

11

Grade



FAITH AND CULTURE

Grade 11 – OPEN
Ontario Catholic Secondary
Religious Education Resource

**ONTARIO CATHOLIC SECONDARY
CURRICULUM RESOURCES**

FOR

**RELIGIOUS
EDUCATION**

Grade 11 – OPEN



**Institute for Catholic Education
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**Ontario Catholic Secondary Curriculum Resources for Religious Education,
Grade 11 – Open**

On behalf of:
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Table of Contents

STRANDS IN RELIGIOUS EDUCATION	3
GRADE 11 FAITH AND CULTURE: WORLD RELIGIONS	15
Chapter 1: World Religious and Religious Pluralism	16
Unit Topic A: Faith Lived and Identity	17
Unit Topic B: Faith and Culture	23
Unit Topic C: Challenges Facing Religion Secularism and Secularization	30
Unit Topic D: Challenges Facing Living A Moral Life	37
Unit Topic E: Distinguishing Between Authentic Religion and Cults/False Prophets/ Extremists	49
Chapter 4: The Story of Judaism	55
Unit Topic A: Jewish Scripture and Key Beliefs	57
Unit Topic B: The Jewish Calendar.....	62
Unit Topic C: The Ba'al Shem Tov (Prominent Jewish figure)	66
Unit Topic D: Judaism, Family Life and Gender roles.....	71
Unit Topic E: Living a Jewish Life in Canada Today	80
Unit Topic F: Concepts of Freedom and Justice in Judaism.....	85
Unit Topic G: Social Justice in Judaism	88
Unit Topic H: Judaism: Ecology and the Environment	91
Unit Topic I: Research Project Assignment: Jewish Children’s Story Book.....	96
CHRISTIANITY OVERVIEW	99
Unit Topic A: Comparing Christian Scriptures.....	101
Unit Topic B: Respect For the Christian Scriptures	106
Unit Topic C: Christian Symbols.....	110
Unit Topic D: Christian Morality	113
Unit Topic E: Holy Figures In Christianity	117
Unit Topic F: Views On Social Justice	119
Unit Topic G: Christian Liturgical Calendar	121

Islam_Overview	127
Unit Topic A: The Oneness of God.....	129
Unit Topic B: Comparing passages from the Bible to the Qur’an.....	133
Unit Topic C: The Qur’an and the Bible: The Nature of God, Jesus, Sin and Salvation.....	137
Unit Topic D: Muslim Milestones: Living in Faith	150
Unit Topic E: Social Justice in Islam	156
Unit Topic F: Islam and the Environment	159
Comparison Overview	162
Unit Topic A: Evaluating & Comparing Moral Passages on Ethical Principles	164
Unit Topic B: Comparing the Respect Shown to Sacred Texts.....	168
Unit Topic C: Comparing the Image of God/Creative/Divine.....	174
Unit Topic D: Central Beliefs /Moral Values of World’s Religious Traditions	179
Unit Topic E: Comparing Rites Of Passage.....	183
Unit Topic F: Moral Precepts Regarding Social And Ecological Responsibilities	187
Unit Topic G: Comparing Views on Human Sexuality	190

STRANDS IN RELIGIOUS EDUCATION

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

Strand SC: Sacred Scripture

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

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

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

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

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

General Directory for Catechesis (1997)

Strand PF: Profession of Faith

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

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

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

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

Strand CM: Christian Moral Development

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

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

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

General Directory for Catechesis (1997)

Strand PS: Prayer and Sacramental Life

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

General Directory for Catechesis (1997)

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

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

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

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

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

*Congregation for the Clergy,
General Directory for Catechesis (1997)*

Strand FL: Family Life Education

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

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

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

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

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

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

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

Strand RI: Research and Inquiry

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

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.

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.

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
<p>SC1. Core Teachings: Identify the sacred texts of the Abrahamic religious traditions (Judaism, Christianity and Islam), First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition and explain the core teachings found in each one. [CCC nos. 81; 101-108]</p>	<p>Each tradition has a sacred text upon which it bases its core beliefs.</p> <p>Given that the Abrahamic religious traditions have Abraham as their father in faith, there are common key stories shared by each tradition.</p> <p>First Nations, Métis and Inuit Spiritualities may not have a common sacred text because they are based on oral tradition; however, the beliefs are similar around the globe.</p>	<p>What do the sacred texts of each religious traditions highlight as its core beliefs?</p> <p>Are there core beliefs shared in common by the Abrahamic religious traditions?</p> <p>What are some of the common beliefs shared among the First Nations, Métis and Inuit Spiritualities in Canada and across the globe? (i.e., care for creation)</p> <p>How do First Nations, Métis and Inuit peoples keep their oral tradition true to the original belief?</p> <p>What myths contained in key narratives and events are significant in the lives of believers in the Abrahamic traditions?</p>
<p>SC2. Understanding Sacred Texts: Discuss the key narratives and events in the sacred text/oral traditions of the above mentioned religious traditions to identify myth(s), authorship and the authority of the sacred texts/oral traditions; [CCC nos. 77; 115-118]</p>	<p>Myths/stories/events contain truth taught to believers' to guide their lives on the path of holiness/completion/fidelity.</p> <p>Key figures of the tradition authored narratives and events. (For example, David is honoured with the authorship of the Psalms)</p> <p>Authority of the sacred texts is demonstrated by revelation in each tradition.</p> <p>Authority of the Magisterium in the Roman Catholic Church is part of the Sacred Tradition. The Church relies on Sacred Scripture and Sacred Tradition for the fullness of truth.</p>	<p>Who is given authorship of the key narratives and events of the sacred texts/oral traditions of the traditions being studied?</p> <p>What authority is given to the sacred texts/oral traditions of the traditions being studied?</p> <p>How can secular interpretation diminish the beliefs of believers of a tradition?</p> <p>Is it right for nonbelievers of a tradition to critique that tradition?</p> <p>How does literal interpretation of sacred texts lead to fundamentalism?</p> <p>What are the different forms of interreligious dialogue? Ecumenical dialogue?</p> <p>What is the difference between the promotion of equity and diversity</p>

		<p>and the promotion of tolerance (as to bear or “put up” with another)?</p> <p>How does working for peace bring believers of every tradition together?</p>
<p>SC3. Sacred Texts and Contemporary Culture: Identify the effects of secular interpretation, interreligious & ecumenical dialogue and social justice, (equity, diversity, peace) on the application of sacred texts to the lives of believers. [CCC nos. 111; 137; 856]</p>	<p>Secular interpretation is generally done by those within the culture who may or may not be believers. It may be a literal interpretation that does not take into account the context of the sacred texts.</p> <p>Interreligious and ecumenical dialogue seeks to assist believers of different traditions to find common ground in belief and understanding of the differences in their traditions.</p> <p>Social justice is a means of taking the sacred texts of a tradition and putting these into action.</p>	
<p>Profession of Faith</p>		
<p>PF1. Faith Foundations: Explain what is meant by a messianic worldview, the foundational experiences and notions of the divine for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. 840; 1092; 1095]</p>	<p>Messianic worldview means that each Abrahamic tradition believes in a messiah who will come to bring the Kingdom of God.</p> <p>The foundational experiences for the Abrahamic religious traditions come from God’s call to Abraham, the births of Ishmael and Isaac, the covenant and the sacrifice of Ishmael and Isaac.</p>	<p>What is different in the messianic worldview of the believers of Judaism and Christianity?</p> <p>Do Muslims believe in a messianic worldview or an economy of salvation?</p> <p>How is it that Jewish people, Christians and Muslims consider Abraham the father of their faith?</p>

<p>PF2. Faith Seeking Understanding: Identify the major figures from the history, the meaning of discipleship, and the nature/role of community for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. 546; 2475; 2614]</p>	<p>Key figures in Judaism, Christianity and Islam are given prominence.</p> <p>Discipleship is the means by which a person becomes a follower of a tradition.</p> <p>Nature/role of community for the Abrahamic religious traditions and that of the First Nations, Métis and Inuit communities.</p>	<p>What foundational experiences connect the Abrahamic religious traditions?</p> <p>How do Judaism, Christianity and Islam understand God? (God of the covenant, Triune God, Jesus as Lord and Saviour and Allah)</p> <p>Who are the key figures in Judaism, Christianity and Islam? Who are the key figures responsible for the present divisions in each of the Abrahamic religious traditions?</p>
<p>PF3. Faith Lived: Distinguish the sense of self in relation to divine, the human person in relation to others and the human person in relationship with the world for the believers of the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition. [CCC nos. 157-158]</p>	<p>In the Jewish and Christian traditions, the human is created in the image and likeness of God.</p> <p>“Christian revelation contributes greatly to the promotion of the communion between persons...” GS 23</p> <p>The human person is called to be a steward of Creation as invited by God in the stories of Genesis.</p> <p>The followers of First Nations, Métis and Inuit Spiritualities have a particular sensitivity for care for Creation.</p>	<p>How does one become a disciple of the Abrahamic religious traditions?</p> <p>What is the nature and role of “community” in the religious traditions of Abraham?</p> <p>What is the nature and role of community for the followers of First Nations, Métis and Inuit Spiritualities?</p> <p>If the human is made in the “image and likeness of God”, what is the relationship of the human to God?</p> <p>How are humans created to live in community?</p> <p>How well have humans acted as stewards of Creation?</p> <p>How have the followers of First Nations, Métis and Inuit Spiritualities proven to be good stewards of Creation?</p>

Christian Moral Development		
<p>CM1. Foundations: Demonstrate an understanding of the moral authority(ies), the notions of freedom and justice (i.e., the Golden Rule) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. 1928-1937; 1950-1986]</p>	<p>Moral authority (ies) – “In fidelity to conscience, Christians are joined with the rest of [humanity] in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships.” Gaudium et Spes par. 16</p> <p>Freedom and justice are the foundations of faith. The “Golden Rule” has a place in many religious traditions.</p> <p>Social and ecological responsibilities are also foundational to the expression of faith in the monotheistic traditions of Abraham.</p>	<p>What moral authority(ies) do Jewish and Muslim believers follow? Do they believe in the moral authority of human conscience? Or is the source of moral authority something outside the human conscience?</p> <p>What moral authority (ies) do believers of First Nations, Métis and Inuit Spiritualities follow?</p> <p>What are the Jewish, Christian and Islamic understandings of freedom and justice? How is the wording of the “Golden Rule” nuanced in each tradition?</p> <p>How does each monotheistic tradition inform believers of their ecological responsibilities? Do these social and ecological responsibilities connect?</p>
<p>CM2. Seeking Understanding: Explain the concept of sainthood/ holiness/righteousness, holy figures (historical and contemporary) and recognize authentic religion (as opposed to cults, extremism, false prophets); [CCC nos. 1716-1729; 1928-1948; 2030]</p>	<p>Saintliness and holiness are particularly Christian concepts. In Judaism, righteousness is exalted. In Islam, the one who is most surrendering is held high.</p> <p>For a Christian to be holy means to strive to live the Beatitudes and to seek repentance when it is required. The Church holds up many historical and contemporary holy figures to inspire us on our path of holiness.</p> <p>Authentic religion is not equated with cults, extremism or false prophets.</p>	<p>Who are some of the historically holy figures? Who are some contemporary holy figures who inspire you? Does a figure need to be Christian to inspire holiness? How does extremism express itself as belief in true faith? Is fundamentalism always an expression of extremism? Who are the false prophets of our time?</p> <p>What are the moral norms by which believers in the Abrahamic traditions give expression to their faith?</p>
<p>CM3: The Moral Life: Identify moral norms as a natural expression of one’s faith, the expressions of moral norms (promotion of peace and global solidarity) and explore models of advocacy of various faith groups in one’s own community (e.g., <i>examination of social</i></p>	<p>Each monotheistic tradition has moral norms by which the believers express their faith (particularly in the promotion of peace and the principle of global solidarity.)</p>	<p>How do the moral norms of the promotion of peace and the principle of global solidarity find expression in the Abrahamic traditions?</p>

<p><i>conscience</i>). [CCC nos. 1949-1986]</p>	<p>Models of advocacy exist to support faith groups in each community of faith.</p>	<p>What models of advocacy exist to support faith groups within Judaism, Christianity and Islam particularly with a focus on the examination of social conscience?</p>
<p>Prayer and Sacramental Life</p>		
<p>PS1. Prayer: Outline the role of ritual and symbol in personal and communal prayer for the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and the locally appropriate religious tradition; [CCC nos. 2559; 2564-2565; 2644; 2663; 2684]</p>	<p>Personal (private) and communal prayer are expressions of our human need for intimacy with God. We can use ritual and symbol to express our spiritual communication with the divine when words alone do not suffice.</p>	<p>What role do ritual and/or symbol play in personal and communal prayer of Jewish, Christian and Muslim believers?</p> <p>Do the believers of First Nations, Métis and Inuit Spiritualities use ritual and/or symbol in their communication with the Creator/Great Spirit?</p>
<p>PS2. Sacrament: Examine the sacrament of the Eucharist as a call to unity (promoting ecumenical dialogue) [CCC nos. 1398-1401]</p>	<p>All Christians believe in the passion, death and resurrection of Christ. At the Last Supper Jesus instituted the Eucharist as a sacrament done “in memory of me.”</p> <p>The Eucharist is a sacrament that calls all Christians to come together as one. The desire that the celebration of the Eucharist include all Christians promotes ecumenical dialogue.</p>	<p>If at the Last Supper Jesus instituted the Eucharist, what prevents all Christians from receiving the sacrament in the Catholic church?</p> <p>Is ecumenical dialogue conversation about the Eucharist as a call to unity? Will we ever be able to receive Eucharist in any Christian church?</p> <p>Do the religious traditions of Judaism and Islam have spiritualities within them?</p>
<p>PS3: Living out Prayer and Sacrament: Explain the connection between prayer and spirituality. [CCC nos. 2564-2565; 2744]</p>	<p>Prayer is a way to have intimacy with the Divine.</p> <p>Spirituality is a way to use the charisms of the Holy Spirit to live as a person of faith.</p>	<p>How do we understand the Spiritualities of First Nations, Métis and Inuit as spiritualities and not as religious traditions?</p>
<p>Family Life</p>		
<p>FL1. Living in Relationship: Examine the role of social and religious norms, identify the challenges presented by the encounter of cultures, and explore how various religions promote the dignity of the person within intimate human relationships and within society; [CCC nos. 1700-1876; 2203; 2334]</p>	<p>Social and religious norms give guidance about courtship rituals, marriage and family.</p> <p>Sometimes the social norms are at odds with the religious norms in some cultures.</p> <p>Religious traditions promote the dignity of the person within intimate human relationships and within society.</p>	<p>What are the social and religious norms about courtship, marriage and family in the Abrahamic religious traditions?</p> <p>What are the social and spiritual norms about courtship, marriage and family in the First Nations, Métis and Inuit Spiritualities?</p> <p>How do these religious traditions promote the dignity of the person</p>

		within intimate human relationship and within society?
FL2: Growing in Commitment: Identify and explain the purpose of the key rites of passage and the relationship between the stages in the life of a believer and their commitments; [CCC nos. 950 ; 1084 ; 1127 ; 1131]	Each religious tradition will have rites of passage that signify the growth and development of the person of faith. With each stage of life, it is hoped that a believer will have greater commitment to their faith and to their communities.	What are the rites of passage associated with each Abrahamic tradition? What is the relationship between the stages of life of the believer and the commitment to their faith? Their commitment to their community?
FL3. Created Sexual: Discuss social norms and religious mores around sexuality and gender roles. [CCC nos. 378 ; 1605 ; 1614 ; 1616 ; 2333 ; 2357-2359]	Human beings are created sexual: male and female. Social norms can be influenced by the culture and society in which believers live. Religious mores around sexuality and gender roles give guidance and direction to believers.	What are the social norms and religious mores about sexuality and gender roles in the Abrahamic traditions and in First Nations, Métis and Inuit Spiritualities?

Research and Inquiry Skills

R1. Exploring: Explore a topic related to a religious tradition and the topic as it correlates to the Catholic faith, and formulate questions to guide their research;	Explore a topic and formulate questions to initiate the research and inquiry process.	What topic interests you? What are some ways to locate reliable sources of information on your topic? Does this topic correlate to the Catholic faith and its tradition?
R2. Investigating: Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods;	Create research plans and locate information which is integral to the investigation.	What steps will the researcher undertake to locate information on the topic? How can one collect relevant qualitative and quantitative data, evidence, and information?
R3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;	For research to be valid, it is essential that information that is collected be assessed with higher ordered thinking connections.	Which sources of reliable Catholic information will be used to find any Catholic correlations to the topic?
R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.	Reflect on (with Theological Reflection), evaluate, communicate, and consider how to apply research results and draw conclusions are important next steps in research and inquiry.	What relevance and implications do the collected data, evidence, and information have? How can applications of the results of research be communicated effectively?

OVERVIEW OF THE SUPPLEMENT

For the Instructors, the main resource should be the textbook: ***World Religions: A Canadian Catholic Perspective***.

Novalis and Nelson Education partnered to develop

World Religions: A Canadian Catholic Perspective, the only Canadian Catholic resource for the Ontario Grade 11 World Religions course.

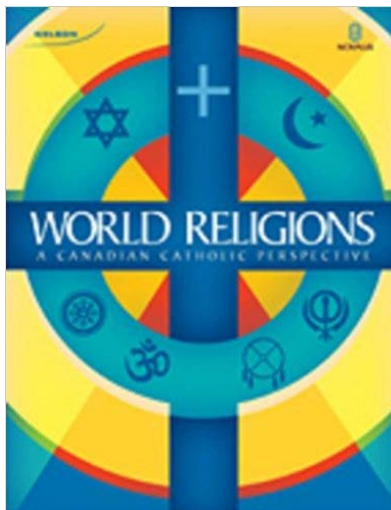
Supplementary material was developed for the Abrahamic religions only. The material in this supplement is intended to be used with the textbook. Teachers are responsible for meeting the expectations with any other religious traditions that might be of local interest. Please consult with the local Indigenous Consultant for the appropriate Aboriginal Spirituality component.

Commissioned by the Assembly of Catholic Bishops of Ontario through the Institute for Catholic Education.

World Religions: A Canadian Catholic Perspective Student Book: Student Edition

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There are PowerPoint supplements for the material in the text:

<http://www.nelson.com/worldreligions/teachersource/supplementary.html>

GRADE 11 FAITH AND CULTURE: WORLD RELIGIONS

HRE 30

OPEN

Course Description

This course engages students in the examination of world religions, particularly Judaism, Christianity and Islam, First Nations, Metis and Inuit Spiritualities, and locally appropriate religious traditions (s), if suitable. This is a survey course that will help students understand the basic similarities and differences between the religious traditions so they can interact with others with acceptance and familiarity. Ontario is a multi-faith global community. Students will deepen their understanding of the various faith traditions in their local community and around the world.

Pre-requisite: None

Chapter 1: World Religious and Religious Pluralism

<i>Unit Topic</i>	<i>Curriculum Expectations</i>
<p>A. Faith Lived & Identity</p>	<p>PF3. Faith Lived: Distinguish the sense of self in relation to divine, the human person in relation to others and the human person in relationship with the world for the believers of the Abrahamic religious traditions, First Nations, Metis, Inuit Spiritualities and any other locally appropriate religious tradition [CCC nos. <u>157-158</u>]</p> <p>PF3.1 distinguish the sense of the person in relationship to the divine in each of the Abrahamic religious traditions, the First Nations, Metis and Inuit spiritualities and the locally appropriate religious traditions; [CCC nos. <u>1700-1709</u>]</p> <p>PF3.2 contrast the sense of the human person in relationship to the created world in each of the Abrahamic religious traditions, the First Nations, Metis and Inuit Spiritualities and the locally appropriate religious traditions</p>
<p>B. Faith and Culture</p>	<p>PF 3.3 describe the interrelationship between faith and culture [CCC nos. 1914-1917; 2284-2287; 2493-2499, 2523-2527]</p> <p>PF3.4 identify and explain the key features of modernity and globalization (e.g. individualism, secularism, scientism, technology, etc.) [CCC nos. <u>2293-2294</u>] and evaluate the positive and negative impact of each on the profession of faith in contemporary society [CCC nos. <u>525</u>; <u>647</u>; <u>2104-2108</u>; <u>2244-2246</u>; <u>2273</u>]</p>
<p>C. Challenges Facing Religion – Modernity and Globalization</p>	<p>SC3.1 identify how secularism and secularization influence the interpretation of sacred texts in the Abrahamic religious traditions (e.g., fundamentalism, creation of sects, etc.) [CCC nos. <u>111</u>; <u>137</u>; <u>856</u>]</p>
<p>D. Challenges in Living A Moral Life</p>	<p>CM3.4 identify challenges of, and strategies for living a moral life in Canadian society (e.g., case studies/debates regarding blood transfusions, wearing kirpan or hijab, Islam’s daily prayer practices, shariah law, etc.</p>
<p>E. Religious Reactions to the Challenges of Modernity</p>	<p>CM2. Seeking Understanding: Explain the concept of sainthood/holiness/righteousness, holy figures (historical and contemporary) and recognize authentic religion (as opposed to cults, extremism, false prophets); [CCC nos. <u>1716-1729</u>; <u>1928-1948</u>; <u>2030</u>]</p> <p>CM2.3 recognize the distinction between authentic religion and cults, extremism and false prophets</p>

Chapter 1: World Religions and Religious Pluralism	
<i>Supplemental material</i>	
Unit Topic A: Faith Lived and Identity	<p>Religion Identity Passport (Student Resource/ Task)</p> <p>Religious Identity Reflections (Student Resource)</p> <p>Oprah's Next Chapter/ America's Hidden Culture, Hasidic Jews (Student Resource)</p>
Expectations covered	<p>PF3. Faith Lived: Distinguish the sense of self in relation to divine, the human person in relation to others and the human person in relationship with the world for the believers of the Abrahamic religious traditions, First Nations, Metis, Inuit Spiritualities and any other locally appropriate religious tradition [CCC nos. <u>157-158</u>]</p> <p>PF3.1 distinguish the sense of the person in relationship to the divine in each of the Abrahamic religious traditions, the First Nations, Metis and Inuit spiritualities and the locally appropriate religious traditions; [CCC nos. <u>1700-1709</u>]</p> <p>PF3.2 contrast the sense of the human person in relationship to the created world in each of the Abrahamic religious traditions, the First Nations, Metis and Inuit Spiritualities and the locally appropriate religious traditions</p>
Unit Placement	<p>Teacher/Student resources may be used to:</p> <ol style="list-style-type: none"> Introduce relevant terms in relation to religious identity Investigate religious experience and identity in different faith traditions Make connections between how faith is lived and how it relates to identity
Additional resources/ links:	<p>Religious Passport https://www.tes.com/teaching-resource/religious-identity-6290464</p> <p>Religious Identity https://www.facinghistory.org/holocaust-and-human-behavior/chapter-1/religion-and-identity</p> <p>Oprah's Next Chapter America's Hidden Culture, Hasidic Jews (February, 12, 2012) https://vimeo.com/144512935</p>

RELIGION IDENTITY PASSPORT

Source: <https://www.tes.com/teaching-resource/religious-identity-6290464>

A passport serves as a piece of identity. Let's create a Religion Identity Passport for you that specifies your belief system. Your religion identity can go deeper than just specifying which religion you are part of. Identify who you are

WHAT IS YOUR UNDERSTANDING OF GOD?

Check off one of the boxes that best identifies you:

- THEIST:** someone who believes in the existence of God or gods/goddesses
- ATHEIST:** someone who believes there is no god
- AGNOSTIC:** someone who is not sure if there is a god

DO YOU BELONG TO A SPECIFIC RELIGION OR DENOMINATION?

(If you identify yourself as atheist or agnostic, please mention any pattern of belief that is part of your family for the remaining questions)

Specify on the line provided: _____

WHAT IS YOUR INVOLVEMENT IN YOUR RELIGION?

Check off one of the boxes that best identifies you:

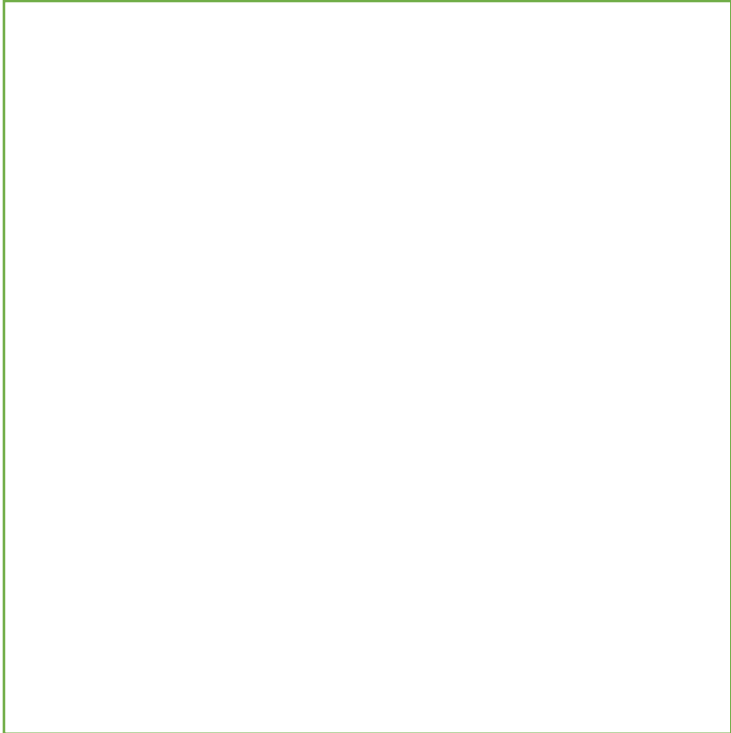
- PRACTICING:** someone who is a practicing member of his/her religion
- LAPSED:** someone who was at one time practicing a religion, but is no longer an active member or practicing his/her religion
- SECULAR:** activities or practices that have no religion basis
- TRUTH SEEKER:** someone who is interested in other religions, but is not part of one religious group and may be still searching for the right path

HOW DO YOU VIEW THE TEACHINGS AND SACRED TEXTS OF YOUR FAITH?

Check off one of the boxes that best identifies you:

- FUNDAMENTALIST** – someone who accepts his/her faith without question and as literal truth
- CONSERVATIVE** – someone who is more traditional in his/her view of the faith and less inclined to accept change
- LIBERAL** – someone who is open to change in the way his/her faith is practiced
- SPIRITUAL** – someone who develops his/her relationship with the divine oftentimes without organized religion

RELIGION IDENTITY PASSPORT



In the above box, create a self-portrait made of objects, symbols and/or imagery to represent key elements part of your religious identity.

PERSONAL INFORMATION

Name:

How do you identify yourself in your religious tradition?

- ❖
- ❖
- ❖
- ❖

Religious Identity Reflections

Source: Excerpts taken from <https://www.facinghistory.org/holocaust-and-human-behavior/chapter-1/religion-and-identity>

In the following reflections, four teenagers share parts of their religious experiences and how religion has become a central part of their identity.



REBECCA, then age 17, explains the influence that her religion, Judaism, has on her life:

In the Bible, in the Torah, there are 613 commandments. They involve everything from how you treat other people, to Jewish holidays and how we observe them, and the Sabbath, which is every week, and how we observe that. It's like a guide how to live.

