issue
- Locate a Scripture passage that refers to the issue
- Connect the issue with a Catholic Social Teaching
- Compose or find a short prayer on the issue
- Research a saint, or holy person, who is associated with the issue

Once the information is gathered, you are to design an Infographic (or other approved media, such as PowerPoint, Posters, etc.) to succinctly present the issue. Any images used should be properly cited.

For the commentary part of the presentation, research arguments made on the issue, both for and against it.

The infographic (or other approved format) is then presented, along with a commentary on the topic.

An assessment rubric is provided.

CPT Rubric

	Level 1	Level 2	Level 3	Level 4
Understanding of content (e.g. dogma, doctrine, scripture, moral principles, social teachings, concepts, practices, procedures)	Demonstrates limited understanding of content	Demonstrates some understanding of content	Demonstrates considerable understanding of content	Demonstrates thorough understanding of content
Use of critical/creative thinking processes (e.g. theological reflection, inquiry, critical analysis, problem solving)	Uses critical/creative thinking processes with limited effectiveness	Uses critical/creative thinking processes with some effectiveness	Uses critical/creative thinking processes with considerable effectiveness	Uses critical/creative thinking processes with a high degree of effectiveness
Expression and organization of ideas and information (e.g. clarity of expression, logical organization) in oral, visual, and written forms (e.g. prayers, reflections, presentations, reports)	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with a high degree of effectiveness
Application of knowledge and skills (e.g. concepts, strategies, processes) in familiar contexts (e.g., class discussions)	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

ACKNOWLEDGEMENTS

The Ontario Institute for Catholic Education (ICE) brings together, works with, and assists organizations that share responsibility for English Catholic education in their efforts to promote and maintain publicly funded Catholic schools animated by the Gospel and reflecting the tenets of the Catholic faith.

ICE gratefully acknowledges the Assembly of Catholic Bishops of Ontario (ACBO) and the twenty-nine (29) Catholic District School Boards in the province of Ontario who financially supported the development of these resources, aligned with the Ontario Catholic Secondary Curriculum Religious Education Policy Document, grades 9-12 (2016).

We acknowledge the contributions of the following individuals who offered their time, talent, energy and expertise to make this project possible.

Tim Aquin	Derek McEachen	Shannon Ulgiati
Michael Bator	Grant McMurray	Andrea Ursic
Yvonne Bienko	Jennie Melo-Jordan	Sara Van Dommelen
Mary Craig	John Murphy	Mary Vena
Patricia Dal Ben	Neil Nacita	Tania Vincent
Marisa De Oliveira	Howard Nanes	Angela Watson
Jason Dedo	Shelagh Peterson	Michael Way Skinner
Catherine Del Duca	Kelly Pickard-Lefterys	Elizabeth Weseloh
Lisa Denomme	Claudia Roccaro	Katherine Weseloh
Tracey Fernandes	Sean Roche	Nicklas Weszner
Cristina Hutchison	Cheryl Rome-Holloway	Bridgeen Wey
Amy Kieffer	Charlotte Rouleau	Joseph Wey
John Kuilboer	Babe Santucci	Sherry Zborovsky
Malcolm Lawrence	Sinead Sharkey	
Anna Mancini	Annemarie Ssemanda	

ICE also acknowledges the assistance and support of:





Assembly of Catholic Bishops of Ontario
prepared by Institute for Catholic Education