There are also a lot of dietary laws. The dietary laws say we can only eat certain kinds of meat that are killed and prepared in a certain way. We can't eat meat at nonkosher restaurants. My parents like to remind me of this funny story. One time when I was two, we were driving past a Burger King. I saw the sign, and I yelled out, "That sign says Burger King. No burgers for Jewish people." I picked up on those observances. It was always something that was part of me. I recognized that it was important.

We set the Sabbath aside as a day of rest because God rested on the seventh day after creating the world. Because of this, there are lots of rules for things you can and can't do . . . It's supposed to be a day of rest—you're not supposed to do any type of work, or watch television, use the computer, use electricity, any of that stuff . . . For me it's very spiritual. It really separates the day out from the rest of the week.

I spend a lot of time with my family—from Friday night at sundown until Saturday night. I go to prayers at my synagogue in the morning and sometimes in the afternoon. It's just a really

spiritual experience. It makes it more of an important day . . .

I haven't gone to see a movie on a Saturday or Friday night ever.

It's weird being in a public high school because you're faced with being in a school where there's lots of activities on Friday nights and things to miss out on. Like all the school plays are on Friday nights. I have to give up trying out for school plays. And sports—I used to play softball. But there are games every Saturday, so I couldn't play those.

A lot of people look at it like, "How can you give up all of this stuff because of your religion?" It's just a matter of how you look at it. You can look at it as being a burden—that you have these religious obligations, so you're not able to do your school activities. But I look at it as a more positive experience. It's something that I choose to do.



MAHAM, age 19, explains how her Muslim faith and practice has changed as she has grown older:

When I was fifteen, I was really super-religious actually. Then I fell into this not-so-religious stage—that was between the end of junior year of high school and freshman year of college. I started praying less and hanging out with my friends more. I believe that spirituality is a roller coaster and that you're going to have your ups and downs, because when you're up, there's nowhere to go but down. That's how life is.

I went down, and now I think I'm heading right back up. I still am not back praying five times a day because of my schedule (I try to pray as much as I can), but I believe that true spirituality transcends ritual worship, so I try to live my life with the philosophy that Islam teaches—of compassion, peace, submission, tolerance, and things like that. I try every day to fight the jihad of personal struggle to become a better person.

That's what Islam is to me now, more than just praying five times a day. When you're fourteen, that's enough. But as you mature, life becomes complicated and harder to categorize as just good and bad. The rules are not laid out in black and white anymore—you find a lot of gray area since you gain more independence as you get older. After all, you start to make your own decisions—some good, some bad—but life has to teach you its lessons somehow.

I do believe in rituals. Like Ramadan is coming up next week. Do I plan on fasting all thirty days? Yes, I do. Those things help me become a better Muslim. There are a lot of things that are taught in Islam, like wearing the headscarf and praying. Just as people eat food four or five times a day to nourish their bodies, prayers nourish the soul four or five times a day. It's a way for me to meditate. It's a way for me to tune myself out from the things around me that are bad influences. It's a way to remind myself of who I am so I have less chances of doing something I'll regret.



SARA, age 18, feels differently about the rituals and worship practices of her religion than Rebecca and Maham do:

I feel really connected with my Jewish community, but a little less connected to the observance factor of my religion. I don't keep kosher. I don't really feel that that's necessary. When I was little, my whole family would sit down every Friday night and light the Shabbat candles and say the blessings. We don't do that

anymore. Now it's like, "It's Friday night. I'm going to go out with my friends."

I don't like organized prayer. Every once in a while I go to services, but I appreciate it a lot more when I do my own thing and say my own prayers . . .

When I was younger, I never really thought I was different 'cause I was Jewish. It didn't occur to me until high school when I started getting really involved with stuff. It's kind of weird when I really think about it. It's like I'm just like everyone else, except there's that little part of me that's going to be Jewish forever, and that makes me different.



HESED, age 14, a member of the United

Methodist Church, explains how he knows the Christian religion in which he was raised is right for him:

After confirmation [as an adolescent] I was getting stronger in the faith, but I still thought about it and said, "Well, what about other religions? Are they fake? And if they are, why are there millions of Muslims around the world who pray to Allah five times a day? And why are there Buddhists who make Buddhism their faith? Why do I think this one faith is real?"

And basically, to me, I just get a feeling. It's really hard to explain. Christianity just feels right to me. I go to church, and I see the cross, and we're at prayer—it feels right. And I can honestly say that I feel the presence of God in that place. And for me, Christianity is the religion where I feel that. To me that's basically what faith is—to just believe in what you think is right. And this is right for me.

Now I'm really secure in what I believe. And I don't know if it's wrong to say it—since I'm a Christian and we're supposed to go out and save the world and convert people to

Christianity—but I truly do believe that there are a lot of people who feel that their religion, whether it be Islam, or Buddhism, or Hinduism, is right for them. And I don't see anything wrong

with that. I'm not saying those are the right faiths, but you just get a feeling when something is right for you.

Connection Questions

1. How do the young people in this reading experience religious belief and belonging? What can we learn from the similarities and differences in their stories?
2. Based on your experiences and observations, what are some other kinds of experiences with religion that are not represented in these four short reflections?
3. How would you describe the role, if any, that religion plays in your identity?

Have students view:

Oprah's next chapter | America's hidden culture, Hasidic Jews (February, 12, 2012)

Source: <https://vimeo.com/144512935>

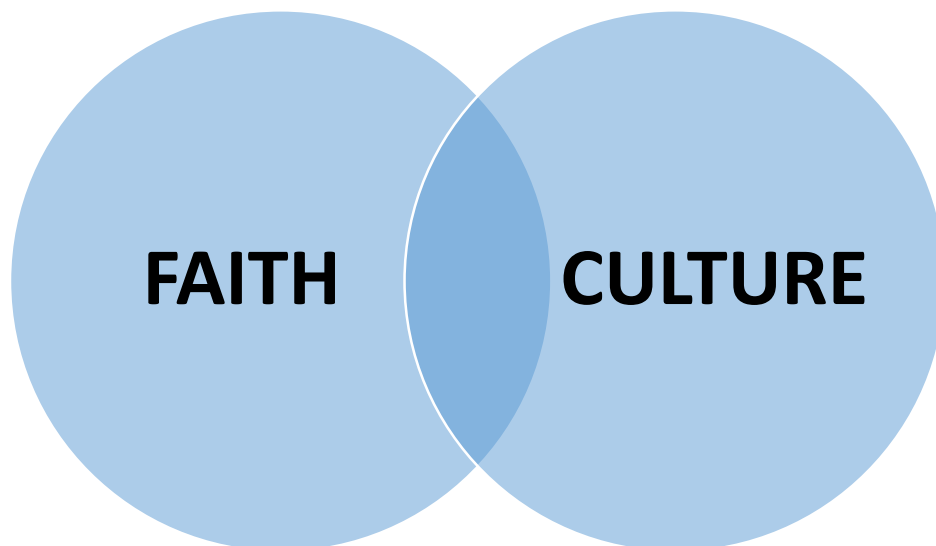
Chapter 1: World Religions and Religious Pluralism	
<i>Supplemental material</i>	
Unit Topic B: Faith and Culture	What is the relationship between faith and culture? (Student Resource/ Task) The Interrelationship between Faith and Culture (Student Task) Faith and culture in Canada (Student Task)
Expectations covered	PF 3.3 describe the interrelationship between faith and culture [CCC nos. 1914-1917; 2284-2287; 2493-2499, 2523-2527] PF3.4 identify and explain the key features of modernity and globalization (e.g. individualism, secularism, scientism, technology, etc.) [CCC nos. <u>2293-2294</u>] and evaluate the positive and negative impact of each on the profession of faith in contemporary society [CCC nos. <u>525</u> ; <u>647</u> ; <u>2104-2108</u> ; <u>2244-2246</u> ; <u>2273</u>]
Unit Placement	Teacher/Student resources may be used to: a) Introduce the terms religion, faith, religious pluralism and culture b) Investigate the interrelationship between faith and culture c) Make connections between statistical data and the relationship of faith and culture in Canadian society
Additional resources/ links:	Global Religious Futures - Canada http://www.pewforum.org/ The dialogue between faith and culture by Paul Cardinal Poupard http://www.inculturacion.net/phocadownload/Autores_invitados/Poupard_The_dialogue_between_faith_and_culture.pdf

FAITH is a deeply personal relationship individuals have in experiencing the sacred or the divine. **RELIGION** is a system to celebrate faith publicly through worship and practices. Canada is increasingly a country where **religious pluralism** is celebrated.

CULTURE is the collective ideas, customs and social behaviour of a particular group. For example, there are certain aspects that are part of the culture of Ontario that are different from other provinces.

WHAT WOULD YOU CLASSIFY AS “RELIGIOUS” AND “CULTURE?”

Let’s complete the Venn diagram to classify what would be considered faith, cultural or what would fall under both classifications.

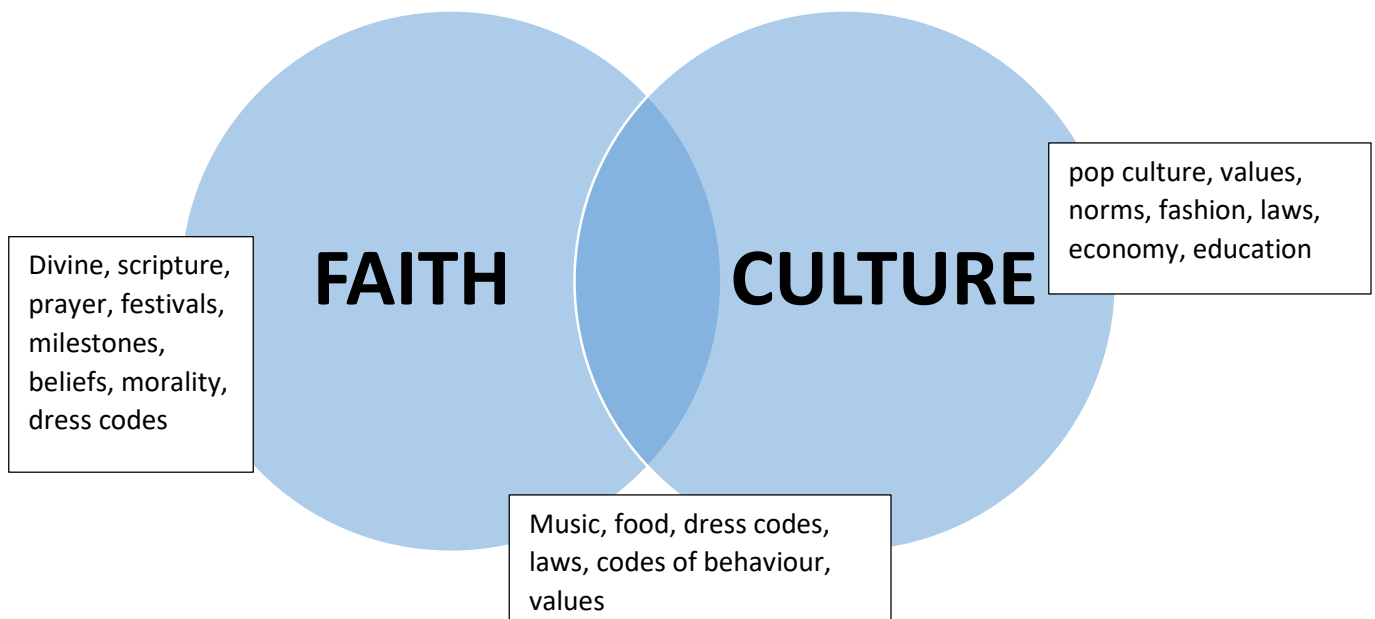


WHAT IS THE RELATIONSHIP BETWEEN FAITH AND CULTURE? Answer Key

FAITH is a deeply personal relationship individuals have in experiencing the sacred or the divine. **RELIGION** is a system to celebrate faith publicly through worship and practices. Canada is increasingly a country where **religious pluralism** is celebrated. **CULTURE** is the collective ideas, customs and social behaviour of a particular group. For example, there are certain aspects that are part of the culture of Ontario that are different from other provinces.

WHAT WOULD YOU CLASSIFY AS “FAITH” AND “CULTURE?”

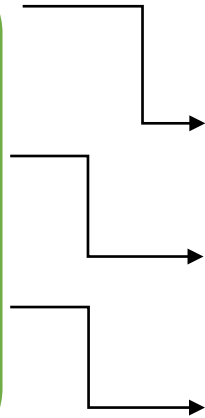
Let’s complete the Venn diagram to classify what would be considered faith, cultural or what would fall under both classifications.



THE INTERRELATIONSHIP BETWEEN FAITH AND CULTURE

Faith and culture dialogue with one another, as in a 2-way conversation, each shaping the other. In other words, faith influences culture and culture influences faith.

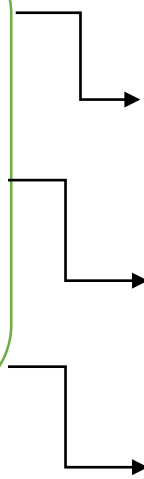
**LET'S NOTE SOME
EXAMPLES OF
HOW FAITH &
CULTURE ARE
INTERCONNECTED:**



Three empty rectangular boxes for notes, each with a green border and a small notch on the right side.

**HOW DOES MODERN
CULTURE CHALLENGE
FAITH?**

*Culture is the way
you think, act, and
interact.*



Three empty rectangular boxes for notes, each with a green border and a small notch on the right side.

THE INTERRELATIONSHIP BETWEEN FAITH AND CULTURE – Answer Key

Faith and culture dialogue with one another, as in a 2-way conversation, each shaping the other. In other words, faith influences culture and culture influences faith.

**LET'S NOTE SOME
EXAMPLES OF
HOW FAITH &
CULTURE ARE
INTERCONNECTED:**



Judeo-Christian values have largely impacted our ethics, laws, oaths, moments of prayer/silence/reflection; faith/religion offers a moral self-government

Charitable Organizations that focus on the service of others; human dignity and peace are fundamentally at the heart of faith/religion

Observance of religious holidays, such as Easter, Christmas

**HOW DOES MODERN
CULTURE CHALLENGE
FAITH?**

*Culture is the way
you think, act, and
interact.*

INDIVIDUALISM – me-first-attitude at the centre; causing isolation from others & ignoring the needs of others; self-centred values, apathy, ethical relativism
–not enjoying God's gifts

CONSUMERISM, MATERIALISM – slaves to possessions and material objects -- not focusing on the needs of others

SECULARISM– pushing religious values out and causes religious indifference; strong reliance on technology and science, – not God-centred

FAITH IN CANADA

In order to understand how culture shapes the way(s) in which individuals practice their faith and how religion shapes culture, it is important that we look closely at trends happening in Canada.

For this activity, you will be referring to the data on the religious makeup of Canada by following these instructions:

Go to: <http://www.pewforum.org/> Click on the "Religion" tab Choose "Data and Resources"
Choose "Global Religious Futures" Click on the "Countries" tab In "Search for a Country", type
"Canada"

Using the data from the above website, answer the following questions:

1. According to data collected from 2010, what percentage of Canadians are:
_____ Buddhists _____ Christians _____ Folk Religions _____ Hindus
_____ Jews _____ Muslims _____ Other Religions _____ Unaffiliated

2. a) Change the year tab from 2010 to 2020. What changes are predicted to happen with the religious affiliation of Canadians in the year 2020?

- b) How does this compare to 2030, 2040, 2050?

- c) What social trends do you think account for these predicted changes?

3. According to this data, what is the dialogue that is happening between religion and the predicted trends regarding faith in Canada? Explain.

FAITH AND CULTURE IN CANADA –Answer Key

Using the data from the above website, answer the following questions:

1. According to data collected from 2010, what percentage of Canadians are:

<1% Buddhists 69% Christians 1.2% Folk Religions 1.4% Hindus
1% Jews 2.1% Muslims <1% Other Religions 23.2% Unaffiliated

2. a) Change the year tab from 2010 to 2020. What changes are predicted to happen with the religious affiliation of Canadians in the year 2020?

1% Buddhists 66.4% Christians 1.2% Folk Religions 1.7% Hindus
1.1% Jews 2.8% Muslims 1.2% Other Religions 24.5% Unaffiliated

- b) How does this compare to 2030, 2040, 2050?

2030

1.2% Buddhists 64% Christians 1.3% Folk Religions 2% Hindus
1.2% Jews 3.6% Muslims 1.5% Other Religions 25.2% Unaffiliated

2040

1.3% Buddhists 61.9% Christians 1.3% Folk Religions 2.3% Hindus
1.3% Jews 4.5% Muslims 1.7% Other Religions 25.6% Unaffiliated

2050

1.5% Buddhists 60.2% Christians 1.4% Folk Religions 2.6% Hindus
1.4% Jews 5.5% Muslims 1.9% Other Religions 25.6% Unaffiliated

- c) What social trends do you think account for these predicted changes?

The percentage of Canadians that identify as Protestant or Catholic has decreased over the last five decades (since 1970s), while the percentage that identify as non-Christian has increased.

The percentage of the population that identifies as a religion other than Christian has risen more sharply in Canada. This may be a result of Canada's multicultural policy and value system – religious pluralism.

The religious composition of immigrants to Canada has changed over the last few decades (fewer Christians, more non-Christian, just as many non-affiliated); this can be explained by a change in the country of origin of immigrants.

The increase of Canadians identifying themselves as unaffiliated may be result of some identifying themselves as spiritual rather than part of an organized religion. Unaffiliated may or may not mean that the individuals who checked off this category identify themselves as atheist or agnostic. Many do not affiliate with an organized religion, but may still believe in God.

3. According to this data, what is the dialogue that is happening between religion and the predicted trends regarding faith in Canada?

Answers will vary. Students should be able to support their responses.

This may be an opportunity to review the features of modernity and globalization, as well as the challenges facing all religions in an era marked by secular values, individualism, ethical relativism, materialism, consumerism, etc.

Chapter 1: World Religions and Religious Pluralism	
<i>Supplemental material</i>	
Unit Topic C: Challenges Facing Religion Secularism and Secularization	<p>Secularization of Christmas and Easter (Student Resource and Task)</p> <p>Secularization of Easter by James Baxley (Blog) (Student Resource)</p> <p>Fundamentalism A Response to Secularism and Modernity (Student Task)</p> <p>Church Members Enter Canada Aiming to Picket Bus Victim’s Funeral (Student Task)</p>
Expectations covered	<p>SC3.1 identify how secularism and secularization influence the interpretation of sacred texts in the Abrahamic religious traditions (e.g., fundamentalism, creation of sects, etc.) [CCC nos. 111; 137; 856]</p>
Unit Placement	<p>Teacher/Student resources may be used to:</p> <ol style="list-style-type: none"> 1. Discuss definition of secularization. 2. Introduce how secularism and secularization have influenced the religious holidays of Easter and Christmas. 3. 3. Introduce how sects have formed in response to secularism and secularization, such as the Westboro Baptist Church, and their interpretation of <i>truth</i>.
Additional resources/ links:	<p>Biblical Narratives on Christmas (Luke 2:1-20) and Easter (Luke 24) NRSV</p> <p>Secularization of Easter by James Baxley https://www.huffingtonpost.com/james-baxley/the-secularization-of-eas_b_9551836.html.</p> <p>I grew up in the Westboro Baptist Church. Here's why I left Megan Phelps-Roper Ted Talk: Westboro Baptist Church https://www.youtube.com/watch?v=bVV2Zk88beY</p> <p>Church Members Enter Canada Aiming to Picket Bus Victim’s Funeral http://www.cbc.ca/news/canada/manitoba/church-members-enter-canada-aiming-to-picket-bus-victim-s-funeral-1.703285</p>

THE SECULARIZATION OF CHRISTMAS AND EASTER



Christmas and Easter are essentially two of the holiest days in the Christian tradition. Even though there may be some differences in the way in which these annual celebrations are observed among Christian denominations and cultures, they are rooted in religious tradition and in faith. In recent years, the celebrations of Christmas and Easter have become more commercialized and secular, moving to remove any Christian representation of the holidays. In fact, many Christian organizations have campaigned to bring back the true meaning of Christmas and Easter.

Your task is to brainstorm answers to the following questions:

1. Re-read the biblical passages that focus on the celebrations of Christmas (Luke 2:1-20) and Easter (Luke 24).
2. Create a T-chart noting which symbols are associated with Christmas and Easter based on the scriptural narratives.
3. How has secularization influenced the way we celebrate Christmas and Easter. Include secular symbols that are not part of the original tradition that are now affiliated with Christmas and Easter. A good starting point would be to refer to: <https://www.huffingtonpost.com/james-baxley/the-secularization-of-eas b 9551836.html>.
4. What would you say is at the forefront of the religious meaning of these holidays? What would you say is at the forefront of the secular meaning of these holidays?
5. Can the religious tradition of Easter and Christmas coexist with the secular view of these holidays? Explain.

THE SECULARIZATION OF EASTER By James Baxley

There are two sides to every coin when it comes to holidays in the West. Let's take Christmas and Easter as examples.

Christmas for the religious holiday is centered around Jesus and for secular society, Christmas is centered on Santa. The secular Easter holiday is centered on the Easter bunny on its eggs and for the religious it is Jesus' resurrection. There are two reasons in my opinion why most people don't know why Easter eggs and bunnies are involved with the Christian Easter holiday?

Reason Number One: Easter has secularized for the sake of money.

Easter is not about a bunny. Easter is about the lamb; crucified and resurrected. Granted, the word Easter does not show up in the bible but is taken from Eastre, an Anglo-Saxon fertility goddess of Spring. Eastre had a rabbit as a companion which explains the incorporation of Easter bunnies and egg hunts during Easter Sunday celebrations. Now, fast forward 2 thousand years (give or take a century).

The first reason religious holidays have quickly become secularized to the point that many, if not most people outside of the church do not know why is for profit. Easter eggs and bunnies are associated with Easter because corporations (candy manufacturers mostly) have secularized Easter for the sake of money.

To me, I have no problem with this celebration but when it overshadows the biblical meaning of Easter and the media and schools put Eastre above Easter there

seems to be a problem. But the over secularization of Easter falls directly in the hands of corporations with their Easter egg chocolates, chocolate Easter chicks, and the Easter candy in general (my personal favorite are Peeps).

The word 'Easter' has been quietly ditched from British chocolate eggs, according to religious campaigners.

There has been a wave of political correctness by many candy manufacturers Cadbury's and Nestle in the last few years to remove the word "Easter" and all religious connections from their products. The Bishop of Salisbury, The Rt. Revd Nicholas Holtam, are determined to restore the traditional meaning of the Easter story. He goes on to say "It is interesting that there seems to be a real resistance to removing the word Easter from these gifts.

Reason Number Two: The Decline of Religion in the West

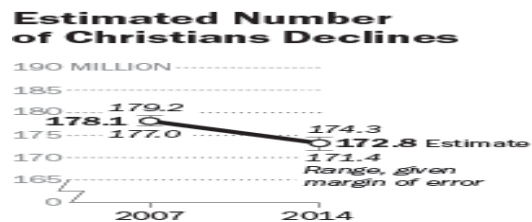
The second reason as to why Easter eggs and bunnies are involved with the Christian Easter holiday is because of the decline of people going to church. In an article by The Spectator, 2067: *The end of British Christianity*,

The Church of England is declining faster than other denominations; if it carries on shrinking at the rate suggested by the latest British Social Attitudes survey, Anglicanism will disappear from Britain in 2033

[. . .]

According to the British Social Attitudes surveys, their numbers fell from 40 per cent of the population in 1983 to 29 per cent in 2004 and 17 per cent last year.

While in America, which remains home to more Christians than any other country in the world, the percentage of adults who describe themselves as Christians “dropped by nearly eight percentage points in just seven years to about 71 percent” . . . at the same time, the share of those “who are not affiliated with a religion has jumped from 16 percent to about 23 percent” in the same time period according to a Pew Research Survey.



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Note: This and similar charts in this section have y-axes with different starting points, but each covers a range of 25 million.
PEW RESEARCH CENTER

Even as their numbers decline, American Christians - like the U.S. population as a whole - are becoming more racially and ethnically diverse. The conclusions I’ve reached on the decline of religion isn’t

because there are more unbelievers (although this is partially true) but because of;

- * Religiously unaffiliated Americans outnumber Catholics and Protestants
- * American congregations are aging, and the unaffiliated are comparatively young and becoming more secular
- * Religious intermarriage is on the rise
- * U.S. census doesn’t keep track of statistics on religion, so there are no official statistics on the religious makeup of the U.S. public

Distribution of Christian population by region

- * Americas: 804 million
- * Europe: 566 million
- * Sub-Saharan Africa: 516 million
- * Asia-Pacific: 285 million
- * Middle East-North Africa: 13 million

So the problem lies between the corporations secularizing Easter for profits and the drop in those who describe themselves as Christians. Will this ever change? As far as the corporations go towards secularizing Easter for financial gains, I doubt it. The drop in those claiming to be religious? I think that those who claim to be religious will always be the dominant more so than those who attend church

Source: https://www.huffingtonpost.com/james-baxley/the-secularization-of-eas_b_9551836.html

THE BLOG

03/28/2016 01:17 pm ET Updated Dec 06, 2017

FUNDAMENTALISM - A RESPONSE TO SECULARISM AND MODERNITY

Source: file:///C:/Users/24289/Downloads/21_vorster.pdf

There is a growing movement against secularization and modernity in various faith groups. Given the increasing influence of secularism and some people's dissatisfaction with mainstream religion, it has led to the rise of fundamentalist sects. Examples of fundamentalism stem from all mainstream religions.

Here are some common characteristics associated with religious fundamentalist groups:

- 1) They hold the belief that their sacred scripture is without error.
- 2) Sacred scripture is interpreted literally.
- 3) They have a strong hold to the history of their faith tradition.
- 4) They hold a dualist worldview. This is the belief that everyone is wrong who holds a worldly view rather than a godly world-view.
- 5) Have a fixed understanding of moral conduct.
- 6) They are connected to a strong leadership.
- 7) They oftentimes project feelings of anger, resentment and frustration against secular view, challengers, political systems and other mainstream religions. This may show an inclination to violence.

Video:

EPISODE: I grew up in the Westboro Baptist Church. Here's why I left | Megan Phelps-Roper

<https://www.youtube.com/watch?v=bVV2Zk88beY>

Source: <http://www.cbc.ca/news/canada/manitoba/church-members-enter-canada-aiming-to-picket-bus-victim-s-funeral-1.703285>

Church members enter Canada, aiming to picket bus victim's funeral

CBC News Posted: Aug 08, 2008 9:12 AM CT

Members of a fundamentalist American church group planning to stage a protest at the funeral for a Winnipeg man brutally killed on a Greyhound bus have managed to enter Canada, a spokeswoman told CBC News on Friday.

Canadian border guards are under orders to prevent members of the Westboro Baptist Church, a controversial Kansas-based sect, from entering the country.

The group intends to picket the funeral of 22-year-old Tim McLean to tell Canadians his slaying on July 30 was God's response to Canadian policies enabling abortion, homosexuality and divorce and remarriage.

Members of the Westboro Baptist Church wave protest signs outside funeral services for a soldier in Iowa in 2006. ((Charlie Neibergall/Associated Press))

Public Safety Minister Stockwell Day's office sent an alert to border patrol to "look out" for people with signs and pamphlets consistent with the messages that the church promotes and to keep them out of the country.

Shirley Phelps-Roper, daughter of church founder Fred Phelps, said a group of church members was turned away from a border crossing at Niagara Falls, but a small group did manage to get into Manitoba overnight.

"They were looking for picket signs and they were looking for leaflets. Well, we don't do leaflets, and the picket signs, you know, FedEx ships them overnight," she said.

However, Phelps-Roper said the reaction the group has raised from some police and public officials has her questioning whether the planned protest will go ahead.

"The question to my mind [is] whether or not we ought to get them the heck out of that country, because that's some crazy stuff when you've got your officials talking like they are in a back-alley brawl and not government officials who took an oath to obey the law and so forth."

Phelps-Roper said she would advise church members not to go ahead with the protest if there is a concern they might be arrested or harmed.

Counter-protest planned

A counter-protest against the church's picket plans was launched on the social networking site Facebook on Thursday.

More than 700 people have since joined the group; postings indicate they plan to form a "human wall" around the family to shield

them from the church protest, if it takes place.

Winnipeg NDP MP Pat Martin said the group should be "sent packing," and should not try to show up in Winnipeg "for their own safety."

"We're not going to allow these people to compound the tragedy of the McLean family loss, and Canadians simply won't tolerate these lunatics disrupting what should be a respectful service," he told CBC News on Friday.

"Your freedom to swing your arm in the air ends when it touches the end of my nose," he added. "What these people were going to do was hurtful, harmful and disruptive to the peace, order and good government that

we guarantee to our citizens, so they have no place in this country."

Family in shock, requests privacy

Meanwhile, Tim McLean's mother released a short public statement Friday morning, saying the family is in "complete shock at the horrifying loss of our loved one."

Carol DeDelley expressed frustration that some media outlets have not identified McLean's family members properly; the statement identifies Tim's parents and step-parents and the six siblings in his blended families.

DeDelley asked for privacy during the family's time of mourning.

Discussion Question:

Pope Francis offered this critique of religious fundamentalism:

"In the Catholic church we have some -- many -- who believe they possess the absolute truth and they go on sullyng others through slander and defamation and this is wrong. Religious fundamentalism must be combated. It is not religious, God is lacking, it is idolatrous." - Pope Francis

(Source: <http://www.cathnewsusa.com/2015/12/pope-francis-continues-his-critique-of-religious-fundamentalism/>)

After reading the above article on The Westboro Baptist Church, why would Pope Francis say that religious fundamentalist groups are not religious and God lacking?

Chapter 1: World Religions and Religious Pluralism	
<i>Supplemental material</i>	
Unit Topic D: Challenges Facing Living A Moral Life	The Challenges of Living A Moral Life in Canadian Society (Student Task) Articles: “What it’s actually like to be a Muslim girl in Canada” “Ban On Sikh Kirpan Overturned by Supreme Court” “Muslim prayers in schools get provincial endorsement following intense meeting” “Girl’s forced blood transfusion didn’t violate rights: top court Manitoba must pay her legal costs, estimated above \$450,000”
Expectations covered	CM3.4 identify challenges of, and strategies for living a moral life in Canadian society (e.g., case studies/debates regarding blood transfusions, wearing kirpan or hijab, Islam’s daily prayer practices, shariah law, etc)
Unit Placement	Teacher/Student resources may be used to: <ol style="list-style-type: none"> 1. Introduce the challenges of living a moral and faith life in Canada. 2. Introduce different perspectives and religious issues facing Canadians from different faith groups. Teachers might consider having some of the material read in groups, and/or read as a class activity.
Additional resources/ links:	Muslim Woman Challenges All Women to Wear Hijab for 15 minutes https://www.youtube.com/watch?v=maw1M3ftApE YouTube Global TV: Despite RiseCanada.com protests, Peel school board allows Muslim prayers https://www.youtube.com/watch?v=c7PNI21gysM

THE CHALLENGES OF LIVING A MORAL LIFE IN CANADIAN SOCIETY

Even though Canada is a pluralistic and multifaith society, maintaining your faith and religious identity does have its challenges. Nonetheless, religious pluralism can create opportunities for dialogue to engage all Canadians in understanding the differences and similarities we share with people of different faiths.



YOUR TASK:

You will be divided into four different groups and assigned one article per group. Each group will be responsible in addressing the following questions with their assigned article and report back to the class:

1. Summarize the main points from the article by providing 3-5 joint notes.
2. What did you learn about the topic that the article was discussing?
3. How does this issue present a challenge to the group of individuals who are practicing their faith?
4. How can this article help other Canadians in understanding the challenges that one group of people face in living their faith?
5. Now that you have become a bit more familiar with this topic, what is your current point of view?

ARTICLES:

Group A - "What it's actually like to be a Muslim girl in Canada"

Group B - "Ban on Sikh Kirpan overturned by Supreme Court"

Group C - "Muslim prayer in schools get provincial endorsement following intense meeting"

Group D - "Girl's forced blood transfusion didn't violate rights: top court"

Source: <http://www.chatelaine.com/living/what-its-actually-like-to-be-a-muslim-girl-in-canada/>

What it's actually like to be a Muslim girl in Canada

A basketball point guard, a guidance office volunteer and a politics-loving curler: just three of the young Muslim Canadians you'll meet here.

by Sarah Boesveld Updated Feb 17, 2017

Photography, Sian Richards.

In response to the deadly shooting at a Quebec **mosque** last month and U.S. President Donald Trump's attempted **travel ban** targeting citizens of seven Muslim-majority nations, Liberal MP Iqra Khalid put forward a **motion** this week designed to send a clear message that hatred and discrimination won't be tolerated in this country. It calls on the government to condemn Islamophobia and "all forms of systemic racism and religious discrimination" — but some Conservatives opposed the use of the word "Islamophobia" in the motion (which is neither a law nor a bill), saying it could be a threat to **freedom of speech**. The debate once again exposed the fault lines in our multicultural foundation — ones that were also painfully clear in 2015, when a woman's right to wear the **niqab** became a wedge issue in the federal election, and when there was an uptick in hate crimes, including a mosque set **ablaze** in Peterborough, Ont., following the Paris attacks that killed 130 people.

At the end of that year, after Canadians voted in a new majority Liberal government and when Trump was campaigning to be president, *Chatelaine* met with seven teenage Muslim girls from various places and different sects to talk about their lives and their feelings about Canada. "There's a constant tension for young Muslims — and particularly young Muslim girls — in trying to forge their own identities against the way they're often represented," says Jasmin Zine, a professor of sociology at Wilfrid Laurier University in Waterloo, Ont., who studies Muslim youth in Canada. They may not remember 9/11, but they've spent their lives in its **spectre**, she says, aware that a simple decision to go play paintball

could track as terrorism-in-training. Those tensions are everywhere: Wear a **hijab** or don't wear a hijab? Pray in the hallways of school or skip it to hang out with friends? Respond to an **Islamophobic** comment online or remain silent?

Here's what the teenage girls told us then:

Ola Mobarak, 17

Hometown: Milton, Ont.; parents are from Egypt.

Loves: Languages, politics, writing for *Lanterns*, her community newspaper.

Next up: Graduating from high school, where she's logged more than 800 volunteer hours with the guidance office. When [the attacks in] Paris happened, the backlash against Muslims started pretty much right away, and it was overwhelming. I immediately worried about my aunt, uncle and cousins who live there; luckily, they were safe. But it was like, since I was a Muslim, I wasn't allowed to have my own space to be affected by an international tragedy. I was also expected to denounce the attacks and show why **ISIS** is un-Islamic. I saw one post that resonated with me. It said, "I refuse to condemn things that are so obviously wrong, because it presumes that my basic moral code is in question just because I'm Muslim."

Paris was almost like déjà vu of the [federal] election. The **niqab** debate was one of the only times I ever saw the possibility that my home could turn against me or that I would be unsafe in my own country. Then it actually started happening closer and closer: When that mosque in Peterborough was set on fire, it was like, "That's not too far away." Within the

community, they were drawing parallels to post-9/11, [in terms of] the sentiment that's popping up. The way politicians react can make a difference. In the U.S., **Islamophobia** is gaining more and more traction because you see hate being supported by [Republican presidential candidates] Donald Trump and Ben Carson. Here, Prime Minister Justin Trudeau denounced the Peterborough mosque arson and said that Muslim Canadians contribute enormously to the country. That creates a different example of what's acceptable.

Fajar Khan, 15 **Hometown:** Fort McMurray, Alta.; born in Pakistan.

Loves: Decorating her room in pink and purple, *Pretty Little Liars*, sports.

Next up: Competing this year in a national women's cricket tournament in Alberta.

The first sport I tried was badminton and I guess I had a passion for it. I like how you can smash it. My brothers are better at it than me, but I want to be better than them. I do track and field and run 800 and 1,600 metres. I'm also the point guard on my school basketball team. I'm the only one on my team wearing a hijab. Once, my pin fell off my hijab while I was dribbling and I was like, "Uh-oh," but I kept going and it stayed on.

When we have only girls around us, we are allowed to take off our **hijabs**, and I've done that in the locker room many times. I've been told, "Wow, you have amazing long hair. Why don't you take off that scarf?" I explain to them what the **hijab** means to me — it is my honour and my modesty — and how beautiful I feel with it on. I try to encourage my **hijabi** friends to play sports; I tell them it's an amazing experience. It is harder to play with a hijab on, but it's not that hard.

Marium Vahed, 16

Hometown: Mississauga, Ont.; parents are from Pakistan and South Africa. (Her father is Sunni and her mother is Shiite, so Vahed describes

herself as "Sushi.")

Loves: Debating, reading, practicing karate.

Next up: She's looking into the University of Toronto's law summer camp. I feel quite safe in real life, but it's hard to feel safe when you're on the internet. You don't get the same protection, and that scares me. I like that the internet lets people express their view points, but the downside of that is people who very, very loudly express opinions that aren't exactly informed — and can even be ignorant. You see a lot of **Islamophobia** out there. Sometimes, as a young Muslim girl who is still trying to understand my own religion, I think, "How should I refute that?" Often I find myself being a bystander, because I don't know how to respond with something that will actually persuade them, or I know from experience that whatever I say won't persuade them. And I don't want to put myself out there in a way that's so public, especially in this world where everything you say can come back to bite you in the bum.

Ameera Khan, 12 **Hometown:** Surrey, B.C.; parents are from India by way of Fiji.

Loves: Drawing, ducks, macaroni and cheese.

Next up: Lifeguard training (with an eye toward swimming in the Olympics).

I used to go to an Islamic private school, but I go to a public school now. My friends at school are from all different backgrounds, but most of them celebrate Halloween and Christmas. Sometimes they look at me weird when I say I don't do that. I try to tell all my friends about **Eid** and **Ramadan**, but you kind of have to repeat it a lot or they forget. Sometimes, it's harder for me, because kids will say, "I'm Christian," and everyone else is like, "Oh, you're Christian! Cool!" But then I say, "I'm Muslim," and some people are like, "Ohhh, you're Muslim. Oh." I don't really like being judged by what I believe in. If you want to judge me at all, judge me by who I am as a person.

Alia Khaled, 18 **Hometown:** Burlington, Ont.; parents have Egyptian, Turkish and Bosnian heritage.

Loves: *The Office*, pizza, field hockey.

Next up: Finishing her first year of university in June.

When I tell people I'm **Muslim**, they're really surprised. I sort of understand: I do have very fair skin. I think people don't know where a lot of Muslims come from — there are a lot of Muslims in Europe, not just the Middle East. For people who aren't aware of that, they don't see a Muslim person as being a white, westernized teenage girl. But that doesn't make me less of a Muslim. I always keep my heritage and my culture with me. My mom told me that we're ambassadors for **Islam**, and that I have to show people what being a Muslim is really like. It's about being a good person and loving your country.

Laiba Butt, 14 **Hometown:** Niagara Falls, Ont.; parents are from South Africa and Pakistan.

Loves: Drawing, rowing, *The Mindy Project*.

Next up: Going with friends to her school's semi-formal. I started wearing the **hijab** in grade 5, and people put a lot of pressure on me to take it off. Sometimes the boys in class would kind of tug at it to see what my hair looks like. They'd ask if I actually was, like, bald. I didn't like that, so the year after, I stopped wearing the hijab. Then I realized I shouldn't really care about what other people say. Now, in high school, I'm on the rowing team with both girls and boys. My best friend started dating

someone on the team, but they just broke up, so it's getting really awkward. I don't really have any crushes. Guys are just not mature enough.

Maryam Wajahat, **Age:** 16

Hometown: Saskatoon; born in Pakistan.

Loves: Politics, track, curling.

Next up: Visiting Parliament with leadership organization Forum for Young Canadians.

Living in Saskatoon, you don't have that many Muslims around you, because it's not that big of a population. I can guarantee every Muslim's friends are more than 50 percent white. We don't stick in little groups — over here, everyone's spread out. I know there's always going to be people who are ignorant or hard-headed and are not going to want to open their minds to new ideas. That's totally understandable. But I know that the majority are welcoming and open, and that really helps reassure me that Canada is still diverse. I know that diversity is always going to be there.

Originally published December 2015. Updated February 2017.

TERMS:

MUSLIM - a follower of Islam

TRAVEL BAN - measure prohibiting a person from entering or remaining in a country

MOTION – a proposal

FREEDOM OF SPEECH – right to express opinion without censorship

ABLAZE- with anger, strong emotion

SPECTRE –feared

ISLAMOPHOBIC – dislike or prejudice against Islam or Muslims

ISIS - Islamic State in Iraq and Syria

NIQAB – a veil worn by a Muslim woman covering all face except eyes

HIJAB –head covering worn by a Muslim woman

EID – Muslim festival

RAMADAN – ninth lunar month of fasting for observed by Muslims

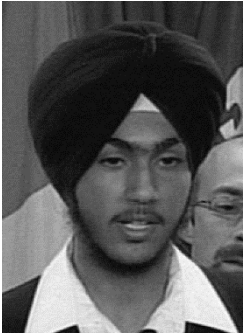
Video: **EPISODE:** Muslim Woman Challenges All Women to Wear Hijab for 15 minutes

<https://www.youtube.com/watch?v=maw1M3ftApE>

Source: <http://www.cbc.ca/news/canada/ban-on-sikh-kirpan-overturned-by-supreme-court-1.618238>

Ban On Sikh Kirpan Overturned by Supreme Court

CBC News Posted: Mar 02, 2006 5:18 AM ET Last Updated: Mar 02, 2006 7:38 PM ET



Gurbaj Singh, Thursday.

A Quebec school board was wrong to tell a 12-year-old Sikh boy he could not wear his ceremonial dagger in the classroom, as his faith requires, Canada's top court

ruled unanimously Thursday.

The total ban infringed on Gurbaj Singh's guarantees of religious freedom under the Charter of Rights and Freedoms, the Supreme Court of Canada ruled 8-0 on Thursday.

But the ruling re-establishes a lower court decision, which allows Sikhs to wear kirpans under certain conditions. The knife must be worn under the clothes and sewn into a sheath.

Under those conditions, "the kirpan is almost totally stripped of its objectively dangerous characteristics," the court said. "Access to the kirpan ... is now fully impeded by the cloth envelope sewn around the wooden sheath. In these circumstances, the argument relating to safety can no longer reasonably succeed."

The court threw out arguments from lawyers for the Quebec school board that originally implemented the ban. It said there is no suggestion the kirpan is a

weapon of violence or that Gurbaj, who was 12 when the court case started five years ago, intended to use it as one.

The argument is "disrespectful to believers in the Sikh religion and does not take into account Canadian values based on multiculturalism," wrote Justice Louise Charron.

"If some students consider it unfair that Gurbaj Singh may wear his kirpan to school while they are not allowed to have knives in their possession, it is incumbent on the schools to discharge their obligation to instill in their students this value that is ... at the very foundation of our democracy."

The kirpan is a symbol of justice that orthodox Sikhs must wear at all times.

After the ruling was released, Gurbaj said he believes the case arose out of ignorance of his faith.

"This is an article of faith," the 17-year-old said. "We do not use it (the kirpan), we do not take it out. That's a restriction."

The case stems from a November 2001 incident at Ste-Catherine-Laboure school in LaSalle. Gurbaj's cloth-wrapped dagger came loose from around his waist and fell to the ground at the elementary school.

The principal ordered the then 12-year-old to remove the kirpan, but Gurbaj left school rather than remove the 10-centimetre-long ceremonial dagger, which, he says, is a key component of his faith. He eventually switched to another school and his family took the matter to court.

Lower court decision upheld

The case has been winding its way through the legal system for four years.

In May 2002, the Quebec Superior Court ruled Gurbaj could wear his kirpan to school if it were wrapped in heavy cloth inside a wooden case, underneath his clothing.

FROM MAY 17, 2002: Sikh boy wins kirpan case in Quebec

Quebec's government at the time, the Parti Quebecois, appealed the decision. In 2004, the Quebec Court of Appeal struck down the decision, ruling the kirpan had the makings of a weapon and was dangerous.

Although banning the weapon was a hindrance to freedom of religion, the court ruled community safety comes first.

FROM CBC ARCHIVES: Religion in the Classroom

McGill University Prof. Jack Jedwab said Canadians are looking for guidance in where to draw the line when it comes to issues of religious freedom.

"People are looking for some leadership on this point and hopefully they'll get some from the Supreme Court," he said.

Manjeet Singh, the Sikh chaplain at McGill and Concordia universities, who also assisted Gurbaj Singh's legal team, said baptized Sikhs believed the kirpan is a symbol of courage, freedom and responsibility to stand up for their rights.

"It is one of the five articles of faith that every baptized Sikh is supposed to have on their person, all the time," he said.

Craig Buchanan, vice-president of English affairs with the Quebec Federation of Parents Committee, said the issue is divisive.

"It's a tricky situation. If you start to try to limit the religious freedoms, then what's that going to do to other religious freedoms?" said Buchanan. "And if you seek to compromise safety in schools, how far is that going to go as far as safety in the schools?"

TERM:



Kirpan – religious dagger carried by Sikhs

Video: EPISODE: Ban on Kirpan in Quebec Assembly.mp4

<https://www.youtube.com/watch?v=XHd3n4f-ol8>

Source: <https://www.thestar.com/news/queenspark/2017/03/23/muslim-prayers-in-schools-get-provincial-endorsement-following-intense-meeting.html>

MUSLIM PRAYERS IN SCHOOLS GET PROVINCIAL ENDORSEMENT FOLLOWING INTENSE MEETING

March 23, 2017

The morning after a tense meeting at the Peel board — where a protester tore up a **Quran** and others yelled **Islamophobic** comments — two provincial ministers spoke out in support of schools providing space for Muslim students' Friday prayers.

"I have met with the leadership of Peel and have obviously been very concerned about what I've seen and heard," said Education Minister Mitzie Hunter who, along with Children and Youth Services Minister Michael Coteau, issued a written statement backing the board.

"... It felt important to Minister Coteau and I to really reinforce our expectations ... there's just no tolerance for discrimination of any sort," she told reporters at Queen's Park. "We don't tolerate issues of racism and **Islamophobia**."

At issue in the Peel public board is some schools providing space for Muslim students to pray as a group, on Fridays. The practice has been going on for two decades — as it has in some Toronto public schools — but only recently been targeted by critics by way of protest and petitions demanding the 20 minutes of group prayer, called **Jummah**, be banned.

Critics believe it leads to **segregation** among students and inappropriate exposure to religion in a secular school system.

But Hunter and Coteau said allowing such prayers are in full compliance with the human rights code and mandatory board religious accommodation guidelines.

"We encourage parents and students to have an ongoing dialogue with their schools if an accommodation is required or whether there are concerns," they wrote.

"While it is our expectation that all public school boards comply with the Canadian Charter of Rights and Freedoms and the Ontario Human Rights Code, we know that hate continues to spread, even in the most diverse regions of our province."

At the Peel board's meeting Wednesday night, tempers flared and police — who have been called in to recent meetings for extra security — cleared the room after about 80 protesters could not be calmed. One ripped up a copy of the Quran, and stomped on it, as others yelled anti-Muslim comments. The board says it has turned the matter over to police.

"To say it's disrespectful is a great understatement," said Chair Janet McDougald said. "It's hateful — the social media has just been abysmal, it's just been awful, and some of our students are feeling a little unsafe because of it.

Trustees and staff have answered critics' questions many times to no avail, and McDougald said they have an anti-Muslim agenda.

In response, the board created an information sheet that answers all of the questions the board, and "staff will use this sheet in response — and nothing else — in responding to questions and concerns including social media."

The Ontario Public School Boards' Association issued a statement saying "the schools of Ontario welcome and provide a safe place for students who practice the very broadest range of religions and beliefs."

Hunter and Coteau say the Peel board "has been working closely with their students and the community for more than a decade on religious accommodation in their schools and we are pleased to see their commitment to inclusion.

"... Realizing the promise of Ontario's diversity is a continuous process grounded in actively respecting and valuing the full range of our differences."

That the prayers have been happening for so long without controversy demonstrate how it's a "been a pretty well-oiled practice for many, many years," said McDougald, adding students sign in and out of the empty classroom space.

The issue in Peel has become so heated that even Brampton Mayor Linda Jeffrey weighed in.

"Letting Muslim students pray for 20 minutes in an empty space with the supervision of volunteer staff does not cause any financial hardship," she said in a written statement.

Provincial MPPs recently passed their own anti-Islamophobia motion as a show of solidarity against discrimination toward Muslims.

TERMS:

MUSLIM - a follower of Islam

QUR'AN – Islamic sacred book

ISLAMOPHOBIC – dislike or prejudice against Islam or Muslims

JUMMAH – congregational prayer held every Friday after the noon hour for Muslims

SEGREGATION –setting someone apart

Video: EPISODE: Global TV: Despite RiseCanada.com protests, Peel school board allows Muslim prayers

<https://www.youtube.com/watch?v=c7PNI21gysM>

Source: <http://www.cbc.ca/news/canada/girl-s-forced-blood-transfusion-didn-t-violate-rights-top-court-1.858660>

GIRL'S FORCED BLOOD TRANSFUSION DIDN'T VIOLATE RIGHTS: TOP COURT MANITOBA MUST PAY HER LEGAL COSTS, ESTIMATED ABOVE \$450,000

CBC News Posted: Jun 26, 2009 10:12 AM ET Last Updated: Jun 26, 2009 4:19 PM ET

Canada's top court on Friday dismissed the case of a Manitoba girl — a Jehovah's Witness — who said her rights were violated when she was forced to get a blood transfusion against her will when she was a minor.

In a 6-1 ruling, the Supreme Court ruled that such medical interventions are constitutionally sound, striking a balance between the choice of the child and the state's protection of the child.

However, the ruling also said lower courts from now on must consider the maturity and decision-making skills of minors before deciding on enforced treatment.

"The more a court is satisfied that a child is capable of making a truly mature and independent decision on his or her own behalf, the greater the weight that must be given to his or her views when a court is exercising its discretion" regarding the best interests of the child, said Justice Rosalie Abella, writing for the majority.

"If, after a careful analysis of the young person's ability to exercise mature and independent judgment, the court is persuaded that the necessary level of maturity exists, the young person's views ought to be respected."

The court stressed that this in no way means that a child should be allowed to make a decision that might endanger his or her life.

"I don't want to die, which is why I went to the hospital for treatment. I just wanted the best medical treatment without blood ..." the young woman, who is now 18, told CBC.

"There almost are no words to say just how brutal of an act [blood transfusion] is. I once compared it to almost being raped. There are no options for you, there's nothing you can do about it and it's very hard to deal with."

David Day, the girl's lawyer, called the ruling a huge moral victory.

"For the past 38 months, my client ... has been looking for respect in the Canadian courts for her medical treatment wishes. Today, she got respect," he told CBC.

They argued her case so convincingly that the Supreme Court awarded her costs so she doesn't have to pay for the pricey legal action. Instead, the government of Manitoba will have to pay her legal costs, which are reported to be at least \$450,000.

"There aren't necessarily any winners or losers in a situation like this," Claudia Ash-Ponce of Manitoba Child and Family Services told CBC.

"We acted [in] protecting the best interests of the child and, in this case, the highest court ...

upheld our action and endorsed our legislation."

With regard to the court's direction to consider the maturity of children in future cases, Ash-Ponce said that is already being done.

"We've always as a province acted in a way that considers the wishes and desires of the child, whether they're over or under 16. We do hold that in high regard and it is an important piece that even in this case was considered."

The then-14-year-old Jehovah's Witness, identified only as A.C., received a court-ordered blood transfusion in 2006 at a Winnipeg hospital to treat internal bleeding from her bowel associated with Crohn's disease.

The girl and her parents opposed the transfusion, based on their religious belief that the Bible forbids ingesting blood.

A.C. had signed an advanced medical directive stating she didn't want a blood transfusion. Three psychiatrists who assessed her all concluded she understood her medical condition and the consequences of not getting a transfusion.

Under Manitoba law, people under the age of 16 can be given medical treatment against their will.

Believing the girl's life to be at risk, doctors contacted Child and Family Services, which deemed A.C. to be "a child in need of protection." After lawyers for the child welfare agency obtained an order from Manitoba's Court of Queen's Bench, the girl was given three units of blood.

The Manitoba Court of Appeal had also unanimously upheld the imposed transfusion.

Chapter 1: World Religions and Religious Pluralism	
<i>Supplemental material</i>	
Unit Topic E: Distinguishing Between Authentic Religion and Cults/False Prophets/Extremists	Distinguishing between authentic religion and cults, extremism and false prophets (Teacher Resource) Recognizing An Authentic Religion From A Cult (Student Task)
	CM2. Seeking Understanding: Explain the concept of sainthood/holiness/righteousness, holy figures (historical and contemporary) and recognize authentic religion (as opposed to cults, extremism, false prophets); [CCC nos. <u>1716-1729</u> ; <u>1928-1948</u> ; <u>2030</u>] CM2.3 recognize the distinction between authentic religion and cults, extremism and false prophets
Unit Placement	After discussing the characteristics of most religions and explaining the concept of an authentic religion, move to explore cults, extremisms and false prophets to distinguish the differences between them.
Additional resources/ links:	Exploring World Religions The Canadian Perspective (2001), chapter 1. YouTube: Ticket to Heaven (1981 - Movie about religious brainwashing) https://www.youtube.com/watch?v=UoavV7D74BU I grew up in a cult. It was heaven -- and hell. Lilia Tarawa TEDxChristchurch https://www.youtube.com/watch?v=qS7mBbXxJYA&t=3s

DISTINGUISHING BETWEEN AUTHENTIC RELIGION AND CULTS, EXTREMISM AND FALSE PROPHETS

Source: adapted from [HTTP://NEWS.BBC.CO.UK/2/HI/SPECIAL REPORT/1999/02/99/E-CYCLOPEDIA/392396.STM](http://news.bbc.co.uk/2/hi/special_report/1999/02/99/e-cyclopedia/392396.stm)

CHARACTERISTICS	AUTHENTIC RELIGION	CULTS/EXTREMINSM
LEADER	<p>Most have a significant founder who introduced the development of the faith.</p> <p>Most religions have current religious leaders who are the authority of the faith and lead at religious events. They do not call attention to themselves.</p> <p>Examples: <i>Pope Francis</i> – Bishop of Rome <i>Dalai Lama</i> –Spiritual Leader of the People of Tibet</p> <p>Religious leaders do not control or dominate the religious adherents (followers of the faith).</p>	<p>Most cults/extremists groups are focused on a living leader to whom members have an unquestioning commitment. Members believe the leader has some special mission to save humanity – FALSE PROPHET.</p> <p>The living leader is very charismatic (compelling charm) who is usually a single male who dominates the membership; demanding total obedience and discourages independent thinking from members.</p> <p>The leadership may tell members how to think, act, and feel. This may include who to marry, what types of clothes to wear, where to live, how to discipline children, and so forth.</p>
RULES OF CONDUCT	<p>Most religions have a code of conduct / ethics that guides the religious adherents and moral behaviour.</p> <p>Offer set of answers to most pressing life questions, such as the meaning of suffering, what happens after death etc...</p>	<p>Cults are focused on a conduct that involves altering members' behaviour.</p> <p>Mind-numbing techniques (are used to suppress doubts about the group and its leader(s), and questioning is seen as disobedience.</p> <p>Members are usually sleep deprived and not given a proper diet to eat. Members experience love bombing.</p>

		<p>The leadership induces guilt feelings in members in order to control them.</p> <p>Leaving the "faith" is virtually impossible - if not from the <u>brainwashing</u> that's occurred, it can be made physically difficult</p>
<p>SENSE OF COMMUNITY/ FAMILY</p>	<p>Promotes strong sense of family and community with milestones, rituals and festivals.</p> <p>Concern is expressed for unity, peace, the welfare of others, social justice, environment, global obligations etc.</p>	<p>Most cults will require you to sever ties with those who don't follow the teachings. They are usually isolated in one area and they try to foster a "family" atmosphere.</p> <p>Members are expected to devote inordinate amounts of time to the group. Members are encouraged or required to live and/or socialize only with other group members.</p>
<p>BELIEF SYSTEM</p>	<p>Most religions have a creed outlining their belief system relating to holy texts, afterlife, ethical teachings etc. that give religious adherents a guideline for living.</p>	<p>Most cults have Apocalyptic Beliefs. The leader's preaching is heavily dependent on <i>the end of the world</i>. In some cases, suicide is offered as an answer to escape the devastation that is believed to come to the world. Most cults advocate intense personal training into the dogma of the cult; questioning is not permitted and is sometimes punishable.</p> <p>Most cults have a polarized view. In other words, everything the cult teaches is good and the outside world is bad.</p>

Videos:

EPISODE: Ticket to Heaven (1981 - Movie about religious brainwashing)

<https://www.youtube.com/watch?v=UoavV7D74BU>

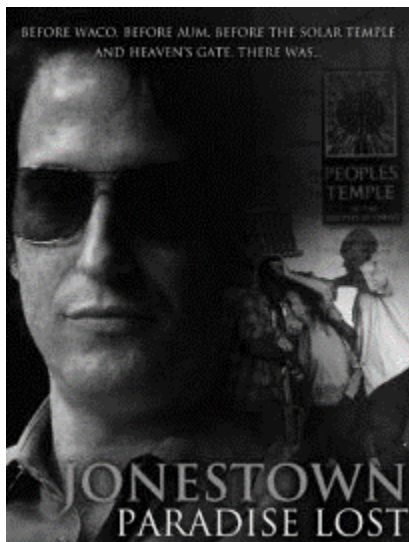
EPISODE: I grew up in a cult. It was heaven -- and hell. | Lilia Tarawa | TEDxChristchurch

<https://www.youtube.com/watch?v=qS7mBbXxJYA&t=3s>

EPISODE: Jonestown Mass Suicide: Revisiting The Cult That Ended With The Deaths Of 900 | TODAY

<https://www.youtube.com/watch?v=1zI9ub9AgFO>

Documentary Movie



Jonestown Paradise Lost (2007)

This documentary recreates the final days of Jonestown, the Peoples Temple and Jim Jones from eyewitness and survivor accounts. Stephan Jones, son of Jim Jones, narrates and provides his perspective on the tragic massacre in Jonestown, Guyana.

RECOGNIZING AN AUTHENTIC RELIGION FROM A CULT

Activity:

Write down whether the following statements describe a cult (C) or a religion (R).

1. ___ There is a single unquestioned leader who makes all the rules; no accountability to peers or co-leaders.
2. ___ Respect the friends and family of followers, almost always encouraging family relationships, even with family members who are not part of the religion.
3. ___ Members, including new members, are free to come, and go, as they please.
4. ___ Coercive recruiting methods, such as brainwashing techniques are used to gain new members.
5. ___ Everyone has the same requirements and opportunities for advancement, leadership, and participation.
6. ___ Typically all beliefs are publicly available with no effort made to keep some beliefs secret.
7. ___ Followers are encouraged to think in terms of 'us versus them'.
8. ___ Very secretive. No one but the leader, or trusted few, are aware of where the money goes.
9. ___ Followers are encouraged to quietly show themselves as exemplary among their peers in public life.
10. ___ Gatherings are held at regular intervals, with members free to come, or skip, as they wish.

RECOGNIZING AN AUTHENTIC RELIGION FROM A CULT – ANSWER KEY

Activity:

Write down whether the following statements describe a cult (C) or a religion (R).

1. There is a single unquestioned leader who makes all the rules; no accountability to peers or co-leaders. **CULT**
2. Respect the friends and family of followers, almost always encouraging family relationships, even with family members who are not part of the religion. **RELIGION**
3. Members, including new members, are free to come, and go, as they please. **RELIGION**
4. Coercive recruiting methods, such as brainwashing techniques are used to gain new members. **CULT**
5. Everyone has the same requirements and opportunities for advancement, leadership and participation. **RELIGION**
6. Typically all beliefs are publicly available with no effort made to keep some beliefs secret. **RELIGION**
7. Followers are encouraged to think in terms of 'us versus them'. **CULT**
8. Very secretive. No one but the leader, or trusted few, are aware of where the money goes. **CULT**
9. Followers are encouraged to quietly show themselves as exemplary among their peers in public life. **RELIGION**
10. Gatherings are held at regular intervals, with members free to come, or skip, as they wish. **RELIGION**

Chapter 4: The Story of Judaism

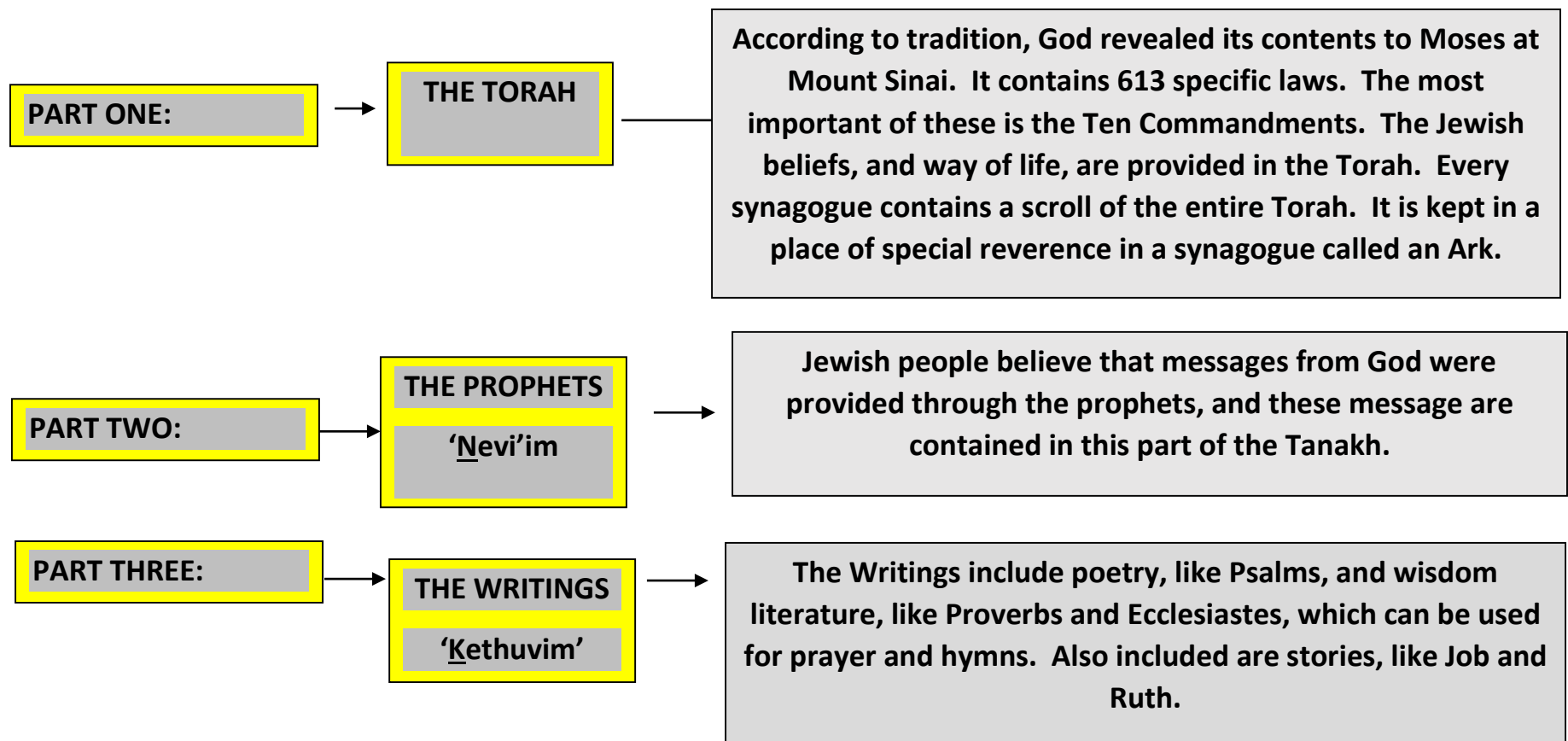
Unit Topic	Curriculum Expectations
A. Jewish Scripture and Key Beliefs	<p>SC1.1 compare and contrast sacred writings and oral of various world religions</p> <p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (<i>e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice</i>) and compare these beliefs with Judaism, Christianity and Islam</p> <p>SC3.3 evaluate and compare passages from various religions that identify moral/ethical principles (<i>e.g., social justice, equity, diversity and peace</i>)</p>
B. The Jewish Calendar	<p>PS1.5 explain the structuring of time within various religions (calendars, lunar cycles, jubilees) around ritual feasts and festivals that commemorate significant people and events in the life of a religious tradition</p>
C. The Ba'al Shem Tov (Prominent Jewish figure)	<p>CM2.2 identify and explain how holy figures (historical and contemporary) from the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities have worked to overcome injustice for the betterment of society in general (Ba'al Shem Tov, St. Kateri Tekakwitha, St. André Bessette, Rab'ia)</p>
D. Judaism: Family Life and Gender Roles	<p>FL1.2 identify the challenges presented by the encounter of cultures (gender roles, family structure) as it relates to living in relationship</p> <p>FL 3.2 compare social and religious understandings around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion</p> <p>FL 3.4 examine the presence of gender discrimination within the practices of various religious traditions and its impact on the lives of believers</p>
E. Living a Jewish Life in Canada Today	<p>CM3.4 identify challenges of, and strategies for living a moral life in Canadian society (<i>e.g., case studies/debates regarding blood transfusions, wearing kirpan or hijab, Islam's daily prayer practices, shariah law, etc.</i>)</p> <p>FL3.1 Outline the social and religious norms around sexuality in the Abrahamic religious traditions, First Nations, Metis and Inuit spiritualities and locally appropriate religion</p>
F. Concepts of Freedom and Justice in Judaism	<p>CM 1.2 identify the notions of freedom and justice of the Abrahamic religious tradition and the First Nations, Métis and Inuit spiritualities as they relate to the Golden Rule</p>
G. Social Justice in Judaism	<p>CM2.1 explain the concept of holiness/saintliness as understood by the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities and locally appropriate religious traditions</p> <p>CM2.4 assess how various world religions have applied their moral teachings to contemporary social justice issues (<i>e.g., war and peace, poverty, sanctity of life, environmental degradation, human rights</i>)</p>

	<p>CM3.2 describe how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace</p> <p>CM3.3 explore models of advocacy of various faith groups in one’s own community</p>
H. Judaism: Ecology	<p>CM1. Foundations: Demonstrate the moral authority(ies), the rights and responsibilities (e.g., the Golden Rule) and the social and <i>ecological responsibilities</i> within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. 1950-1986]</p> <p>CM1.3 describe how moral beliefs influence social and <i>ecological responsibilities</i> for believers of various religions (e.g, sexual conduct and marriage, family life, charitable outreach, care of the earth)</p>
I. Assignment: Judaism Children’s Story Book	<p>SC3.4 explain the connections between the sacred stories and writings of various religious traditions and their festivals, celebrations, rites of passage and daily observances</p> <p>PF1.2 examine some of the key concepts that contribute to the formation of a particular religious worldview (<i>e.g., the existence of God, the sanctity of life, the significance of marriage and family life, the possibility of peace, the reality of death and afterlife, life as vocation</i>)</p> <p>PS1.1 explain the nature of ritual and symbol and assess its importance in the formation of religious communities and the marking of key moments in life</p> <p>PS1.2 identify key symbols within various world religions and explain their meaning/significance for believers</p> <p>PS1.4 explain the key elements of important ritual celebrations within various religions and explain their origin and meaning for believers</p> <p>PS2.2 explain various ways in which people encounter the sacred in life (in nature, prayer, meditation, key life events, in an encounter with others)</p>

Chapter 4: The Story of Judaism	
<i>Supplemental material</i>	
Unit Topic A: Jewish Scripture and Key Beliefs	<p><i>Investigating Jewish Scripture</i> (Student Resource)</p> <p><i>Exploring Jewish Scripture</i> (Student resource)</p> <p><i>Connections between Jewish and Christian Scriptures</i> (Student task)</p> <p>Resource from Canadian Bishops: Jubilee: Renewing our common bonds with the Jewish community. http://www.cccb.ca/site/Files/jewishmessage.pdf</p>
Expectations covered	<p>SC1.1 compare and contrast sacred writings and oral of various world religions</p> <p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (<i>e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice</i>) and compare these beliefs with Judaism, Christianity and Islam</p> <p>SC3.3 evaluate and compare passages from various religions that identify moral/ethical principles (<i>e.g., social justice, equity, diversity and peace</i>)</p>
Unit Placement	<p>Teacher/Student resources may be used to:</p> <p>(a) Introduce the Jewish Scriptures (b) Investigate key beliefs in the Jewish Scriptures (c) Make connections between Jewish and Christian Scriptures</p>
Additional resources/ links:	<p>Judaism 101: Jewish Scriptures http://www.jewfaq.org/torah.htm</p> <p>Rabbi John Carrier, July 14, 2016 https://www.youtube.com/watch?v=o-zyLFJQPKA Modern Rabbi gives quick overview of what the Tanakh is and what it contains (1 min 32)</p>

INVESTIGATING JEWISH SCRIPTURE

The Jewish Holy Book is called the 'TANAKH' or 'Tenach'. It was compiled over many years, and was written by many different authors, for the Jewish people. It is thought all of the books were brought together approximately around 450 BC. The **TANAKH** or Jewish Bible is divided into 3 sections:



EXPLORING JEWISH SCRIPTURE

Look at the three excerpts from the three different sections of the Jewish *Tanakh* in the table below. In pairs, read through each passage and record the key ideas/beliefs in the second column.

EXCERPT	Key Beliefs highlighted in passages
<p><u>The Torah</u></p> <p>A. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the LORD.. – Leviticus 19:18</p> <p>B. You shall love the LORD your God with all your heart, and with all your soul, and with all your might.. – Deuteronomy 6: 5</p> <p>C. To you it was shown so that you would acknowledge that the LORD is God; there is no other besides him.. – Deuteronomy 4:35</p>	
<p><u>The Prophets</u></p> <p>D. Do not trust in these deceptive words: “This is the temple of the LORD, the temple of the LORD, the temple of the LORD.” Jeremiah 7:4-5</p> <p>E. O LORD, you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure.. – Isaiah 25:1</p>	
<p><u>The Writings</u></p> <p>F. He changes times and seasons, deposes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding. Daniel 2: 21</p> <p>G. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.– Daniel 12: 2</p>	

CONNECTIONS BETWEEN JEWISH AND CHRISTIAN SCRIPTURES

Jewish Scriptures	Christian Scriptures
<p><u>The Torah</u></p> <p>A. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the LORD.. – Leviticus 19:18</p> <p>B. You shall love the LORD your God with all your heart, and with all your soul, and with all your might.. – Deuteronomy 6: 5</p> <p>C. To you it was shown so that you would acknowledge that the LORD is God; there is no other besides him.. – Deuteronomy 4:35</p>	<p>1. _____ <i>If any of you is lacking in wisdom, ask God, who gives all generously and ungrudgingly, and it will be given you. – James 1:5</i></p>
<p><u>The Prophets</u></p> <p>D. Do not trust in these deceptive words: “This is the temple of the LORD, the temple of the LORD, the temple of the LORD.” Jeremiah 7:4-5</p> <p>E. O LORD, you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure.. – Isaiah 25:1</p>	<p>2. _____ <i>For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. – 2 Corinthians 10</i></p> <p>3. _____ <i>But woe to you Pharisees! For you tithe the mint and rue and herbs of all kinds and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others. – Luke 11: 42</i></p>
<p><u>The Writings</u></p> <p>F. He changes times and seasons, deposes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding. Daniel 2: 21</p> <p>G. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.– Daniel 12: 2</p>	<p>4. _____ <i>... “You shall love your neighbor as yourself.” – Matthew 22: 39</i></p> <p>5. _____ <i>God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord. – 1 Corinthians 1:9</i></p> <p>6. _____ <i>For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all. – 1 Timothy 2:5</i></p> <p>7. _____ <i>He said to them, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” – Matthew 22: 3</i></p>

Some Jewish beliefs and guidelines for moral living are very similar to the Christian Scriptures. Look closely at the Scriptures in the two columns below. For each Christian passage record which Jewish passage it matches to (A-G).

CONNECTIONS BETWEEN JEWISH AND CHRISTIAN SCRIPTURES

Teacher Answer Sheet

1. **F** -- *If any of you is lacking in wisdom, ask God, who gives all generously and ungrudgingly, and it will be given you. – James 1:5*
2. **G** *For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.*
– **2 Corinthians 10**
3. **D** -- *But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others. – Luke 11: 42*
4. **A** -- ... *“You shall love your neighbor as yourself.” – Matthew 22: 39*
5. **E** -- *God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord. – 1 Corinthians 1:9*
6. **C** -- *For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all. – 1 Timothy 2:5*
7. **B** -- *He said to them, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” – Matthew 22: 37*

Following the task suggested teacher led questions for discussion:

1. How are the scriptures similar?
2. Can you think of reasons why they might be connected?
3. How are the scriptures different?
4. What are the most important beliefs that you have identified in both sets of scriptures?
5. Are these beliefs still important today, give reasons for your response?

Chapter 4: The Story of Judaism	
<i>Supplemental material</i>	
Unit Topic B: The Jewish Calendar	<p><i>Understanding The Jewish Calendar</i> (Student Resource)</p> <p><i>Jewish Months and Festivals</i> (Student resource)</p> <p><i>Understanding the Jewish Calendar Activity</i> website (Student task)</p>
Expectations covered	<p>PS1.5 explain the structuring of time within various religions (calendars, lunar cycles, jubilees) around ritual feasts and festivals that commemorate significant people and events in the life of a religious tradition</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>(a) Prior to studying Festivals and feast days</p>
Additional resources/ links:	<p>The Hebrew Calendar Explained https://www.youtube.com/watch?v=BwtTR1Kf2gw Feb 17, 2014 (8 mins 45 secs)</p> <p>How the Jewish Calendar works- compared to Christian and Muslim (slightly difficult level) https://www.youtube.com/watch?v=DwHq2GqoErg Avraham Goldhar, Oct 3, 2013 (8 Mins 35)</p> <p>Teacher background information: The Jewish Children’s Learning Network / https://www.akhlah.com/jewish-holidays/hebrewcalendar/</p>

UNDERSTANDING THE JEWISH CALENDAR

Minds on- discussion

1. Why is it important that we all follow a calendar throughout the year?
2. What is the purpose of the Calendar?
3. What might happen if there was no calendar?

Similar to Christianity, Judaism does not follow the passing of time the same way as non-Jewish people. The 'solar year', as marked by the civil calendar year that you are familiar with, is not the same length as the Jewish year. In this section of our work we will investigate how the Jewish Religious Calendar is different than the common calendar we use each year.

Differences

The chart below shows some of the differences between the civil calendar and Jewish calendar:

Civil Calendar	Jewish Calendar
12 months in a year	12 months or 13 months in a year (Leap months are added occasionally)
Months are 28-31 days long	Months are 29 or 30 days long
Based on sun cycles	Based on moon cycles
Years are numbered from the time of Jesus' birth	Years are numbered from the time of Creation (this is a traditional way of reckoning the calendar, but many modern Jews accept the findings of science about the age of the universe)
This calendar is in use since the 16 th century	This calendar is in use since the 4 th century

Questions

1. What are the key differences between the Civil Calendar and the Jewish calendar?
2. What do you think is the biggest difference?
3. Do you think it would be hard to follow this calendar as a Jewish person living in Canada? Give reasons for your response.

JEWISH MONTHS AND FESTIVALS

Jewish festivals take place on the same date every year, according to the Jewish calendar. However, according to the civil calendar, these festival dates change from one year to the next. The chart below lists each month in the Jewish calendar (in order), the approximate corresponding months in the civil calendar, and Jewish festivals held during that month:

Jewish Month	Civil Calendar Month (approximate)	Festivals
Nissan	March – April	Passover
Iyar	April – May	
Sivan	May – June	Shavuot
Tammuz	June – July	
Menachem Av	July – August	
Elul	August – September	
Tishrei	September-October	Rosh Hashanah, Yom Kippur, Sukkot
Marcheshvan	October – November	
Kislev	November – December	Hanukah
Tevet	December – January	
Adar	February – March	Purim

Using the Civil calendar make a list of months in which Christian feast days/festivals occur

UNDERSTANDING THE JEWISH CALENDAR ACTIVITY

In this section of our work we will further investigate the Jewish calendar. Access to the internet is required. Please visit the following web site to answer the questions below:
http://www.chabad.org/calendar/view/month_cdo/jewish/Month-View.htm

1. What is today's date, according to the Jewish calendar? (Include day, month and year)

2. Click on the hour-glass icon for today. What happened today in Jewish history?

3. Click on the book icon for today. What is the Psalm reading for today?

4. Are there any festivals during the current month? If so, please identify them:

5. On the left hand side of the calendar, please click on *Jewish Birthday Calculator*. Input your birthday and the time of day you were born, and hit *next*. When is your Jewish birthday?

Source "The Jewish Month." *Jewish Calendar*. N.p., n.d. Web. 13 July 2017.

Chapter 4: The Story of Judaism	
<i>Supplemental material</i>	
Unit Topic C: The Ba'al Shem Tov (Prominent Jewish figure)	<p><i>Who is Ba'al Shem Tov?</i> (student resource)</p> <p><i>Key Teachings of the Ba'al Shem Tov</i> (student resource)</p>
Expectations covered	<p>CM2.2 identify and explain how holy figures (historical and contemporary) from the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities have worked to overcome injustice for the betterment of society in general (Ba'al Shem Tov, St. Kateri Tekakwitha, St. André Bessette, Rab'ia)</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <ul style="list-style-type: none"> (a) When studying holy people/figures within Judaism (b) When discussing the different types of Judaism: Hasidic (c) When exploring key teachings of prominent figures within Judaism
Additional resources/ links:	<p>The Baal Shem Tov—A Brief Biography (teacher background information)</p> <p>http://www.chabad.org/library/article_cdo/aid/1208507/jewish/Biography.htm</p> <p>Draw My Life: Ba'al Shem Tov, Susie Shambrook, Nov, 2013.</p> <p>https://www.youtube.com/watch?v=YE1m3Fy1YG0 (10 mins and 4 secs)</p>

WHO IS THE BA'AL SHEM TOV?

The **Ba'al Shem Tov** was the founder of **Hasidic Judaism** (a branch of Judaism affiliated with Orthodox Judaism). His teachings are still relevant today, and are considered important by many Jewish people.

His Story

He was born Yisroel ben Eliezer around the year 1700. (The name Ba'al Shem Tov was given to him later in life, as it means "Master of the Good Name" or "one with a good reputation."). At an early age, he was taught two lessons that stayed with him; to fear no one but God, and to love all of his fellow Jewish people. He began studying the Torah and the Talmud at a young age, gaining great knowledge of the Jewish faith early in life. Upon his 16th birthday, it is believed that the prophet Elijah appeared to him and told him that the prayers of simple people, full of faith, were more important than those of great scholars who did not live faith-filled lives. After this, the Ba'al Shem Tov made it his life's goal to interact with average Jewish people, not just the academics, and give these average people opportunities to explain, and demonstrate, their great love and praise for God.

His Leadership and Teachings

On his 36th birthday (exactly twenty years after his encounter with Elijah), Yisroel ben Eliezer preached for the first time to a large group of Jewish people, and continued preaching and teaching thereafter. His teachings came to form the basis of Hasidic Judaism. These teachings include:

- The faith of an uneducated Jewish person was equal to the faith of a scholar
- A Jewish person's good and pure intentions were more valuable than achievements that lacked faith
- Being humble and joyful were important
- Godliness can be found in ordinary tasks
- Everyone could serve God through praise and prayer

Facing Opposition

As the popularity of the Ba'al Shem Tov, and Hasidism, increased, so did their opponents. Jewish scholars wanted to keep their elite positions within Judaism and Jewish communities. They were suspicious of this movement as they did not agree with the teachings. This opposition lasted for hundreds of years, but the Hasidic movement continued to grow and flourish.

Today

Eventually, the opposition came to appreciate, and understand, the truth in the Ba'al Shem Tov's teachings. Though not all Jewish people uphold Hasidic beliefs, there is great respect for it, and an understanding of its role in Judaism. Here is a modern picture of young Hasidic Jewish boys:

TASKS

Answer the following questions using the information from the *Ba'al Shem Tov* handout.

1. **Who is the Ba'al Shem Tov?**
2. **What is Hasidic Judaism?**
3. **How were the Ba'al Shem Tov's teachings influenced by:**
 - a) **the lessons he learned as a young boy?**
 - b) **the message given to him by the prophet Elijah?**
4. **Of the Ba'al Shem Tov's teachings listed in the reading, which do you think can be applied to your own faith? How?**
5. **Do you think it is important for each religion to have holy people?**
6. **How do you think they can help others on their faith journey?**

Source: Golding, Peretz. "The Baal Shem Tov-A Brief Biography." *Jewish History*. N.p., n.d. Web. 12 July 2017. http://www.chabad.org/library/article_cdo/aid/1208507/jewish/Biography.htm

WHO IS THE BA'AL SHEM TOV?
TEACHER ANSWER SHEET

The word "Hasidic" comes from the Hebrew word "hasid", which means a sincerely devout or holy person...this is what he wanted his disciples to aspire to be (this term is also related to the word **hesed** or **chesed**, a key biblical term which refers to God's unfailing compassion and love for His children, a quality that sincerely religious people are expected to embody in their lives).

1. Who is The Ba'al Shem Tov? **The founder of Hasidic Judaism.**
2. What is Hasidic Judaism? **A branch of Judaism affiliated with Orthodox Judaism.**
3. How were The Ba'al Shem Tov's teaching influenced by:
 - c) the lessons he learned as a young boy? **He was taught two lessons that stayed with him; to fear no one but God, and to love all of his fellow Jewish people, which relate to his teachings.**
 - d) the message given to him by the prophet Elijah? **The prophet Elijah told him that the prayers of simple people full of faith were more important than those of great scholars who did not live faith-filled lives, which relate to his teachings.**
4. Of The Ba'al Shem Tov's teachings listed in the reading, which do you think can be applied to your own faith? How? **Answers vary.**
5. **Opinion based**
6. **Opinion based**

KEY TEACHINGS OF THE BA'AL SHEM TOV

Look at the following teachings from the Ba'al Shem Tov and answer the questions that follow:.

Notice the Jewish custom of spelling the name of God. This is because the name is so holy and important; it is never written out in full on any material that could eventually be discarded.

"To love a fellow Jew is to love G-d. For it is written, "You are children of G-d" ([Deuteronomy 14:1](#)); when one loves the father, one loves his children"

"Seek peace and pursue it" ([Psalms 34:15](#)) - One must seek and pursue means of making peace and establishing harmony between the material world and the G-dly life-force that vitalizes it"

"One must have total self-sacrifice and dedication for love of one's fellow, even towards a Jew whom one has never seen"

"Your fellow is your mirror. If your own face is clean, so will be the image you perceive. But should you look upon your fellow and see a blemish, it is your own imperfection that you are encountering - you are being shown what it is that you must correct within yourself"

QUESTIONS

1. What do you think each of the Ba'al Shem Tov's teachings above mean?
2. Is there possibly a theme/link between all 4 quotes?
3. Which of the Ba'al Shem Tov's teachings appeal to you more? Explain why?
4. Why do you think his teachings still remain very important to Hasidic Jews in modern times?
5. Can you relate any of his teachings to Christian teachings? Explain how?

Thirty-Six Aphorisms of the Baal Shem Tov, http://www.chabad.org/library/article_cdo/aid/3073/jewish/36-Aphorisms-of-the-Baal-Shem-Tov.htm, © 1993-2017 [Chabad-Lubavitch](#) Media Center

Chapter 4: The Story of Judaism	
<i>Supplemental material</i>	
Unit Topic D: Judaism, Family Life and Gender roles	<p><i>Family Life: Judaism</i> (Student Resource and accompanying teacher note)</p> <p><i>Family Life and Relationships: Gender Roles in Judaism</i> (Student worksheet with accompanying comparison activity)</p> <p><i>Gender Roles in Judaism: Discussion</i> (Guiding questions for the teacher)</p>
Expectations covered	<p>FL1.2 identify the challenges presented by the encounter of cultures (gender roles, family structure) as it relates to living in relationship</p> <p>FL 3.2 compare social and religious understandings around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion</p> <p>FL 3.4 examine the presence of gender discrimination within the practices of various religious traditions and its impact on the lives of believers</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>(a) When investigating the Jewish family and traditional roles within the family</p> <p>(b) When exploring gender roles in religions</p>
Additional resources/ links:	<p>http://www.jewfaq.org/women.htm Article: <i>The Importance of Women in Traditional Judaism</i>, © Copyright 5756-5771 (1995-2011), Tracey R Rich</p> <p>https://www.theguardian.com/commentisfree/belief/2009/jun/10/judaism-women-feminism-orthodox <i>Does Judaism Discriminate against women?</i> The Guardian, June 10, 2009</p> <p>https://www.youtube.com/watch?v=0UnEtHbOWvo <i>Traditional view of women in Judaism</i>, Rabbi Gutman Locks, America Jewish girl visits Jerusalem, Aug 2015 (3 mins 57 secs)</p> <p>https://www.youtube.com/watch?v=lb-oCtDEh_w/ Excellent documentary BBC on Judaism - <i>My Life my Religion</i>, Dec, 2016. <u>28 mins 52 secs</u></p> <p>https://www.youtube.com/watch?v=4Uuucf_nAQk What is the role of women in Contemporary Judaism? Rabbi Debbie Young-Somers, Sept 2013 (2 mins 37 secs)</p> <p>Suggested Movie: <i>The Devils Arithmetic</i>, Donna Deitch, 1999 (a Jewish girl living in 1990's NY sent back in time to experience the Holocaust and appreciate the history of her faith)</p>

FAMILY LIFE: JUDAISM

Similar to Christianity, family life is very important in Judaism. Lacking a national homeland, for much of Jewish history, meant that their focus was on maintaining **faith in their homes** by creating the space and time for religious traditions.

Relationships Between Parents and Children

The relationship between a parent and his/her child is outlined in the Torah. There are instructions, and guidelines, for how these relationships are to be maintained and strengthened throughout the child's life and into adulthood. The way this relationship develops is seen as a way of honouring God. Also, the Torah outlines the responsibilities that parents have to children, such as providing them with the opportunity for education. Some of these instructions are for fathers to their sons, including teaching him the Torah, helping him find a wife, and teaching him a craft.

The Torah also outlines the responsibilities that children have to their parents, which all fall under the commandment:

Included within this, children (even as adults) are to provide their parents with food, and not contradict what their parents' say.

“Honour your father and mother” (Deuteronomy 5:16)

Relationships Between Spouses

The relationship between a wife and a husband is important in the Jewish community. It is seen as a source of **companionship, and love**, for the wife and husband, in which the two are faithful, and loving, to each other.

JEWISH FAMILY LIFE: THE DISPORA

Today, many Jewish people live in **diaspora** (living outside of the homeland i.e. Israel). The word **diaspora** comes from the Greek word meaning ‘scattering’ or ‘dispersion’. Many Jewish people live in communities where they encounter cultures and traditions different from their own. As a result, they interact with people who have differing beliefs, and different ideas than those upheld in Judaism. Some of their beliefs about family relationships may be **counter-cultural** (ideas that oppose the social norm), or different than what is popular in the area they live. Though this can be a challenge for some, others remember the importance of holding strong onto their beliefs and continue to act in accordance with their faith.

Activity

Using markers, and chart paper, in groups of 3 or 4, create a mind map (like the one below), listing and identifying the challenges that Jewish family relationships might encounter when living in the diaspora. You may use the sheet on **Mitzvot: on Marriage, divorce and Family** to provide guidance and ideas:



Sources

Staff, MJL. "Jewish Parent/Child Relationships." *My Jewish Learning*. N.p., n.d. Web. 14 July 2017. <http://www.myjewishlearning.com/article/jewish-parentchild-relationships/>

Rich, Tracey R. "Marriage." *Judaism 101: Marriage*. N.p., n.d. Web. 14 July 2017. <http://www.jewfaq.org/marriage.htm>

JEWISH FAMILY LIFE: THE DISPORA

Teacher note

To aid students in the mind map activity, on the board the teacher can stimulate ideas by highlighting key areas of Jewish life to consider:

- Education
- Place of worship, and access to place of worship
- Ritual, festivals, feast days
- Food
- Social Media
- Gender
- Sexual Identity
- Politics
- Family Life

FAMILY LIFE AND RELATIONSHIPS

GENDER ROLES IN JUDAISM

What are *gender roles*?

Gender roles refer to the expectations placed upon males and females in a society, or culture. This means that males are “supposed to” act a certain way, and females are “supposed to” act a certain way. They may also be considered gender stereotypes.

Women in Traditional Judaism

Jewish women have often been celebrated as keepers of the home and family, and as having an important role in faith in the household. Jewish scripture also includes stories about women as leaders, and devoted followers, of God. There is, indeed a female presence in scripture and tradition. **Can you think of any famous or influential female Jewish figures in the Old Testament?**

Traditionally, in Judaism, the role of the women was focused on her position, and obligations, as a wife and mother. In some early Jewish writings and traditions, women were presented as having secondary status to men. For example: there were superstitions written about women being ‘prone to sorcery’ (witch craft), and men were sometimes warned to be suspicious of unmarried women, for it was in marriage that women became “blessed.” But these are very old ideas of how women were regarded.

Since a Jewish woman’s primary obligation was to her family, women were not required to attend services at the synagogue or to study the Torah. Women were also not allowed to read from the Torah in the synagogue. Therefore, women had generally been excluded from studying their faith outside of the home.

Though not encouraged, divorce is permitted in traditional Judaism, but can only occur if a husband prepared the *get* (bill of divorce) to divorce his wife. If a wife wished to divorce her husband, she would have to encourage him to divorce her.

Women and Feminism in Judaism Today

In the 19th century, *Reform Judaism* (a more liberal branch of Judaism) developed, and supported, women's rights and equality within the faith. It has led to greater participation of women in the synagogue, and the encouraging of women to study the Torah. Jewish feminism has continued to progress and advance, and through greater study of the faith, some have found that there is indeed evidence in scripture, and tradition, that makes women equal to men.

There have been changes made to traditional rituals that demonstrate equality between genders. Traditionally, it was only boys that had a *Bar Mitzvah* (a rite-of-passage ceremony), but now many Jewish girls have a *Bat Mitzvah* (the same rite-of-passage ceremony), where they read the Torah for the first time in the synagogue.

Jewish feminism has faced many challenges, and continues to work through difficulties in equality. Some opponents to feminist progression in Judaism argue that it is *modernity* (today's social and cultural norms), not Judaism itself, that are at the core of the changes in women's roles in the faith. Women in Judaism will remain a topic of discussion, and debate, for years to come.

If you have access to the internet, check out the following YouTube videos:

Bat Mitzvah of Carly Berstein, 2013 (9 mins 52 secs)

<https://www.youtube.com/watch?v=VmgbBRev8S88>

Traditional Male Bar Mitzvah Torah reading in a conservative synagogue in Jerusalem, 2011 (4 mins 11 secs) <https://www.youtube.com/watch?v=s30XA1vmTs8>

Source: Ellwood, Robert S., and Barbara A. McGraw. "Keeping Covenant with God in History." *Many Peoples, Many Faiths Women and Men in the World Religions*. 7th ed. Upper Saddle River: Prentice Hall, 2002.

FAMILY LIFE AND RELATIONSHIPS

GENDER ROLES IN JUDAISM

Activity

Use the information from the *Gender Roles in Judaism* handout to complete the T-Chart, comparing the role of women in traditional Judaism, and the role of women in Reformed Judaism today. Include at least 5 points in each column.

Women in Judaism	
Traditional role of women in Judaism	Role of women in Reformed Judaism today

GENDER ROLES IN JUDAISM: TEACHER ANSWER KEY

Women in Judaism	
Traditional role of women in Judaism	Role of women in Reformed Judaism today
<ul style="list-style-type: none"> - Jewish women as keepers of the home and family. - Focus on women's position and obligations as wife and mother. - Women were presented as having secondary status to men. - Superstitions written about women being prone to sorcery. - Men were sometimes warned to be suspicious of unmarried women, for it was in marriage that women became "blessed." - Women were not required to attend services at the synagogue or to study the Torah - Women were not allowed to read from the Torah in the synagogue. - Women were generally excluded from studying their faith. - If a wife wishes to divorce her husband, she has to encourage him to divorce her and he has to provide her with a <i>get</i> 	<ul style="list-style-type: none"> - Reform Judaism supports women's rights and equality within the faith. - Greater participation of women in the synagogue and the encouraging of women to study the Torah. - Through greater study of the faith, some have found that there is indeed evidence in scripture and tradition that makes women equal to men - Some Jewish girls have a <i>Bat Mitzvah</i>, where they read the Torah for the first time in the synagogue.

FAMILY LIFE AND RELATIONSHIPS

GENDER ROLES IN JUDAISM- DISCUSSION

Questions for Class discussion/ independent work following the Traditional Gender roles activity:

1. What is gender discrimination?
2. If a woman stays at home to raise the children, do you think she has any less value than a woman who works full time?
3. Do you think the traditional Jewish role of women is compatible with modern Canadian societal beliefs about the role of women? Explain your answer
4. Do you think women play a different role than men in the Catholic Church?
5. How do Catholics view men and women? Are they seen as equal and the same? Explain your response.
6. Traditional Jews would argue that the changing role of women within Judaism is representative of modern societal changes, and it is NOT Judaism itself. How would you respond to this view?

TASK

Research Canadian laws/legislation that prevents women from being discriminated against

Chapter 4: The Story of Judaism	
<i>Supplemental material</i>	
Unit Topic E: Living a Jewish Life in Canada Today	<p>Article: <i>A Jewish Life shifts, New Rabbis face new challenges</i> (student resource)</p> <p><i>A Jewish Life shifts, New Rabbis face new challenges:</i> (Teacher note- 3 different suggested tasks to accompany the article)</p> <p><i>Living a Jewish Life in Canada Today: Canada, one country many faiths</i> (Student resource, internet needed includes video clip)</p>
Expectations covered	<p>CM3.4 identify challenges of, and strategies for living a moral life in Canadian society (e.g., case studies/debates regarding blood transfusions, wearing kirpan or hijab, Islam’s daily prayer practices, shariah law, etc.)</p> <p>FL3.1 Outline the social and religious norms around sexuality in the Abrahamic religious traditions, First Nations, Metis and Inuit spiritualities and locally appropriate religion</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>(a) When investigating how the religion has faced challenges when assimilating into Canadian Culture and Life</p> <p>(b) The article in the lesson also highlights social issues: LGBTQ (FL3.1) and technology (social media PF3.4)</p>
Additional resources/ links:	<p>https://www.youtube.com/watch?v=lb-oCtDEh_w/ Excellent documentary by the BBC on Judaism - <i>My Life my Religion</i>, Dec, 2016. (28 mins 52 secs)</p> <p>http://www.thecanadianencyclopedia.ca/en/article/jewish-canadians/ Article: <i>Jewish Canadians</i> (background reading for teacher only), Canadian Online Encyclopedia</p>

Canadian Jewish News

Article: *A Jewish Life shifts, New Rabbis face new challenges*

<http://www.cjnews.com/news/canada/new-rabbis-new-challenges>

Two years ago, when Rabbi Idan Scher first walked into his shul, the Orthodox Congregation Machzikei Hadas in Ottawa, he encountered a Jewish landscape that was quite different than the one he might have faced if he'd started his career 30 years ago. That's because attitudes about Israel, gender identity and even whether to join a shul in the first place have all shifted: ***“Even 15 years ago, there was much more the assumption that you were going to be involved, that your kids were going to have a Jewish education, you were going to have a shul membership – that was just the working assumption. That's certainly not the case anymore”*** Rabbi Scher said.

And Rabbi Scher, 28, who was ordained in 2012, is not the only one finding that many assumptions about Jewish life have changed. Rabbis of every denomination ordained within the last decade (10 years) are facing challenges their older colleagues never contemplated. While nearly all the younger rabbis interviewed for this story caution that being younger doesn't necessarily mean they are more progressive or open to change than their older colleagues, they do have certain advantages.

One of those benefits is an ease with social media, said Rabbi Adam Cutler, of Toronto's Conservative Beth Tzedec Congregation. ***“It's not uncommon for people to message me on Facebook. I post on Facebook, that's the way I communicate. If I have a thought, I write it up and it's there. I don't wait for the shul bulletin,”*** he said. ***“I engage with congregants in many ways beyond a phone call and a meeting in my office,”*** said Rabbi Cutler, 34, who was ordained in 2009. He likes to meet with members in a nearby Starbucks, which may be less intimidating than the formality of the synagogue. The willingness to take Judaism outside the synagogue walls is a trait many younger rabbis share.

Rabbi Raysh Weiss, ordained just this year at the Jewish Theological Seminary (JTS) and newly arrived at Halifax's Conservative Shaar Shalom Congregation, recalls that as a student rabbi, she once read *Megillat Esther* for Purim in a bar for young Jewish professionals. ***“Coming out of rabbinical school, in this cultural moment, requires a lot of flexibility and thinking out of the synagogue box, literally,”*** said Rabbi Weiss, 32.

Maharat Rachel Kohl Finegold, who works at Montreal's Orthodox Congregation Shaar Hashomayim and was ordained in 2013 as a member of the first class of Yeshivat Maharat, holds the occasional Shabbat gathering in a park, complete with food, singing and Shabbat blessings: ***“There are many barriers for people to walk into the synagogue. I try to soften those fears or bring the synagogue out of the building,”*** the 36-year-old maharat said.

Rabbi Miriam Margles describes her role as ***“healing Jewish wounds.”*** Rabbi Margles, who was ordained by the Reconstructionist Rabbinical College in 2006 and is the first full-time rabbi hired by Toronto's unaffiliated Danforth Jewish Circle, said that some of both the Jewish and non-Jewish members of the community have had experiences ***“of being marginalized or being made invisible... and because of that felt there's no place in the Jewish community for them or no place in Judaism for them.”*** As a rabbi for a grassroots community, Rabbi Margles, 46, finds that part of her role is to help reclaim traditions that were cast off as irrelevant: ***“A lot of my work... is enabling Jews and non-Jews to have the tools to engage with Jewish tradition, taking into consideration the truth of our lives, so that includes***

challenging patriarchy (male dominant society) and addressing LGBTQ issues.”

Questions about gender and sexual identity may also be easier for younger rabbis to navigate, because they have grown up in a more tolerant era. Rabbi Cutler recalls he was a rabbinical student when JTS decided, in 2007, to admit gay and lesbian students:

“It may have been a longer transformation for older colleagues,” he said. “For us, it was self-evident [that] we would be welcoming to members of the LGBT community.”

In Ottawa, Rabbi Scher said that what his generation finds meaningful has changed, as people want to discover how Judaism enriches their and their children’s lives: ***“Kids programs are not just about singing and learning the prayers and having a good time. There’s a renewed focus on how will it [Judaism] help enhance my living as a member of a globalized community,”*** he said. As an example, he points to his synagogue’s commemoration of Yom Hashoah, which this year will bring together students from different faiths to study what “Never again” means for them, he said.

As the role of a rabbi has shifted – outside the synagogue’s walls and away in some cases from being the *mara d’atra* (the sole authority of the Rabbi) – so has rabbinical training....there is a greater emphasis on giving rabbis the skills to do their jobs in a changed context. At **Hebrew Union College** – Jewish Institute of Religion (HUC-JIR), the seminary for the Reform movement, the class on how to deliver a good sermon, has now been combined with rabbinic communications, said HUC-JIR president **Rabbi Aaron Panken**. Rabbis now also learn how to use social media effectively, do media interviews and hold informal discussions. **Rabbi Panken**, who specializes in Talmud, said even the way he teaches his field has changed: ***“I would pick some obscure, interesting passage,”*** he said. ***“Actually what I ought to do is pick something a little more relevant to real rabbis, such as how does one help a family in a time of mourning, rather than how does one deal with a lost garment.”***

Maharat Kohl Finegold states that while she tries to stay away from politics, speaking about Israel is far from simple. ***“I do try and be sensitive that there are multiple perspectives about Israel,”*** she said. For younger rabbis, whose role is often to act as a teacher, establishing themselves in a community can be a challenge: ***“Sometimes it’s harder to be a younger rabbi, because people have a picture in their head that maybe includes a greying beard,”*** she said. ***“Having a young female, it takes a bit of a leap for some people because it’s not what they grew up envisioning.”*** While she has had success working with young professionals, being able to relate to people is not a matter of age: ***“I would resist putting it in that box saying the young rabbi is for young people and the older rabbi is for older people. I think that’s a misconception. I’m here for everyone.”***

<http://www.cjnews.com/news/canada/new-rabbis-new-challenges>

NOTE FOR THE TEACHER

Canadian Jewish News

Article: *A Jewish Life shifts, New Rabbis face new challenges*

<http://www.cjnews.com/news/canada/new-rabbis-new-challenges>

The article is quite large, but very valuable in that it provides an excellent insight to the many new challenges facing local Synagogues and Jewish communities in modern Canada. There are a number of different activities that may accompany this article. Suggested tasks include

WORK AS A CLASS

1. Read the article together
2. Make a list on the board of the different Rabbi's and the challenges they face
3. Discuss which challenges present the most difficulties
4. Make links with how the Catholic Faith responds to these very same challenges

INDEPENDENT WORK

1. Read the article
2. Complete a spider diagram of the main challenges faced by Rabbis and the Jewish communities in Canada
3. Highlight which challenge you think is hardest to deal with
4. Feedback information to class teacher

GROUP WORK

1. Divide the class into groups and allocate different parts of the article to each group
2. Have each group make a list of each Rabbi (in their allocated section) and the challenges they face
3. Ask the students to discuss which challenge they feel is most difficult to respond to and explain why

SEXUAL ORIENTATION

Rabbi **Miriam Margles** recognizes the challenges presented within Judaism in dealing with *LGBTQ issues*. If the teacher is comfortable, they can open a discussion (or initiate research) on the Orthodox versus Reformed views on sexual orientation within Judaism.

LIVING A JEWISH LIFE IN CANADA TODAY

Canada: A Country of Many Faiths

Living in Canada means living in a multicultural and multi-faith country. This is when people of different origins/ethnicities and religions come together and form one community.

How does this affect Judaism in Today's Society?

Today, many Jewish people maintain their moral beliefs, even though, at times, it may be challenging to do so as they are surrounded by differing ideas about morality, and right and wrong.

TASK: Watch the following clip, *Oprah's Next Chapter: Oprah Breaks Bread with a Hasidic Family*.

<http://www.oprah.com/own-oprahs-next-chapter/oprahs-dinner-with-a-hasidic-family-video>

The family showcased are Hasidic Jews, and part of Hasidic Jewish morality requires that they do not possess modern technology (such as televisions and cell phones). In today's world, technology has become common and, to some people, very important to the way they live. Yet, for this family, technology plays no role in their lives, and they have been able to keep their Hasidic beliefs in the modern world.

Activity

In pairs, brainstorm at least 5 well thought out responses to the following question:

What are some of the challenges Jewish people might face living in a multi-faith country like Canada?

Be prepared to share your responses with the class, during class discussion.

Source *America's Hidden Culture*. Oprah's Next Chapter, n.d. Web. 19 July 2017. <<http://www.oprah.com/own-oprahs-next-chapter/oprahs-dinner-with-a-hasidic-family-video>>.

Chapter 4: The Story of Judaism	
<i>Supplemental material</i>	
Unit Topic F: Concepts of Freedom and Justice in Judaism	<p><i>Freedom and Justice in Judaism</i> (Student resource)</p> <p><i>What does the Torah Say About Justice?</i> (Student/teacher resource and group activity)</p>
Expectations covered	<p>CM 1.2 identify the notions of freedom and justice of the Abrahamic religious tradition and the First Nations, Métis and Inuit spiritualities as they relate to the Golden Rule</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>When covering Family Life or Christian Moral Development, making links between social, moral and religious life in modern society.</p>
Additional resources/ links:	<p>https://www.jewishquotations.com/justice-and-law/page/3/ Jewish quotations on Justice and fairness, Copyright © 1996 – 2018, (for Teacher)</p>

Teacher Answers Student Resource: Freedom and Justice in Judaism

1. In Judaism, what does *free will* mean? **They are able to choose their own actions, whether right or wrong**
2. Does your religious tradition teach that human beings have *free will*? How is it viewed? Compare the teaching of free will, in your religious tradition- or one you know about, to that of Judaism. Highlight similarities and differences. **Answers may vary.**

FREEDOM AND JUSTICE IN JUDAISM

In Judaism, the way people are to act, and the choices they are to make, are based on the instructions of the Torah. If your behaviour is *right*, you are rewarded, and if it is *wrong*, you are punished, all in the afterlife. Jewish people believe they have **free will**; they are able to choose their own actions, whether right or wrong. It is up to each Jewish person to follow the Torah, and act justly.

'Free will' does not mean, however, that someone may act however they choose. It instead suggests that the difference between what is right and what is wrong is known, understood and practiced. Jewish people, therefore, live day-to-day life in line with the Torah, following the rules, and laws, because they know it is the right thing to do.

So what role does God play?

Jewish people believe that God has been involved throughout their history, intervening at various times and interfering with their decisions. If this is so, how can they have free will? Jewish scripture clearly shows that God has a role in the outcome of human affairs. It also clearly shows that people have the ability to decide between right and wrong. Instead of trying to sort out this contradiction, many Jewish scholars discuss when, and where, God intervenes and when, and where, people have free will.

QUESTIONS

1. In Judaism, what does *free will* mean?
2. Does your religious tradition teach that human beings have *free will*? How is it viewed? Compare the teaching of free will, in your religious tradition- or one you know about, to that of Judaism. Highlight similarities and differences.

*Source "Free Will in Judaism 101." My Jewish Learning. N.p., n.d. Web. 13 July 2017.
<http://www.myjewishlearning.com/article/free-will-in-judaism-101/>*

WHAT DOES THE TORAH SAY ABOUT JUSTICE?

TEACHER NOTE

1. Divide the class into groups
2. Give each group a quote from Jewish Scripture
3. Ask each group to summarize the text and highlight how it relates to Justice in Judaism (see guiding questions)

"Judges and officers shall you appoint in all your gates, which the Lord your God gives you, throughout your tribes; and they shall judge the people with just judgment. You shall not pervert judgment; you shall not respect persons, nor take a bribe; for a bribe blinds the eyes of the wise, and perverts the words of the righteous. Justice, justice shall you pursue, that you may live, and inherit the land which the Lord your God gives you." Deuteronomy (Devarim) 16:18-20

*"By justice a king makes the kingdom firm and strong."
Proverbs (Mishle) 29:4*

"Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, and plead the case of the widow" Isaiah 1:17 (Yeshayahu)

"So a man who is righteous and practices justice and righteousness, And does not eat [offerings of meals] on the mountains, and does not lift up his eyes to the idols of the house of Israel; neither defiles his fellow man's wife..., And wrongs no man; what has been pledged for a debt he returns; [he] has committed no robbery, gives his bread to the hungry, and clothes the naked with garments, Does not lend on interest, nor does he take any increase on a loan, keeps his hand back from wrong, executes true judgment between man and manHas walked in My statutes, and has kept My ordinances to deal truly-he is a righteous man; he shall surely live, says the Lord God" Ezekiel (Yechezkel) 18: 5-8

*"The merciful man does his own soul good." Proverbs (Mishle) 11:17
(Mercy is to show forgiveness)*

GUIDING QUESTIONS

- Q1. Discuss what insights each quote provides to the Jewish idea of Justice?**
- Q2. How does this idea relate to the Jewish concept of human free will?**
- Q3. In what ways might a Jewish person apply this teaching to their life in modern times?**

Adapted from: *Jewish Quotations*, Copyright © 1996 – 2018
<https://www.jewishquotations.com/justice-and-law/page/6/>

Chapter 4: The Story of Judaism	
<i>Supplemental material</i>	
Unit Topic G: Social Justice in Judaism	<p><i>Judaism: Social Justice and the Community</i> (student resource)</p> <p><i>Jewish Social Justice Research Activity</i> (student activity)</p>
Expectations covered	<p>CM2.1 explain the concept of holiness/saintliness as understood by the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities and locally appropriate religious traditions</p> <p>CM2.4 assess how various world religions have applied their moral teachings to contemporary social justice issues (e.g., war and peace, poverty, sanctity of life, environmental degradation, human rights)</p> <p>CM3.2 describe how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace</p> <p>CM3.3 explore models of advocacy of various faith groups in one's own community</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>When covering Family Life or Christian Moral Development, making links between social, moral and religious life in modern society.</p>
Additional resources/ links:	<p>Jewish Social Justice groups:</p> <p>https://rac.org/ <i>Religious Action Centre</i></p> <p>https://wrj.org/ <i>Women for Reformed Judaism</i></p> <p>https://www.youtube.com/watch?v=LdWVIS-wD_k UJA, (1 min 30 secs)</p> <p>http://makomto.org/about/makom-leadership-team/ <u>Makom Leadership (Orthodox)</u></p>

JUDAISM: SOCIAL JUSTICE AND THE COMMUNITY

You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself. I am the Lord. (Leviticus 19:18)

Kedushah

Jewish **morality** (“principles of right and wrong”) are presented in the Torah, and explain to Jewish people how they are to act, in their daily lives, and toward others. **Kedushah** is a concept that means “separateness, apartness, distinctiveness”. It suggests being set apart by God for a special mission/task, and living in a way that distinguishes oneself from those who are NOT bound by a covenant relationship with God. It is about willingness to live counter-culturally, so as to follow God's laws, even when they may run counter to what is popular or current.

Kedushah is achieved by living out the Jewish faith, by keeping proper Jewish beliefs and practices in everyday life. The Jewish people believe that they may achieve this **holiness**, because they are the chosen people of God, who is the **Most Holy**. There are 613 **mitzvot** (“commandments”) listed in the Torah. Some of these include:

- *There is only one God, and He is to be prayed to and worshipped (Exodus 20:3, 23:25)*
- *To learn the Torah and teach it (Deuteronomy 6:7)*
- *Not to stand by idly while someone is in danger (Leviticus 19:16)*
- *Not to hate (Leviticus 19:17)*
- *To help others when they need help (Exodus 23:5)*
- *To give charity and help the poor in need (Deuteronomy 15:7, 11)*
- *To care for Jews and non-Jews (Deuteronomy 10:19, Leviticus 19:18)*

Kedushah and Social Justice

There is a strong emphasis on caring for others in the Torah. Achieving Kedushah requires that Jewish people act for the benefit of others, and support social justice and equality.

Give examples of ways people can act for the benefit of others and support social justice and equality?

JEWISH SOCIAL JUSTICE RESEARCH ACTIVITY

There are various Jewish organizations that make the Torah's stance on social justice their central focus.

STEP 1

In groups of 3-4, you will select a REPUTABLE Jewish organization that promotes social justice. Your selected organization must be based in Canada or the United States. Your selected organization must be approved by your teacher.

Step 2:

Your group will **present** the following information to your classmates:

1. Share the organization and its website.
2. Where is the organization located?
3. What is the main social justice focus of your selected organization? (For example, helping the environment, ending discrimination, etc.) What do they do to promote, and support, this focus?
4. In which parts of the world does the organization support? Where do they execute this outreach?
5. What aspects of Jewish belief and morality does the organization reflect?
6. What are some of the challenges faced by the organization? How are they trying to overcome these challenges?

Your presentation is to be approximately 5-7 minutes.

For assistance in locating Jewish Social Justice groups check out:
<https://jewishtoronto.com/volunteers/community-volunteers>

Source: "Holiness (Kedushah)." *My Jewish Learning*. N.p., n.d. Web. 12 July 2017.
<http://www.myjewishlearning.com/article/holiness/>.

Chapter 4: The Story of Judaism	
<i>Supplemental material</i>	
Unit Topic H: Judaism: Ecology and the Environment	<p>Article: <i>Environmental Ethics in Judaism</i> (student and teacher resource)</p> <p>Article: <i>What are some ways in which Judaism thinks about the environment?</i> (student and teacher resource)</p> <p>Suggested questions for class discussion (teacher resource)</p>
Expectations covered	<p>CM1. Foundations: Demonstrate the moral authority(ies), the rights and responsibilities (e.g., the Golden Rule) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities [CCC nos. 1950-1986]</p> <p>CM1.3 describe how moral beliefs influence social and ecological responsibilities for believers of various religions (e. g, sexual conduct and marriage, family life, charitable outreach, care of the earth)</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>When exploring social Justice issues (and also advocacy groups) within Judaism.</p>
Additional resources/ links:	<p>http://www.greenfaith.org/religious-teachings/jewish-statements-on-the-environment/ten-jewish-teachings-on-judaism-and-the-environment</p> <p><i>Green Faith: Interfaith Partners for the Environment- Ten Jewish Teachings on Judaism and the Environment</i>, Rabbi Lawrence Troster Director, Fellowship Program and Rabbinic Scholar-in-Residence (excellent teacher resource)</p> <p>Can be downloaded as a PDF file</p> <p>https://laudatosi.com/watch</p> <p><i>Laudato Si</i>, Pope Francis</p>

Jewish Scripture & holy writings

Discussion: Look at the texts below and discuss what messages are being presented regarding the Jewish view of the Environment?

"The earth is the Lord's and the fullness thereof."

(Psalm 24:1)

There is a Midrash (a story that teaches a Torah lesson based on biblical events and values) that beautifully expresses the idea that God needs people to help tend the world:

*"In the hour when the Holy one, blessed be He,
created the first man,
He took him and let him pass before all the trees of
the Garden of Eden and said to him:
"See my works, how fine and excellent they are!
Now all that I have created, for you have I created.
Think upon this and do not corrupt and desolate My World,
For if you corrupt it, there is no one to set it right after you."*

***The Talmudic sages assert that it follows that the role of mankind is to
enhance the world as "co-partners of G-d in the work of creation."***

(Talmud tractate Shabbat 10a).

What are some ways in which Judaism thinks about the environment?

While there is a range of Jewish views on the environment, as there are in other faiths, Jewish Scripture provides some guidance.

The Jewish view is that everything belongs to God. We are to be stewards of the earth, to see that its produce is available for all God's children. Property is a **sacred trust** given by G-d; people have **custodial care** of the earth, as opposed to ownership. Even the produce of the field does not belong solely to the person who farms the land. The poor are entitled to a portion:

When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God. (Leviticus 19:9-10)

These portions set aside for the poor are not voluntary contributions based on kindness. God is the real owner of the land, he claims a share of His own gifts for the poor. As a reminder that **"the earth is the Lord's,"** the land must be permitted to rest and lie fallow every seven years (the sabbatical year):

For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. (Exodus 23:10-11)

The Talmudic sages also indicated great concern about preserving the built environment and preventing pollution. They stated:

"It is forbidden to live in a town which has no garden or greenery" (Kiddushin 4:12; 66d).

In all, Judaism asserts that there is one God who created the entire earth as a unity, in ecological balance, and that everything is connected to everything else. This idea is perhaps best expressed by Psalm 104:

*¹⁰You make springs gush forth in the valleys;
they flow between the hills,
¹¹giving drink to every wild animal;
the wild asses quench their thirst.*

*²⁵Yonder is the sea, great and wide,
creeping things innumerable are there,
living things both small and great.*

*²⁷These all look to you
to give them their food in due season;*

²⁸ when you give to them, they gather it up;
when you open your hand, they are filled with good things.

The Judaic tradition insists that we believe this is God's world and not our own. As Rabbi Daniel Swartz says:

"To take seriously the notion that we are but leasing the planet from God is to provide ourselves with specific behavioral guidelines. One who leases is called, in general, a 'shomer', usually translated as 'guardian'. The specific type of lease we have on Earth is that of a 'sho'el', a borrower. Borrowers may use any part of what they borrow - but they must ensure that at the end of the term of the lease, and at any given moment during the lease, the property is at least as valuable as it was at the beginning of the lease".

Adapted from: <http://www.ijs.org.au/Judaism-and-the-Environment/default.aspx> Collated by Josie Lacey 2006

Teacher Resource

Articles:

* *Environmental Ethics in Judaism*

* *What is the Jewish view on the Environment?*

Questions can be completed individually or in pairs

1. Make a list of the key Jewish beliefs regarding the environment from the text
2. Compare these beliefs to key Christian beliefs and identify similarities and differences

Teacher Resource- Answer guide

Articles:

* *Environmental Ethics in Judaism*

* *What is the Jewish view on the Environment?*

- 1. Make a list of the key Jewish beliefs regarding the environment from the text**
 - (a) The world is created by G_d in ecological balance and everything is connected
 - (b) Everything belongs to G_d
 - (c) Property (the world) is in Sacred trust to us by G_d
 - (d) We are stewards of the earth, we have a responsibility to look after the earth- custodial care
 - (e) We should make a conscious effort to share with the poor
- 2. Compare these beliefs to key Christian beliefs and identify similarities and differences**

Responses may include the concept of Stewardship, the world is a gift from God entrusted to us- ecological responsibility (can make links to *Laudato Si*, Pope Francis)

Chapter 4: The Story of Judaism

Supplemental material

<p>Unit Topic I: Research Project Assignment: Jewish Children’s Story Book</p>	<p>Research Project: Creating a Jewish Children’s story book (<i>student assignment</i>)</p>
<p>Expectations covered</p>	<p>SC3.4 explain the connections between the sacred stories and writings of various religious traditions and their festivals, celebrations, rites of passage and daily observances</p> <p>PF1.2 examine some of the key concepts that contribute to the formation of a particular religious worldview (<i>e.g., the existence of God, the sanctity of life, the significance of marriage and family life, the possibility of peace, the reality of death and afterlife, life as vocation</i>)</p> <p>PS1.1 explain the nature of ritual and symbol and assess its importance in the formation of religious communities and the marking of key moments in life</p> <p>PS1.2 identify key symbols within various world religions and explain their meaning/significance for believers</p> <p>PS1.4 explain the key elements of important ritual celebrations within various religions and explain their origin and meaning for believers</p> <p>PS2.2 explain various ways in which people encounter the sacred in life (in nature, prayer, meditation, key life events, in an encounter with others)</p> <p>R2. Investigating: Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods;</p> <p>R3 Processing Information: Assess, record, analyse, and synthesis information gathered through research and inquiry</p> <p>R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry and communication skills</p>
<p>Unit Placement</p>	<p>This research project could be used as a summative assignment at the end of the Judaism Unit or at the end of work on Festivals/feast days and rites of Passage</p>
<p>Additional resources/ links:</p>	<p>https://prezi.com/ptnwfecldr35/judaism-festivals-and-milestones/ (shows a student’s work of overview of festivals)</p> <p>http://www.chabad.org/holidays/default_cdo/jewish/holidays.htm Good overview of each festival/milestone, © 1993-2018 Chabad-Lubavitch Media Center.</p>

A Jewish Children's Story Book

Assignment: Creating a Jewish Children's Story Book

Choose a Jewish festival or milestone that you would like to learn more about. You may choose any of the following:

Milestone

Birth & Circumcision
Bar/Bat Mitzvah
Marriage
Death & Burial

Festival

Rosh Hashanah
Hanukkah
Pesach
Shabbat

.Create a Children's Story Book to explain the festival or milestone for children under 8 years of as. Your story book must include the following information:

1. **The purpose of the festival or milestone**
2. **The scriptural connection to the festival or milestone (from the Tanakh)**
3. **Symbols used and the meaning of each symbol**
4. **The process or procedure of the festival or milestone**
5. **The prayers spoken during the festival or milestone**
6. **Visual representations of your festival or milestone**

Remember your audience is children under the age of 8. You must use simple language to explain each part.

You will also need simple drawings/pictures for each page that will help your audience understand the words in your book.

Be creative and have fun!

**Create a success criteria together
with your teacher!**

Judaism Children’s Story Book Assignment Rubric

Categories	Level 1	Level 2	Level 3	Level 4
Knowledge/Understanding				
Knowledge of festival or milestone	demonstrates limited knowledge	demonstrates some knowledge	demonstrates considerable knowledge	demonstrates thorough knowledge
Understanding of festival or milestone	demonstrates limited understanding	demonstrates some understanding	demonstrates considerable understanding	demonstrates thorough understanding
Thinking				
Use of processing skills generating the story book	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
Use of creative thinking processes	uses creative thinking processes with limited effectiveness	uses creative thinking processes with some effectiveness	uses creative thinking processes with considerable effectiveness	uses creative thinking processes with a high degree of effectiveness
Communication				
Communication for children’s audience and purposes visual, and written forms	communicates for children’s audience and purposes with limited effectiveness	communicates for children’s audience and purposes with some effectiveness	communicates for children’s audience and purposes with considerable effectiveness	communicates for children’s audience and purposes with a high degree of effectiveness
Use of conventions, vocabulary, terminology and symbols visual, and written forms	uses conventions, vocabulary, terminology, and symbols of the discipline with limited effectiveness	uses conventions, vocabulary, terminology, and symbols of the discipline with some effectiveness	uses conventions, vocabulary, terminology, and symbols of the discipline with considerable effectiveness	uses conventions, vocabulary, terminology and symbols of the discipline with a high degree of effectiveness
Application				
Transfer of knowledge of Jewish teachings and practices into story book	transfers knowledge of Jewish teachings and practices with limited effectiveness	transfers knowledge of Jewish teachings and practice with some effectiveness	transfers knowledge of Jewish teachings and practices with considerable effectiveness	transfers knowledge of Jewish teachings and practices with a high degree of effectiveness

CHRISTIANITY OVERVIEW

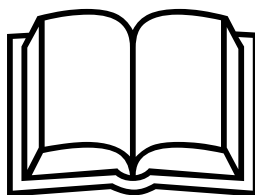
(Chapters 1, 2,5)

<i>Unit Topic</i>	<i>Curriculum Expectations</i>
A. COMPARING CHRISTIAN SCRIPTURES	SC1.1 compare and contrast sacred writing and oral of various world religions [CCC nos. 120-130]
B. RESPECT FOR THE CHRISTIAN SCRIPTURES	SC1.4 examine the manner in which other religious traditions show respect for their sacred texts and/or oral traditions SC1.5 retell narratives of various other religious traditions maintaining the tradition's tone and reverence for what it needs
C. CHRISTIAN SYMBOLS	PS1.2 identify key symbols within various world religions and explain their meaning/significance for believers
D. CHRISTIAN MORALITY	CM3.1 explain moral norms as a natural expression of one's faith in the human search for meaning and purpose CM1.1 identify the moral authorities and precepts of the Abrahamic religious traditions (<i>e.g., the Ten Commandments of Judaism, Sermon on the Mount of Christianity, shariah Law of Islam</i>) CM1.4 compare the values/virtues/moral beliefs/guidelines of the various religions and identify common moral principles [CCC nos. 2197-2550 – the Ten Commandments]
E. HOLY FIGURES IN CHRISTIANITY	CM2.1 explain the concept of holiness/saintliness as understood by the Abrahamic religious traditions and the First Nations, Metis and Inuit spiritualities and locally appropriate religious traditions CM2.2 identify and explain how holy figures (historical and contemporary) from the Abrahamic religious traditions and the First Nations, Metis and Inuit spiritualities have worked to overcome injustice for the betterment of society in general (Bal'al Shem, St. Kateri Tekakwitha, St. Andre Bessette, Rab'ia) [CCC nos. 1716-1729] R1. Exploring: Explore a topic related to a religious tradition and the topic as it correlates to the Catholic faith, and formulate questions to guide their research R2. Investigating: Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods; R3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry and communication skills
F. VIEWS ON SOCIAL JUSTICE	SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (<i>e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice</i>) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]

	<p>PF2.3 compare the central beliefs of the world’s religious traditions and their significance for believers (e.g., the sanctity of life; human dignity, resurrection/reincarnation, destiny/divine providence, etc.) [CCC nos. 302-308; 648; 1013; 1700; 2258, 2304]]</p> <p>R1. Exploring: Explore a topic related to a religious tradition and the topic as it correlates to the Catholic faith, and formulate questions to guide their research</p> <p>R2. Investigating: Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods;</p> <p>R3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry</p> <p>R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry and communication skills</p>
<p>G. CHRISTIAN LITURGICAL CALENDAR</p>	<p>PS1.5 explain the structuring of time within various religions (calendars, lunar cycles, jubilees) around ritual feasts and festivals that commemorate significant people and events in the life of a religious tradition</p> <p>RI2.2 locate and select information relevant to their investigations from a variety of primary sources (e.g., interviews, Church documents, Bible, Catechism of the Catholic Church, observations, logical deductions, surveys, questionnaires, original research published in peer-reviewed journals, original documents in print or other media – sacred texts, film, photographs, songs, advertisements) and/or secondary sources (e.g., book reviews, textbooks, websites, brochures, newspaper articles)</p> <p>RI3.2 record and organize information and connections using a variety of formats (e.g., notes, graphic organizers, summaries, audio/digital records)</p> <p>RI4.3 clearly communicate the results of their inquiries (e.g., write clearly, organize ideas logically, and use language conventions properly), and follow appropriate conventions for acknowledging sources (e.g., MLA, Chicago/Turabian style for references and/or notes)</p>
<p>H. GENDER ROLES</p>	<p>FL3.2 compare social and religious understandings around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos.378; 1605; 1614; 1616; 2333]</p> <p>FL3.4 examine the presence of gender discrimination within the practices of various religious traditions and its impact on the lives of believers [CCC nos. 369; 2203; 2334]</p> <p>RI1.2 be attentive to the ‘signs of the times’ of what is happening in our world, paying attention to lived experiences of people, and considering issues that intersect with faith and culture and morality</p>

Chapters 1, 2 and 5 Christianity	
<i>Supplemental material</i>	
Unit Topic A: Comparing Christian Scriptures	<p>Different English Versions of the Bible (Student/Teacher Resource)</p> <p>Let's Examine the Different English Versions of the Bible (Student Task) Why does the Catholic Church not use the King James Version of the bible? (Teacher Resource)</p> <p>Are there any differences between the King James Version (KJV) of the Bible and the Catholic Bible today? (Teacher Resource)</p>
Expectations covered	<p>SC1. Core Teachings: Identify the sacred texts of the Abrahamic religious traditions (Judaism, Christianity and Islam), First Nations, Metis and Inuit Spiritualities and any other locally appropriate religious tradition and explain the core teachings found in each one. [CCC nos. 81; 101-108]</p> <p>SC1.1 compare and contrast sacred writing and oral of various world religions [CCC nos. 120-130]</p>
Unit Placement	<p>Teacher/Student resources may be used to:</p> <ul style="list-style-type: none"> Examine the Bible and its different versions <p>This could be taught after the section on the Bible, or during the differences between the various Christian denominations.</p>
Additional resources/ links:	<p>YouTube The Catholic Bible vs. The Protestant Bible https://www.youtube.com/watch?v=-4rdgzN-kf0</p> <p>Bible Gateway https://www.biblegateway.com/passage/</p>

DIFFERENT ENGLISH VERSIONS OF THE BIBLE



Did you know that the Bible has been consistently named the top selling book? The Bible has been translated in almost every language you can think of! It has estimated annual sales of over 100 million.

Did you know there are also hundreds of different versions of the Bible offered in English? Some of these English versions take on a more literal approach, and some take a more dynamic approach from the original Greek and Hebrew texts to communicate the Word of God. Translations of the Bible also differ according to reading level.

Different Christian denominations recommend specific versions of the Bible. The Bible approved for liturgical use in the Roman Catholic tradition in Canada is the **New Revised Standard Version (NRSV)**. Some of the other popular versions of the Bible used in Protestant denominations are the **King James Version (KJV)** {issued in 1611} and **The New International Version (NIV)** {issued in 1978}.

Let's examine how the same bible verse can be translated differently by the above mentioned Bible versions. Here are three different version of Genesis 1:20:

Bible Passage: Genesis 1:20	New International Version (NIV)	King James Version (KJV)	New Revised Standard Version (NRSV)
	And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky."	And God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of the heaven."	And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky."

Questions to think about:

- Which version to you believe is easier to read? Explain your response.
- What notable differences and similarities do you see in these three versions?
- Do you think the overall message of this passage is being comprised with three different versions?

Source: Adapted from <https://www.biblica.com/resources/bible-faqs/why-are-there-so-many-versions-of-the-bible-in-english/>

LET'S EXAMINE THE DIFFERENT ENGLISH TRANSLATIONS OF THE BIBLE

Working in pairs, go to <https://www.biblegateway.com/passage/>.

- 1) List how many translations you can find using the above site.

- 2) Look up the following passages using two translations of your choice. The third translation will be the New Revised Standard Version. Write out the passage for each translation and complete the similarities and differences you see with each of the translations.

SCRIPTURE PASSAGE	VERSION 1: _____	VERSION 2: _____	NEW REVISED STANDARD VERSION	SIMILARITIES	DIFFERENCES
Matthew 5:44					
Mark 1:2					
Luke 11:4					
John 7:31					

Video:

EPISODE: Why do Catholic Bibles have seven books than Protestant Bibles?

<https://www.youtube.com/watch?v=-4rdgzN-kf0>

Why does the Catholic Church not use the King James Version of the Bible?

WHY DOESN'T THE CATHOLIC CHURCH RECOGNIZE THE KING JAMES VERSION OF THE BIBLE?

(Teacher Resource)

BY JOE PAPROCKI JULY 28, 2017

The Church doesn't forbid Catholics from having any version of the Bible on their bookshelf. In fact, the Church as a whole doesn't pronounce that the King James Version of the Bible isn't recognized.

You might notice that in bookstores, there are sections for Catholic Bibles and Protestant Bibles. Why are there so many translations? First and foremost, the obvious reason that we have translations is that the Bible wasn't written in English! It was written in Hebrew (Old Testament) or Greek (New Testament), and no original manuscripts exist. What we have are manuscripts that are copies of the originals, and, unfortunately, these copies often contain variations. That makes translating the Bible accurately into any language (an already difficult task) even more complex. Some translations aim for a literal translation while others aim to either find a contemporary equivalence or paraphrase. As a result, no one translation is perfect. It all depends on what you're looking for.

The King James Version of the Bible, completed in 1611, sought to be a precise translation coupled with a majestic literary style. It should be noted, however, that the editors of the King James Version were instructed by King James I of England to make sure that the translation was in harmony with the theology of the Church of England. The King James Version was looked to as the standard English translation of the Bible for almost 400 years.

Although the King James Version may sound very lofty and dignified in its language (thou, thee, ye, thine), it can be very difficult to read since the English language has changed substantially in the last 400 years. Likewise, since the King James Version was written, scholars have discovered numerous other manuscripts from which more accurate and current translations have been made.

Since the late 19th century, progress made in Scripture scholarship has produced versions of the Bible that challenge the previously undisputed prominence of the King James Version. Specifically for Catholics, the King James Version follows the Protestant pattern of not including the Deuterocanonical books of the Old Testament that are recognized by Catholics: Tobit, Judith, Wisdom, Sirach, Baruch, 1 & 2 Maccabees (as well as portions of the Books of Esther and Daniel). Readings from these books appear in the Catholic Lectionary at various times of the liturgical year. Likewise, these books contain references to concepts that are familiar to Catholics but rejected by Protestants such as prayer for the dead and intercessions of saints and angels. The bottom line is, it is beneficial for Catholics to use a Catholic Bible, such as the Catholic Study Bible of the New American Bible or the New Revised Standard Version that has been approved in Canada by the Canadian Conference of Catholic Bishops.

Source: <http://bustedhalo.com/ministry-resources/why-doesnt-the-catholic-church-recognize-the-king-james-version-of-the-bible>

Source: <http://bustedhalo.com/questionbox/are-there-any-differences-between-the-king-james-version-kjv-of-the-bible-and-the-catholic-bible-today>

TEACHER RESOURCE

ARE THERE ANY DIFFERENCES BETWEEN THE KING JAMES VERSION (KJV) OF THE BIBLE AND THE CATHOLIC BIBLE TODAY? (Teacher Resource) BY ANN NAFFZIGER APRIL 15, 2013

There are a couple of primary differences between the KJV and the “Catholic” Bibles of today. I’ll use the New American Bible (NAB) as the point of comparison since it is the translation read in English speaking American Catholic churches today.

To begin with, most KJV Bibles have 39 books in the Old Testament, all originally written in Hebrew. However, the Old Testament of the NAB contains 46 books, including an additional seven (Tobit, Judith, 1 & 2 Maccabees, Wisdom, Ecclesiasticus (commonly known as Sirach), and Baruch) which were part of an ancient Greek translation of the Hebrew Bible. These seven books are variously referred to as the “apocryphal” or “deuterocanonical” books and are usually placed between the Old and New Testaments. In this sense, it can be said that Catholic Bibles have more books in them than Protestant Bibles (here represented by the KJV).

The other primary difference between the two is one of translation/textual accuracy. The KJV was translated more than 350 years ago; the NAB just in the last few decades. Translators of the NAB took advantage of ancient manuscripts that were discovered since the introduction of the KJV, and using these they arrived at a text believed to be closer more consistent with the original manuscripts of the Bible.

I always suggest that people feel free to use whichever translation most resonates with them for their prayer and meditation – the primary message of God’s love expressed to us by Jesus is unadulterated. However, for academic study, the NAB is a better bet.

Chapters 1, 2 and 5 Christianity	
<i>Supplemental material</i>	
Unit Topic B: Respect For the Christian Scriptures	<p>“Bible, like cellphones, should always be carried always, pope says” (Student/Teacher Resource)</p> <p>“Ever wonder what would happen if we treated our Bible like we treat our cell phone?” (Student Resource)</p> <p>“Catholics angry as celebrities hijack rosary beads as a fashion statement” (Student/Teacher Resource)</p>
Expectations covered	SC1.4 examine the manner in which other religious traditions show respect for their sacred texts and/oral traditions
Unit Placement	<p>Teacher/Student resources may be used to:</p> <p>Discuss the respect we are called to show towards the bible versus material possessions or objects, such as cell phones</p> <p>Discuss the respect shown or lack of towards the rosary as part of the Catholic tradition of prayer</p>
Additional resources/ links:	<p>http://www.catholicnews.com/services/englishnews/2017/bible-like-cellphone-should-be-carried-always-pope-says.cfm</p> <p>http://www.couriermail.com.au/news/catholics-angry-as-celebrities-hijack-rosary-beads-as-a-fashion-statement/news-story/c915bf7da22dce2a2537aaf86d9c3718</p> <p>www.catholicwebfiles.wordpress.com</p>

Source: <http://www.catholicnews.com/services/englishnews/2017/bible-like-cellphone-should-be-carried-always-pope-says.cfm>

BIBLE, LIKE CELLPHONE, SHOULD BE CARRIED ALWAYS, POPE SAYS

By Junno Arocho Esteves **Catholic News Service**

VATICAN CITY (CNS) -- Christians should care about reading God's messages in the Bible as much as they care about checking messages on their cellphones, Pope Francis said.

As Christ did in the desert when tempted by Satan, men and women can defend themselves from temptation with the word of God if they "read it often, meditate on it and assimilate it" into their lives, he said before praying the Angelus with those gathered in St. Peter's Square March 5.

"What would happen if we turned back when we forget it, if we opened it more times a day, if we read the messages of God contained in the Bible the way we read messages on our cellphones?" the pope asked the crowd.

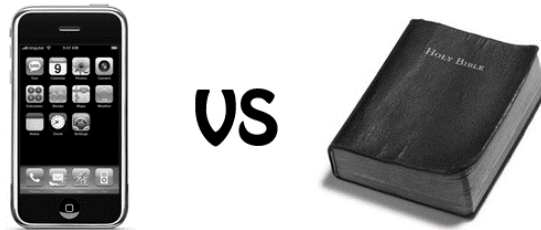
The pope's reflection centered on the day's Gospel reading (Mt. 4:1-11) in which Jesus is tempted by the devil while fasting in the desert for 40 days and nights before beginning his ministry.

Satan, he said, attempts to dissuade Jesus from fulfilling his message and to undermine his divinity by tempting him twice to perform miracles like "a magician" and lastly, by adoring "the devil in order to have dominion over the world."

"Through this triple temptation, Satan wants to divert Jesus from the path of obedience and humiliation -- because he knows that through that path evil will be defeated -- and take him on the false shortcut of success and glory," the pope said. However, Jesus deflects "the poisonous arrows of the devil" not with his own words but "only with the Word of God." Christians, the pope continued, are called to follow Jesus' footsteps and "confront the spiritual combat against the evil one" through the power of God's word which has the "strength to defeat Satan."

"The Bible contains the word of God, which is always relevant and effective. Someone once said: What would happen if we treated the Bible like we treated our cellphones? What would happen if we always brought it with us, or at least a small pocket-sized Gospel?" he asked.

While the comparison between the Bible and a cellphone is "paradoxical," he added, it is something that all Christians are called to reflect on during the Lenten season. "If we have the Word of God always in our hearts, no temptation could separate us from God and no obstacle would deviate us from the path of good," the pope said. After praying the Angelus prayer with the faithful in the square, Pope Francis asked for prayers before departing for a weeklong Lenten retreat with members of the Roman Curia. Lent, he said, "is the path of the people of God toward Easter, a path of conversion, of fighting evil with the weapons of prayer, fasting and works of charity," Pope Francis said. "I wish everyone a fruitful Lenten journey," he said.



Ever wonder what would happen if we treated our Bible like we treat our cell phone?

What if we carried it around in our purses or pockets?

What if we flipped through it several times a day?

What if we turned back to go get it if we forgot it?

What if we used it to receive messages from text?

What if we treated it like we couldn't live without it?

What if we gave it to kids as gifts and insisted they take it with them everywhere?

What if we used it when we traveled?

What if we used it in case of emergency?

This is something to make you go...hmmm...Where is my Bible?

Oh, and one more thing. Unlike our cell phone, we don't have to worry about our Bible being disconnected because Jesus already paid the bill.

Makes you stop and think 'where are my priorities?' And no dropped calls!

Author Unknown

Source: <http://www.couriermail.com.au/news/catholics-angry-as-celebrities-hijack-rosary-beads-as-a-fashion-statement/news-story/c915bf7da22dce2a2537aaf86d9c3718>

CATHOLICS ANGRY AS CELEBRITIES HIJACK ROSARY BEADS AS A FASHION STATEMENT

CATHOLICS are outraged after discovering rosary beads - sacred jewelry used in prayer - are being flaunted as a fashion statement.

The strings of beads with a cross are now as likely to be found in cheap jewelry stores as they are in a church, with fashion franchise Diva selling three styles of a rosary necklace with a silver cross pendant for \$14.99 each.

The beads are a hit with teenagers, but national president for the Catholic Women's League Australia, Madge Fahy, said it was inappropriate for people to wear them as jewelry.

"It is totally disrespectful to the religious beliefs of Catholics" she said.

"I believe it's an abuse of our religious object. Rosary beads are solely used for prayer."

Ms Fahy said non-religious followers of fashion should have more regard for a sacred symbol of the Catholic Church. "Don't wear them unless you're prepared to use them for what they are made for. They are not a fashion item, they are for prayer and for rosary - don't wear them."

Variations of the rosary bead necklaces are being sold by fashion chain Sportsgirl for \$19.95 and also by Dolce & Gabbana. The craze has been driven by celebrities such as Madonna, David Beckham and Britney Spears, who have adopted the beads as a necklace. In pop star Lady Gaga's latest film clip, she controversially lies on a bed swallowing a set of black rosary beads while dressed in a red leather nun's outfit.

Rosary beads fan Jennifer Holmes admits she bought them for fashion reasons. "I bought them because I liked the colour and the length of the necklace, plus crosses are such a beautiful and peaceful symbol" she said. "I do not wear them as a religious symbol even though I am a Catholic - I bought it as a fashion accessory. "Subconsciously religion may have played some influence, but to me it's just another necklace with a beautiful piece added."

Questions for Discussion:

The rosary has been a traditional sign of devotion for Catholics honouring Mother Mary. Given the tradition, do you think rosaries should be used as a fashion statement? Explain your viewpoint.

Do you think if a person wearing the rosary does not have a devotion to Mary it should be acceptable to wear it? Explain your viewpoint.

Chapters 1, 2 and 5 Christianity	
<i>Supplemental material</i>	
Unit Topic C: Christian Symbols	The Cross the Central Symbol of Christianity (Student Task) Other Symbols of Christianity (Student Task)
Expectations covered	PS1.2 identify key symbols within various world religions and explain their meaning/significance for believers
Unit Placement	Teacher/Student resources may be used to: <ul style="list-style-type: none"> 1. Discuss different cross in various denominations and their meaning 2. Discuss other Christian symbols used
Additional resources/ links:	https://www.ranker.com/list/what-different-types-of-crosses-mean/amandasedlakhevener https://www.thoughtco.com/christianity-symbols-illustrated-glossary-4051292

✝ THE CROSS – THE CENTRAL SYMBOL OF CHRISTIANITY

The cross has remained the central symbol of Christianity. Once a symbol of execution, the cross is now a symbol of life as a reminder of the ultimate sacrifice made by Jesus. There are different types of crosses, each very distinctive with particular meanings and traditions attached to them.

Let's explore some crosses you may not be familiar with. Using the internet, complete the chart below. The following site may be assistance: <https://www.ranker.com/list/what-different-types-of-crosses-mean/amandasedlakhevener>

CROSS NAME	PROVIDE A DRAWING OF THE CROSS	WHAT DOES IT MEAN?	WHICH DENOMINATION IS THE CROSS ASSOCIATED WITH?
LATIN CROSS			
RUSSIAN ORTHODOX CROSS			
GREEK CROSS			
CELTIC CROSS			
COPTIC ANKH			
CALVARY CROSS			
TAU CROSS			
ST. PETER'S CROSS			
MALTESE CROSS			

OTHER SYMBOLS OF CHRISTIANITY

Let's explore some symbols that are part of Christianity. Refer to this website to assist you in completing a portion of the chart: <https://www.thoughtco.com/christianity-symbols-illustrated-glossary-4051292>

SYMBOL	PROVIDE A DRAWING OF THE SYMBOL	WHAT DOES IT MEAN?
CHRISTIAN FISH OR ICHTHYS		
DOVE		
TRINITY		
CROWN OF THORNS		
TRINITY		
LIGHT OF THE WORLD		
LAMB OF GOD		
ALPHA AND OMEGA		
MONOGRAM OF JESUS (IHS)		
CHRISTIAN RINGS		
SHAMROCK		
ANCHOR		

Chapters 1, 2 and 5 Christianity	
<i>Supplemental material</i>	
Unit Topic D: Christian Morality	<p>The Beatitudes (Student Task/Resource)</p> <p>The Beatitudes and Their Meaning (Teacher Resource)</p>
Expectations covered	<p>CM3.1 explain moral norms as a natural expression of one’s faith in the human search for meaning and purpose</p> <p>CM1.1 identify the moral authorities and precepts of the Abrahamic religious traditions (<i>e.g., the Ten Commandments of Judaism, Sermon on the Mount of Christianity, shariah Law of Islam</i>)</p> <p>CM1.4 compare the values/virtues/moral beliefs/guidelines of the various religions and identify common moral principles [CCC nos. 2197-2550 – the Ten Commandments]</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>(a) When investigating Christian morality/ moral teachings</p>
Additional resources/ links:	

THE BEATITUDES

The moral norms of the Christian faith are centred on Jesus' Sermon on the Mount. They are known as the "beatitudes." The word "**beatitude**" means blessing or promise of true happiness. Jesus gave us eight Beatitudes which reveal to us a way of life that promises eternity in the Kingdom of Heaven. The Ten Commandments were given to Moses on Mount Sinai. Jesus presents the Beatitudes as virtues in life which will ultimately lead to reward.

Here are beatitudes: (Matthew 5:1-12)

Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."

Here are The Ten Commandments (Exodus 20)

Then God spoke all these words:

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name. Remember the Sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the Sabbath day and consecrated it. Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

In pairs, come up with as many similarities and/or differences between the two passages.

TEN COMMANDMENTS	THE BEATITUDES
COMPARE SIMILARITIES:	
COMPARE DIFFERENCES:	

TEACHER RESOURCE **THE BEATITUDES AND THEIR MEANING**

Matthew 5: 1-12

BEATITUDE	KINGDOM VALUES
"Blessed are the poor in spirit, for theirs is the kingdom of heaven."	<ul style="list-style-type: none"> ● Humility ● Dependence on God ● Reliance on God's Word
"Blessed are they who mourn, for they shall be comforted."	<ul style="list-style-type: none"> ● Sensitivity to Personal Weakness ● Concern for others ● Desire to Forgive and be Forgiven
"Blessed are the meek, for they shall inherit the earth."	<ul style="list-style-type: none"> ● Courtesy ● Obedience to God ● Willingness to Serve ● Gentleness
"Blessed are they who hunger and thirst for righteousness, for they shall be satisfied."	<ul style="list-style-type: none"> ● Desire to Grow ● Moral Purity ● Self-control
"Blessed are the merciful, for they shall obtain mercy."	<ul style="list-style-type: none"> ● Compassion ● Generosity ● Forgiveness
"Blessed are the pure of heart, for they shall see God."	<ul style="list-style-type: none"> ● Moral Sensitivity ● Separation from worldliness ● Integrity
"Blessed are the peacemakers, for they shall be called children of God."	<ul style="list-style-type: none"> ● Social Concern ● Justice ● Reconciliation
"Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven."	<ul style="list-style-type: none"> ● Involved in Doing Good ● Endurance ● Loyalty

Chapters 1, 2 and 5 Christianity	
<i>Supplemental material</i>	
Unit Topic E: Holy Figures In Christianity	Holy Figures in Christianity (Student Task)
Expectations covered	<p>CM2.1 explain the concept of holiness/saintliness as understood by the Abrahamic religious traditions and the First Nations, Metis and Inuit spiritualities and locally appropriate religious traditions</p> <p>CM2.2 identify and explain how holy figures (historical and contemporary) from the Abrahamic religious traditions and the First Nations, Metis and Inuit spiritualities have worked to overcome injustice for the betterment of society in general (Bal'al Shem, St. Kateri Tekakwitha, St. Andre Bessette, Rab'ia) [CCC nos. 1716-1729]</p> <p>R1. Exploring: Explore a topic related to a religious tradition and the topic as it correlates to the Catholic faith, and formulate questions to guide their research</p> <p>R2. Investigating: Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods;</p> <p>R3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry</p> <p>R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry and communication skills</p>
Unit Placement	<p>Teacher/Student resources may be used to:</p> <ol style="list-style-type: none"> 1. Define holiness and saintliness as understood in Christianity 2. Explore holy figures who are known for overcoming injustice for the betterment of society
Additional resources/ links:	<i>Catechism of the Catholic Church</i> , par. 2013, 1719

HOLY FIGURES IN CHRISTIANITY

Every Christian is called to be **holy**. This means to be perfect in our response to live fully a Christian life, doing everything wholeheartedly in devotion to God and to serve others. As Pope Francis reminds us: “for the Lord has chosen each one of us ‘to be holy and blameless before him in love’ (Eph1.4).” (*Gaudete et Exsultate* 2) The goal of everyone is to be in a state of **saintliness** by living a Beatitude life. In the same apostolic exhortation, Pope Francis reminds us:

6. Nor need we think only of those already beatified and canonized. The Holy Spirit bestows holiness in abundance among God’s holy and faithful people, for “it has pleased God to make men and women holy and to save them, not as individuals without any bond between them, but rather as a people who might acknowledge him in truth and serve him in holiness”. In salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in a human community. God wanted to enter into the life and history of a people.

The word **saint** is used to refer to a person who has lived a good and holy life, and whose miracles are claimed to be associated with this person after his/her death.

YOUR TASK: Create an Infographic of a Holy Figure in Christianity. For example, a Pikotchart Infographic is an application that will help you creatively design your research. It will allow you to incorporate text and graphics. You may also use another program to create a graphic representation and some information on your holy figure.

YOUR INFOGRAPHIC MUST INCLUDE:

- Pictures of your Holy figure (make sure that these are pictures that are labelled for re-use)
- A short biography of your Holy figure.
- A short reflection that answers the question: “How can I live my life in a way that helps my society?”

Possible Holy Figures: St. John Paul II, St. André Bessette, Saint Teresa of Calcutta, St. John XXIII, Dr. Andrew Simone, Saint Oscar Romero, St. Maximilian Kolbe, Fr. Pedro Opeka, St. Damien of Molokai, Gaetano Gagliano, Bishop Robert Barron, St. Joan of Arc, Archbishop Philip Pocock, Rev. Bruce Ritter, St. Kateri Tekakwitha, St. Jacinta Marto, Dorothy Day, St. Marguerite d’Youville, St. Teresa Benedicta of the Cross (Edith Stein), St. Hildegard of Bingen, St. Bridget, St. Catherine of Siena, St. Teresa of Avila, St. Thérèse of Lisieux, St. Clare, St. Francis of Assisi, St. Ignatius Loyola, St. Augustine, St. Monica

Chapters 1, 2 and 5 Christianity	
<i>Supplemental material</i>	
Unit Topic F: Views On Social Justice	Christian Social Justice Research Activity (Student Task)
Expectations covered	<p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p> <p>PF2.3 compare the central beliefs of the world’s religious traditions and their significance for believers (e.g., the sanctity of life; human dignity, resurrection/reincarnation, destiny/divine providence, etc.) [CCC nos. 302-308; 648; 1013; 1700; 2258, 2304]]</p> <p>R1. Exploring: Explore a topic related to a religious tradition and the topic as it correlates to the Catholic faith, and formulate questions to guide their research</p> <p>R2. Investigating: Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods;</p> <p>R3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry</p> <p>R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry and communication skills</p>
Unit Placement	<p>Teacher/Student resources may be used to:</p> <ol style="list-style-type: none"> 1. Connect discussions surrounding the common Christian beliefs on loving your neighbour (social justice, showing dignity etc.) 2. Have students research various Christian charities that support social justice causes.
Additional resources/ links:	

CHRISTIAN SOCIAL JUSTICE RESEARCH ACTIVITY

Social justice is ensuring that everyone is equally treated and that their rights are protected. The basis for social justice is found in the second of the greatest commandments—love your neighbor as yourself (Matthew 22:39). There are various Christian organizations that make the bible’s stance on social justice their central focus.

STEP 1

In groups of 3-4, you will select a REPUTABLE Christian charity that promotes social justice. Your selected organization must be based in Canada. Your selected organization must be approved by your teacher. Here are some to select from:

Birthright	Covenant House	Pax Christi
Habitat for Humanity	L’Arche	Rosalie Hall
Salvation Army	St. Vincent de Paul Society	World Vision
Mercy Canada	Compassion Canada	Pax Christi
Food for the Hungry	Coptic Orphans Support Organization	
Development and Peace	CAFOD	
Canadian Food for Children (Dr. Simone’s)		
ShareLife		

Step 2:

Your group will **collect and research** the following information to your classmates:

1. Share the organization and its website.
2. Where is the organization located?
3. Which Christian denomination is associated with the selected organization?
4. What is the main social justice focus of your selected organization? (For example, helping the poor, assisting unwed mothers, etc.) What do they do to promote, and support, this focus?
5. What aspects of Christian belief and morality does the organization reflect? Name at least one bible passage that speaks to the movement or the issue addressed
6. What are some of the challenges faced by the organization? How are they trying to overcome these challenges?

Step 3:

Your group will **present** the following information to your classmates. It is highly recommended that you select a presentation style you are familiar with (PowerPoint, Prezi, Emaze, etc.) Your presentation is to be approximately 5-7 minutes.

Chapter 1, 2 and 5 Christianity	
<i>Supplemental material</i>	
Unit Topic G: Christian Liturgical Calendar	<p>The Christian Liturgical Calendar (Student Task)</p> <p>The Christian Calendars (Student Activity)</p>
Expectations covered	<p>PS1.5 explain the structuring of time within various religions (calendars, lunar cycles, jubilees) around ritual feasts and festivals that commemorate significant people and events in the life of a religious tradition</p> <p>RI2.2 locate and select information relevant to their investigations from a variety of primary sources (e.g., interviews, Church documents, Bible, Catechism of the Catholic Church, observations, logical deductions, surveys, questionnaires, original research published in peer-reviewed journals, original documents in print or other media – sacred texts, film, photographs, songs, advertisements) and/or secondary sources (e.g., book reviews, textbooks, websites, brochures, newspaper articles)</p> <p>RI3.2 record and organize information and connections using a variety of formats (e.g., notes, graphic organizers, summaries, audio/digital records)</p> <p>RI4.3 clearly communicate the results of their inquiries (e.g., write clearly, organize ideas logically, and use language conventions properly), and follow appropriate conventions for acknowledging sources (e.g., MLA, Chicago/Turabian style for references and/or notes)</p>
Unit Placement	<p>Teacher/Student resources may be used to:</p> <ol style="list-style-type: none"> 1. Discuss the Christian Liturgical Calendar 2. Discuss the differences between the feasts celebrated on the Julian and Gregorian calendars
Additional resources/ links:	<p>http://www.usccb.org/about/divine-worship/liturgical-calendar/upload/2018cal.pdf</p> <p>https://www.judsonpress.com/Content/Site189/BasicBlocks/10276churchyear_00000120382.pdf</p>

THE CHRISTIAN LITURGICAL CALENDAR

The Christian year, also called the liturgical year, is the way in which many Christian denominations have organized the 365-day year. For Christians, time is marked in relation to Christ and key aspects of his life that have been coordinated with the solar calendar. The liturgical year begins with the First Sunday of Advent and concludes with the feast of Christ the King.

Please refer to an on-line resource such as:

<http://www.usccb.org/about/divine-worship/liturgical-calendar/upload/2018cal.pdf>:

LITURGICAL COLOURS AND SEASONS

The Liturgy Office of the Canadian Conference of Catholic Bishops has a current calendar and other information that can be accessed at: <http://nlo.cccb.ca/index.php/liturgical-calendar>

DAY OR SEASON	DATE (S)	THEME (S)	COLOUR USED
ADVENT			
CHRISTMAS TIME			
ASH WEDNESDAY			
LENT			
GOOD FRIDAY			
EASTER			
ORDINARY TIME			

THE CHRISTIAN CALENDARS

THE JULIAN VS. THE GREGORIAN CALENDAR

The Gregorian calendar that most follow today replaced the Julian calendar. It was proposed by Pope Gregory XIII in 1584 to alleviate some of the complicated lunar issues with the Julian calendar. The Gregorian calendar has become the common calendar used around the world. Some Christian denominations still use the Julian calendar to calculate feast days. For this reason, some groups, such as Orthodox Christians celebrate Christmas and Easter on different dates.

Other Christian traditions use other liturgical calendars. For example, Coptic Christians used the Alexandrian calendar, while Ethiopian and Armenian Christians have their own calendars. The 2 most common calendars are the Gregorian and the Julian calendars.

Let's explore today's date using a search engine: Gregorian _____ Julian _____

Now let's note the differences between Christians who follow the Gregorian calendar and the Julian calendar with regard to feast days:

DAY OR SEASON	DATE FOR THE CATHOLIC TRADITION	DATE FOR THE ORTHODOX TRADITION
ADVENT		
CHRISTMAS TIME		
ASH WEDNESDAY		
LENT		
GOOD FRIDAY		
EASTER		
ORDINARY TIME		

Based on your experience, are you aware of any Catholic rites (branches) that follow the Julian calendar?

Chapter 1, 2 and 5 Christianity	
<i>Supplemental material</i>	
Unit Topic H: Gender Roles	Comparing Gender Roles in Christian Denominations (Student Task)
Expectations covered	<p>FL3.2 compare social and religious understandings around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos.378; 1605; 1614; 1616; 2333]</p> <p>FL3.4 examine the presence of gender discrimination within the practices of various religious traditions and its impact on the lives of believers [CCC nos. 369; 2203; 2334]</p> <p>RI1.2 be attentive to the ‘signs of the times’ of what is happening in our world, paying attention to lived experiences of people, and considering issues that intersect with faith and culture and morality</p>
Unit Placement	Teacher/Student resources may be used to expand the information on gender roles in Christianity
Additional resources/ links:	<p>http://www.anglican.ca/about/beliefs/</p> <p>http://baptist.ca/about/vision-and-core-values/</p> <p>https://paoc.org/family/what-we-believe</p>

COMPARING GENDER ROLES IN CHRISTIAN DENOMINATIONS

Working in pairs, you will be assigned one Christian denomination (e.g. Anglican, Lutheran, Presbyterian, Methodist, United, Baptist, Pentecostal, etc.). You are required to research this denomination's tradition with regards to the ordination of men and woman, compare this to the tradition of the Roman Catholic Church.

Using reputable sources from the internet, complete the following information:

How are clergy viewed within each denomination?

Roman Catholicism	Similarities	Chosen Denomination

What are the main roles, or duties, of clergy within each denomination?

Roman Catholicism	Similarities	Chosen Denomination

What are the main celebrations (e.g. sacraments) in each denomination? Do men and women have different roles, or duties, within these celebrations?

Roman Catholicism	Similarities	Chosen Denomination

Are there any celebrations, specifically for men or women, in each denomination?

Roman Catholicism	Similarities	Chosen Denomination

How are men viewed within each denomination? How are women viewed within each denomination?

Roman Catholicism		Chosen Denomination
Similarities		

What leadership positions can men hold within each denomination? What leadership positions can women hold with each denomination?

Roman Catholicism		Chosen Denomination
Similarities		

What is each denomination's stance on women in leadership? Which Scripture passages are used by each denomination in support of their position on women in leadership?

Roman Catholicism		Chosen Denomination
Similarities		

Islam_Overview

Unit Topic	Curriculum Expectations
<p>A. The Oneness of God</p>	<p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p> <p>SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by various religious traditions [CCC nos. 39-43]</p> <p>PF1.4 distinguish how the divine is understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition</p>
<p>B. Comparing Qur'an Verses and Bible Verses</p>	<p>SC1.1 compare and contrast sacred writings and oral of various world religions [CCC nos. 120-130]</p> <p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p> <p>SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by various religious traditions [CCC nos. 39-43]</p> <p>SC3.3 evaluate and compare passages from various religions that identify moral/ethical principles (e.g., social justice, equity, diversity and peace) [CCC nos. 1954; 1959; 1978-1979]</p> <p>PF1.4 distinguish how the divine is understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition</p> <p>CM3.2 describe how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace</p>
<p>C. The Quran & The Bible: The Nature God, Jesus, Sin and Salvation</p>	<p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p> <p>SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by various religious traditions [CCC nos. 39-43]</p> <p>PF1.4 distinguish how the divine is understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition</p>

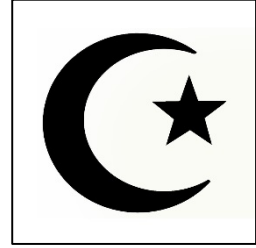
	<p>PF2.3 compare the central beliefs of the world’s religious traditions and their significance for believers (e.g., the sanctity of life, human dignity, resurrection/reincarnation, destiny/divine providence, etc.) [CCC nos. 302-308; 648; 1013; 1700; 2258, 2304]</p>
<p>D. Muslim Milestones: Living with Faith</p>	<p>FL1.1 describe and compare the social and religious norms regarding courtship, marriage and family life that is promoted by Abrahamic religious traditions, the First Nations, Metis and Inuit spiritualities and locally appropriate religions [CCC nos. 1638-1642; 2360-2362; 2366-2379]</p> <p>FL1.3 explore how various religions promote the dignity of the person within intimate human relationships and within society [CCC nos. 369-373; 1605; 2333; 2362]</p> <p>FL2.1 explain the similarities and differences in the rites of passage across the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religions [CCC nos. 950; 1084; 1127; 1131]</p> <p>FL2.2 compare the relationship between the stages in the life of a believer and their commitments in personal and communal relationships [CCC nos. 121; 798; 1275; 1425; 1533]</p> <p>FL2.3 compare the views of various religious traditions with regard to human sexuality (e.g., marriage, divorce, abortion, reproductive technologies) [CCC nos. 2270-2274; 2360-2362; 2375-2377]</p> <p>FL3.1 outline the social and religious norms around sexuality in the Abrahamic religious traditions, First Nations, Metis and Inuit spiritualities and locally appropriate religion [CCC nos. 2333; 2357-2359]</p> <p>FL3.2 compare social and religious understandings around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. 378; 1605; 1614; 1616; 2333]</p>
<p>E. Social Justice: Islam</p>	<p>CM2.4 assess how various world religions have applied their moral teachings to contemporary social justice issues (e.g., war and peace, poverty, sanctity of life, environmental degradation, human rights)</p> <p>CM3.2 describe how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace</p> <p>CM3.3 explore models of advocacy of various faith groups in one’s own community</p>
<p>F. Islam and Ecology</p>	<p>CM1. Foundations: Demonstrate the moral authority(ies), the rights and responsibilities (e.g., the Golden Rule) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. 1950-1986]</p> <p>CM1.3 describe how moral beliefs influence social and ecological responsibilities for believers of various religions (e.g, sexual conduct and marriage, family life, charitable outreach, care of the earth)</p>

Chapter 6: The Story of Islam

Supplemental material

<p>Unit Topic A: The Oneness of God</p>	<p><i>The Oneness of God : Tawhid</i> (student resource Venn diagram)</p> <p><i>The Oneness of God:</i> (student resource and class discussion tasks)</p> <p><i>The Attributes of God</i></p> <p>A Church in Dialogue – Catholics and Muslims in Canada: Believers and Citizens in Society. Written by the Episcopal Commission for Christian Unity, Religious Relations with the Jews, and Interfaith Dialogue of the Canadian Conference of Catholic Bishops. http://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/national-commissions/christian-unity-religious-relations-with-the-jews-and-interfaith-dialogue/documents/4232-a-church-in-dialogue-catholics-and-muslims-in-canada-believers-and-citizens-in-society</p>
<p>Expectations covered</p>	<p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p> <p>SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by various religious traditions [CCC nos. 39-43]</p> <p>PF1.4 distinguish how the divine is understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition</p>
<p>Unit Placement</p>	<p>Teacher/Student resources may be used to:</p> <ul style="list-style-type: none"> • To further develop the concept of God in Islam • The Canadian Bishop’s resource can be shared with students throughout the unit.
<p>Additional resources/ links:</p>	<p>https://www.whyislam.org/allah/god/names-and-attributes-of-allah/ (teacher background reading source)</p> <p>https://www.youtube.com/watch?v=7FHlcOddCCc Short Youtube video, Attributes of Allah - the 99 Names of God. © Copyright MTA International, Nov 2011 (3 mins).</p>

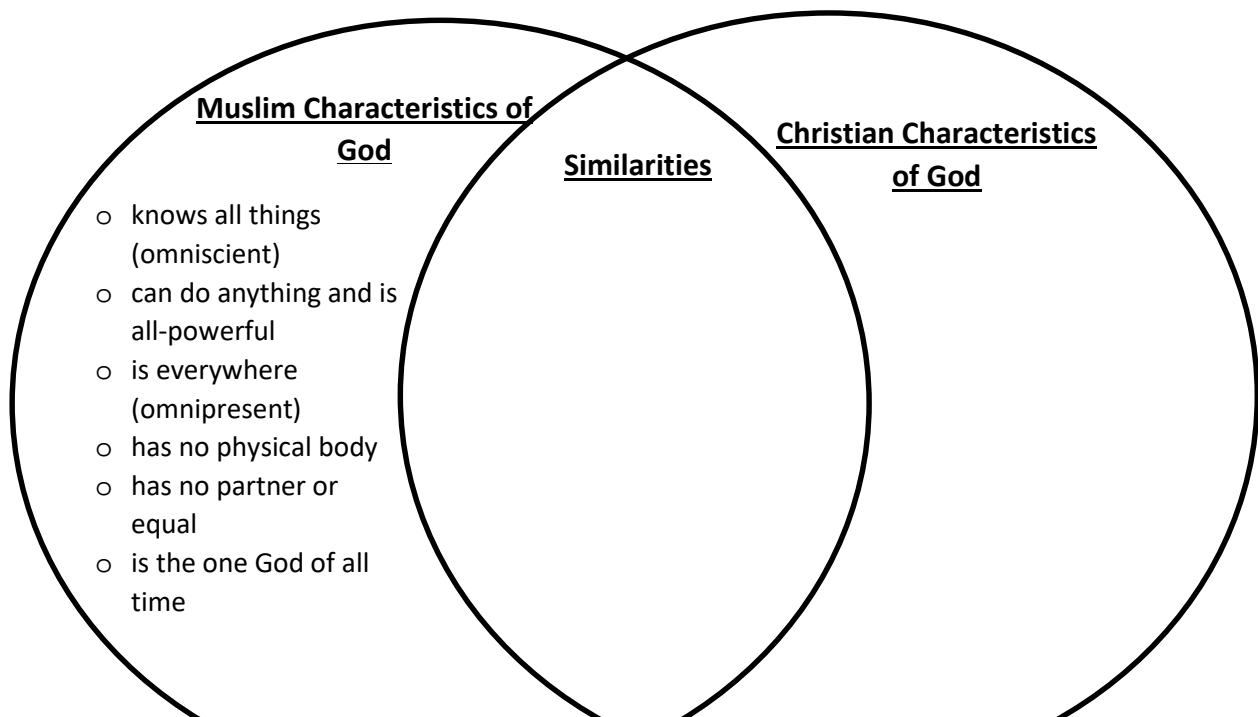
THE ONENESS OF GOD: TAWHID



The most important belief about God (Arabic “Allah”) in Islam is the idea of *Tawhid*. *Tawhid* translates into “**oneness or complete**”. *Tawhid* begins with the idea that there is one God (monotheism), and teaches that *oneness* is central to the nature of God. The most famous verse (*ayah*) in the Qur’an which explicitly expresses *Tawhid* is:

***“He is Allah, the One and Only; Allah, the Eternal, Absolute;
None is born of Him, nor is He born;
And there is none like Him.” -Qur’an 112***

The belief in *Tawhid* also forms the central part the ***Shahadah***. The *Shahadah* is the Muslim statement of belief and is the first of the *five pillars of Islam*. The English translation of the ***Shahadah*** is: ***I bear witness that there is no god but God and that Muhammad is the Messenger of God.***



1. Copy the Venn diagram above. Make sure it is the full size of your page.
2. Identify and record the key Christian Characteristics of God
3. Identify similarities between the Muslim characteristics of God and the Christians Characteristics of God.

THE ONENESS OF GOD

Using the completed Venn diagram answer the questions in full sentences below:

QUESTION: How is the concept of *Tawhid* similar to the Christian idea of God?

QUESTION: What is the biggest difference between the Muslim and Christian idea of God?

TASK: Consider the first line of the Apostles' Creed:

"I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord (...)"

In what ways is the Catholic creed similar/different to the Qur'an 112 and the Shahadah? What major idea(s) is different? Be specific.

ATTRIBUTES OF GOD: ISLAM

Task: Consider your faith tradition (or a tradition you know about) and record in the table below how that tradition describes their God (or gods). These can be attributes, characteristics, qualities, etc.

Circle or record the Faith Tradition: Judaism, Christianity, Hinduism, Buddhism, Sikhism, Other _____	
1.	2.
3.	4.
5.	6.
7.	8.
9.	10.
Thinking about how God is described, are there any similarities between Islam and your faith? Please explain:	

**Saulat. "The Names and Attributes of Allah." The Names and Attributes of Allah, Why Islam, 24 Oct. 2014, www.whyyislam.org/god/names-and-attributes-of-allah/. Accessed 14 July 2017.*

Chapter 6: The Story of Islam	
<i>Supplemental material</i>	
Unit Topic B: Comparing passages from the Bible to the Qur'an	<i>Comparing passages from the Bible to the Qur'an</i> (3 student activities)
Expectations covered	<p>SC1.1 compare and contrast sacred writings and oral of various world religions [CCC nos. 120-130]</p> <p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p> <p>SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by various religious traditions [CCC nos. 39-43]</p> <p>SC3.3 evaluate and compare passages from various religions that identify moral/ethical principles (e.g., social justice, equity, diversity and peace) [CCC nos. 1954; 1959; 1978-1979]</p> <p>PF1.4 distinguish how the divine is understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition</p> <p>CM3.2 describe how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>When investigating holy books / scripture in the Islamic faith</p>
Additional resources/ links:	<p>Similarities and Differences Between the Qur'an and the Bible, 2011 http://www.thepenmagazine.net/similarities-differences-between-gur-an-and-bible/ (note: Islamic source)</p> <p>Please note that the word "God" is used where possible. Allah means "God" in Arabic, and is a term used by Arab Christians as well.</p>

THE BIBLE AND THE QUR'AN

Activity 1

Read the Qur'an and Bible verses provided. Answer the questions in the boxes below each quote:

Qur'an

"He is God, the One. God, the Absolute. He begets not, nor was He begotten. And there is nothing comparable to Him."

Surah 112:1-4

Bible (NRSV)

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."

John 1: 1-2 4

What are the words used to describe God?



In your opinion, what do you think the passages mean about the nature of God?

THE BIBLE AND THE QUR'AN

Activity 2

Read the Qur'an and Bible verses provided. Answer the questions in the space provided.

Qur'an

"Praising Him are the seven heavens, and the earth, and everyone in them. There is not a thing that does not glorify Him with praise, but you do not understand their praises. He is indeed forbearing and forgiving."

Surah 17: 44 4

Bible (NRSV)

"Praise the LORD from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling his command! Mountains and all hills, fruit trees and all cedars! Wild animals and all cattle, creeping things and flying birds!"

Psalms 148: 7-10



Both passages are about *all of* creation being important. Explain why all of God's creation important?

THE BIBLE AND THE QUR'AN

Activity 3

Read the Qur'an and Bible verses provided. Answer the questions in the space provided.

Qur'an

Perhaps God will plant affection between you and those of them you consider enemies. God is Capable. God is Forgiving and Merciful.

As for those who have not fought against you for your religion, nor expelled you from your homes, God does not prohibit you from dealing with them kindly and equitably. God loves the equitable. Surah 60: 7-8

Bible (NRSV)

“But I say to you that listen, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. Luke 6:27-31



What do both passages say about how to deal with your enemies? Use quotes from both to prove your point.

**Note the Qur'an quotes were obtained using <http://www.clearquran.com/>. Students who would like to hear the passages may do so using the website.*

Chapter 6: The Story of Islam

Supplemental material

<p>Unit Topic C: The Qur'an and the Bible: The Nature of God, Jesus, Sin and Salvation</p>	<p>Using Holy Scripture to Investigate Key Religious Beliefs (student activities sheet- 7 tasks for 7 groups in one lesson)</p> <p>Using Holy Scripture to Investigate Key Religious Beliefs (teacher answer key)</p>
<p>Expectations covered</p>	<p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p> <p>SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by various religious traditions [CCC nos. 39-43]</p> <p>PF1.4 distinguish how the divine is understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition</p> <p>PF2.3 compare the central beliefs of the world's religious traditions and their significance for believers (e.g., the sanctity of life, human dignity, resurrection/reincarnation, destiny/divine providence, etc.) [CCC nos. 302-308; 648; 1013; 1700; 2258, 2304]</p>
<p>Unit Placement</p>	<p>Teacher/Student resources may be used:</p> <p>When comparing the key ideas/message of different bible passages to the Qur'an (holy books)</p>
<p>Additional resources/ links:</p>	<p>Online Qur'an http://www.clearquran.com/</p>

USING HOLY SCRIPTURE TO INVESTIGATE KEY RELIGIOUS BELIEFS

In this lesson we will be investigating key beliefs from both the Christian Bible and the Qur'an. Specifically, we will look at:

- 1. The Nature of God**
- 2. The Nature of Jesus**
- 3. The Nature of Sin**
- 4. The Nature of Salvation**

MINDS ON – CLASS DISCUSSION

1. What do you think 'the nature' of something refers to?
2. What do you already know about the Nature of God, Jesus, sin and salvation?

Activity:

There are 7 tasks. The class will be divided into 7 groups. Each group will be allocated an activity. Working as a group, read the instructions carefully before completing the sheet. You will be required to provide feedback of your findings. You will be given a Bible and a Catechism. Each group must read the Qur'an passage, find the Bible passage and record it. Discuss and record the main ideas/message. Then, record the similarities and differences.

- ✓ You are responsible to complete the task as a group and be prepared to share your answers.
- ✓ Make sure everyone has a chance to participate and share their ideas.
- ✓ One team member should be allocated writing/recording responsibilities.

**Note the Qur'an quotes were obtained using <http://www.clearquran.com/>. Students who would like to hear the passages may do so using the website.*

USING HOLY SCRIPTURE TO INVESTIGATE KEY RELIGIOUS BELIEFS

ACTIVITY 1: The Nature of God	
Qur'an	Bible
<p><i>Qur'an 112: 1-4</i></p> <p>“He is God, the One. God, the Absolute. He begets not, nor was He begotten. And there is nothing comparable to Him.”</p>	<p><i>Deuteronomy 6: 4-5</i></p>
<p><i>Qur'an 2: 163</i></p> <p>“Your God is one God. There is no god but He, the Benevolent, the Compassionate.”</p>	<p><i>Mark 12: 28-30</i></p>
<p>Summarize the BIG idea or main message</p>	<p>Summarize the BIG idea or main message</p>
<p><u>RECORD ANY SIMILARITIES AND/OR DIFFERENCES?</u></p>	

USING HOLY SCRIPTURE TO INVESTIGATE KEY RELIGIOUS BELIEFS

Activity 2: The Nature of Jesus	
Qur'an	Bible
<p><i>Qur'an 3:59</i></p> <p>“The likeness of Jesus in God’s sight is that of Adam: He created him from dust, then said to him, “Be,” and he was.”</p>	<p><i>1 Corinthians 8:6</i></p>
<p>Summarize the BIG idea or main message</p>	<p>Summarize the BIG idea or main message</p>
<p><u>RECORD ANY SIMILARITIES AND/OR DIFFERENCES?</u></p>	

USING HOLY SCRIPTURE TO INVESTIGATE KEY RELIGIOUS BELIEFS

ACTIVITY 3: The Nature of Jesus	
Qur'an	Bible
<p>Qur'an 4:157 "And for their saying, "We have killed the Messiah, Jesus, the son of Mary, the Messenger of God." In fact, they did not kill him, nor did they crucify him, but it appeared to them as if they did. Indeed, those who differ about him are in doubt about it. They have no knowledge of it, except the following of assumptions. Certainly, they did not kill him."</p>	<p>Matthew 27:46-52</p>
Summarize the BIG idea or main message	Summarize the BIG idea or main message
<u>RECORD ANY SIMILARITIES AND/OR DIFFERENCES?</u>	

USING HOLY SCRIPTURE TO INVESTIGATE KEY RELIGIOUS BELIEFS

ACTIVITY 4: The Nature of Jesus	
Qur'an	Bible
<p><i>Qur'an 4:171</i> "O People of the Scripture! Do not exaggerate in your religion, and do not say about God except the truth. The Messiah, Jesus, the son of Mary, is the Messenger of God, and His Word that He conveyed to Mary, and a Spirit from Him. So believe in God and His messengers, and do not say, "Three." Refrain—it is better for you. God is only one God. Glory be to Him—that He should have a son. To Him belongs everything in the heavens and the earth, and God is a sufficient Protector."</p>	<p><i>1 Timothy 3:16</i></p>
<p><i>Qur'an 5:116</i> "...Then Allah will say: 'Jesus, the son of Mary, did you ever say to mankind: 'Worship me and my mother as gods beside Allah?'"</p>	<p><i>Luke 1: 35</i></p>
<p>Summarize the BIG idea or main message</p>	<p>Summarize the BIG idea or main message</p>
<p><u>RECORD ANY SIMILARITIES AND/OR DIFFERENCES?</u></p>	

USING HOLY SCRIPTURE TO INVESTIGATE KEY RELIGIOUS BELIEFS

ACTIVITY 5: The Nature of Sin	
Qur'an	Bible
<p><i>Qur'an 53:38</i> "Whoever goes aright, for his own soul he goes aright; and whoever goes astray, to his own detriment he goes astray. And no bearer of a burden bears another's burden..."</p>	<p><i>Psalm 51:5</i></p>
<p><i>Qur'an 6:164</i> "Am I to seek a Lord other than God, when He is the Lord of all things?" No soul gets except what it is due, and no soul bears the burdens of another. Then to your Lord is your return, then He will inform you regarding your disputes."</p>	<p><i>Romans 5:12</i></p>
	<p><i>Catechism of the Catholic Church 404</i></p>
<p>Summarize the BIG idea or main message</p>	<p>Summarize the BIG idea or main message</p>
<p><u>RECORD ANY SIMILARITIES AND/OR DIFFERENCES?</u></p>	

USING HOLY SCRIPTURE TO INVESTIGATE KEY RELIGIOUS BELIEFS

ACTIVITY 6: The Nature of Salvation	
Qur'an	Bible
<p><i>Qur'an 3:85</i></p> <p>“Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter, he will be among the losers.”</p>	<p><i>Acts 4:11-12</i></p>
<p><i>Qur'an 48:13</i></p> <p>“He who does not believe in God and His Messenger—We have prepared for the disbelievers a Blazing Fire.”</p>	<p><i>John 8: 24</i></p>
<p>Summarize the BIG idea or main message</p>	<p>Summarize the BIG idea or main message</p>
<p><u>RECORD ANY SIMILARITIES AND/OR DIFFERENCES?</u></p>	

USING HOLY SCRIPTURE TO INVESTIGATE KEY RELIGIOUS BELIEFS

ACTIVITY 7: The Nature of Salvation	
Qur'an	Bible
<p><i>Qur'an 17:13-14</i> “For every person We have attached his actions to his neck. And on the Day of Resurrection, We will bring out for him a book which he will find spread open. Read your book; today there will be none but yourself to call you to account.”</p>	<p><i>Ephesians 2:8-9</i></p>
	<p><i>Romans 3:24; 28</i></p>
<p>Summarize the BIG idea or main message</p>	<p>Summarize the BIG idea or main message</p>
<p>SIMILARITIES and/or DIFFERENCES</p>	

Using Holy Scripture to investigate key Religious Beliefs

Teacher answer key

ACTIVITY 1: The Nature of God	
Qur'an 112: 1-4	"He is God, the One. God, the Absolute. He begets not, nor was He begotten. And there is nothing comparable to Him."
Qur'an 2: 163	"Your God is one God. There is no god but He, the Benevolent, the Compassionate."
Deuteronomy 6: 4-5	"Hear, O Israel: The LORD is our God, the LORD alone. ^[a] ⁵ You shall love the LORD your God with all your heart, and with all your soul, and with all your might."
Mark 12: 28-30	"One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, "Which commandment is the first of all?" Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'"
<p>SIMILARITIES and/or DIFFERENCES They both indicate that there is only one God.</p> <p>CONCEPT: There is only one God and you must love, and worship, Him.</p>	

ACTIVITY 2: The Nature of Jesus	
Qur'an 3:59	"The likeness of Jesus in God's sight is that of Adam: He created him from dust, then said to him, "Be," and he was."
1 Corinthians 8:6	" (...) yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist."
<p>SIMILARITIES and/or Differences: Jesus in the Qur'an was created like Adam and is a man/human. In the Bible, Jesus and God are one and the same. Everything that exists comes from them.</p> <p>CONCEPT: In Islam, Jesus is a man. In Christianity, Jesus is God. Jesus and God are One.</p>	

ACTIVITY 3: The Nature of Jesus	
Qur'an 4:157	"And for their saying, "We have killed the Messiah, Jesus, the son of Mary, the Messenger of God." In fact, they did not kill him, nor did they crucify him, but it appeared to them as if they did. Indeed, those who differ about him are in doubt about it. They have no knowledge of it, except the following of assumptions. Certainly, they did not kill him."
Matthew 27:46-52	"And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last."
<p>SIMILARITIES and/or DIFFERENCES: Jesus appears in both the Qur'an and the Bible. In the Qur'an Jesus does not die (disappears?). In the Bible, Jesus dies at crucifixion.</p> <p>CONCEPT: In Islam, Jesus is rescued from death. In Christianity, Jesus fulfills the prophecy.</p>	

ACTIVITY 4: The Nature of Jesus	
Qur'an 4:171	"O People of the Scripture! Do not exaggerate in your religion, and do not say about God except the truth. The Messiah, Jesus, the son of Mary, is the Messenger of God, and His Word that He conveyed to Mary, and a Spirit from Him. So believe in God and His messengers, and do not say, "Three." Refrain—it is better for you. God is only one God. Glory be to Him—that He should have a son. To Him belongs everything in the heavens and the earth, and God is a sufficient Protector."
Qur'an 5:116	"...Then Allah will say: 'Jesus, the son of Mary, did you ever say to mankind: 'Worship me and my mother as gods beside Allah?'"
1 Timothy 3:16	"Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory."
Luke 1:35	"The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God."
<p>SIMILARITIES and/or DIFFERENCES: Islam recognizes that Mary is the mother of Jesus BUT indicated that neither should be worshipped (only God can be worshipped). In Islam, Jesus is also called a messenger from God. In Christianity, Jesus is the Saviour and Mary carried and gave birth to the Son of God. Mary is not worshipped, but is highly exalted.</p>	

CONCEPT:

In Islam, only God can be worshipped and Jesus is a messenger from God.

In Christianity, Jesus was born to Mary and he is the holy Saviour, and is God.

ACTIVITY 5: The Nature of Sin

Qur'an 53:38	"Whoever goes aright, for his own soul he goes aright; and whoever goes astray, to his own detriment he goes astray. And no bearer of a burden bears another's burden..."
Qur'an 6:164	"Am I to seek a Lord other than God, when He is the Lord of all things?" No soul gets except what it is due, and no soul bears the burdens of another. Then to your Lord is your return, then He will inform you regarding your disputes."
Psalms 51:5	"Indeed, I was born guilty, a sinner when my mother conceived me."
Romans 5:12	"Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned."
Catechism of the Catholic Church 404	"Sin committed by Adam and Eve affected all of human nature (...) it is a sin "contracted" not committed – a state not an act."

SIMILARITIES and/or DIFFERENCES:

In Islam sin is a result of one's actions. It is not pre-existing.

Catholics believe in original sin – it is pre-existing.

CONCEPT:

Islam does not believe in original sin.

ACTIVITY 6: The Nature of Salvation

Qur'an 3:85	"Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers."
Qur'an 3:113-115	[The People of the Scripture] are not alike. Among the People of the Scripture is a community that is upright; they recite God's revelations through the night, and they prostrate themselves. They believe in God and the Last Day, and advocate righteousness and forbid evil, and are quick to do good deeds. These are many the righteous. Whatever good they do, they will not be denied it. God knows the righteous.
Acts 4:11-12	"This Jesus is 'the stone that was rejected by you, the builders; it has become the cornerstone.' There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."
John 8: 24	"I told you that you would die in your sins, for you will die in your sins unless you believe that I am he."

SIMILARITIES and/or DIFFERENCES

In Islam, salvation is given to those who accept and worship, God.

In Christianity, salvation is given to those who, accept and worship the triune God (God the Father, God the Son, God the Holy Spirit)

CONCEPT:

In Islam, you need to believe and submit to God.

In Catholicism, salvation comes from God alone.

ACTIVITY 7: The Nature of Salvation**Qur'an 17:13-14**

"For every person We have attached his actions to his neck. And on the Day of Resurrection, We will bring out for him a book which he will find spread open. Read your book; today there will be none but yourself to call you to account."

Ephesians 2:8-9

"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast."

Romans 3:24;28

"(...) they are now justified by his grace as a gift, through the redemption that is in Christ Jesus (...) For we hold that a person is justified by faith apart from works prescribed by the law."

SIMILARITIES and/or DIFFERENCES:

Both Muslims and Catholics believe in Judgement Day; when some people will be saved and others will not.

In Islam, salvation is given to those who have done good works.

In Catholicism, Jesus Christ is the mediator and the way for salvation.

CONCEPT:

God decides our eternal life, based on how we have lived our earthly life.

In Christianity, God wills the salvation of everyone through the knowledge of the truth.

Chapter 6: The Story of Islam	
<i>Supplemental material</i>	
Unit Topic D: Muslim Milestones: Living in Faith	<p>Muslim Milestones: Living in Faith (student resource- 5 worksheets on Birth/Aqiqah, Madrasah, Marriage, Divorce and death)</p> <p>**N.B. Topic 4 Marriage/Fertility includes information regarding IVF (please deliver with sensitivity and be aware of the needs of the audience)</p>
Expectations covered	<p>FL1.1 describe and compare the social and religious norms regarding courtship, marriage and family life that is promoted by Abrahamic religious traditions, the First Nations, Metis and Inuit spiritualities and locally appropriate religions [CCC nos. 1638-1642; 2360-2362; 2366-2379]</p> <p>FL1.3 explore how various religions promote the dignity of the person within intimate human relationships and within society [CCC nos. 369-373; 1605; 2333; 2362]</p> <p>FL2.1 explain the similarities and differences in the rites of passage across the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religions [CCC nos. 950; 1084; 1127; 1131]</p> <p>FL2.2 compare the relationship between the stages in the life of a believer and their commitments in personal and communal relationships [CCC nos. 121; 798; 1275; 1425; 1533]</p> <p>FL2.3 compare the views of various religious traditions with regard to human sexuality (e.g., marriage, divorce, abortion, reproductive technologies) [CCC nos. 2270-2274; 2360-2362; 2375-2377]</p> <p>FL3.1 outline the social and religious norms around sexuality in the Abrahamic religious traditions, First Nations, Metis and Inuit spiritualities and locally appropriate religion [CCC nos. 2333; 2357-2359]</p> <p>FL3.2 compare social and religious understandings around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. 378; 1605; 1614; 1616; 2333]</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>When exploring challenges between faith and modern culture in Islam, milestones and the family.</p>
Additional resources/ links:	<p>Teacher/student resource websites, BBC/BBC Bitesize for students, Muslim weddings and the meaning of marriage</p> <p>http://www.bbc.co.uk/religion/religions/islam/ritesrituals/weddings_1.shtml</p> <p>http://www.bbc.co.uk/schools/gcsebitesize/rs/relationships/ismarriagedivorcerev1.shtml</p> <p>Traditional Muslim (Indian) naming ceremony (private Dec 2014)</p> <p>https://www.youtube.com/watch?v=KZJcc742PEM</p> <p>Excellent teacher resource on Islamic view on IVF, surrogacy etc. Contemporary Bioethics</p> <p>https://link.springer.com/chapter/10.1007/978-3-319-18428-9_11</p> <p>From Mohammed Ali Al-Bar, Hassan Chamsi-Pasha</p>

MUSLIM MILESTONES: LIVING WITH FAITH

TEACHER NOTES:

During this session students will explore a variety of milestones within the Islamic faith. This includes: Birth/Aqiqah, Madrasah, Marriage, Divorce and Death.

Minds on/ class opening discussion:

- * What is a milestone?
- * Recall milestones from other units
- * Share important milestones from your life (secular or faith based)

Provide students with the following information to analyze using the questions that follow. Students can work together or in groups as you see fit. If they have Personal electronic devices, they can further research each topic.

Use any of the following methods to generate student discussion:

- **Post-Its**
- **chart paper**
- **white board markers**
- **small group and/or Think, Pair, Share**

**Note the Qur'an quotes were obtained using <http://www.clearquran.com/>. Students who would like to hear the passages may do so using the website.*

Reference:

Penney, Sue. "Special Occasions I and II." Islam. Oxford: Heinemann, 1999. 44-47. Print.

"Al-Qur'an Al-Kareem" Al-Qur'an Al-Kareem -. The Noble Quran, n.d. Web. 19 July 2017. <<https://quran.com/>>.

"The Muslim Experience in Canada | A New Life." A New Life in a New Land: The Muslim Experience in Canada. Milo Production, n.d. Web. 19 July 2017. <<http://www.anewlife.ca/>>.

Coogan, Michael David. "Islam." The Illustrated Guide to World Religions. New York: Metro, 2012. N. pag. Print.

TOPIC 1: BIRTH /AQIQAH	KEY FACTS
<p style="text-align: center;"><u>Tahneek:</u> "New-born children used to be brought to Allah's Messenger and he would supplicate for blessings for them, and rub a chewed date upon their palate."</p> <p style="text-align: center;">- Shahih Muslim 2125</p>	<p>Muslims believe that life is a gift from Allah. As soon as a baby is born he or she is washed, and the Shahadah is whispered into the newborn's left ear.</p> <p>A tiny piece of sugar or honey is placed on the baby's tongue. This is either done by the parents or the child's oldest relative, and it represents the hope of making the child "sweet". This tradition is found in The Hadith and it is called Tahneek.</p> <p>Muslim male babies are circumcised shortly after birth.</p> <p>The aqiqah is a ceremony that takes place when the baby is 7 days old. According to the Hadith, a goat or sheep should be sacrificed as an <i>offering of thanks</i> to Allah. In areas where this cannot occur, donations of money are given to the needy instead. The baby is given his/her name during the Aqiqah ceremony. Like many other religions, and cultures, it is very important.</p> <p>The names chosen are sometimes found in the Qur'an (Muhammad or the names of any of his family members). Sometimes the child is named after a relative. Other times, the name chosen will have a specific meaning, and may include one of the 99 attributes/qualities of Allah i.e. Abdullah – servant of God or Allahdin – nobility of faith.</p>
<p>Questions</p>	<ol style="list-style-type: none"> 1. Why do you think that the <i>profession of faith</i> – the Shahadah, is whispered into the newborn's ear? 2. What other religion requires males to be circumcised? 3. Does your name have any significance or meaning? 4. Do you know why you were given your name? 5. Why would a person of faith believe it important to recognize the birth of a child?

TOPIC 2: Madrasah (sometimes called Masjid)	KEY FACTS
	<p>From about the age of four, Muslim children are expected to attend the Madrasah (school at the Mosque).</p> <p>It is here that children begin to learn to read and write in Arabic, and recite the Qur'an. They are also taught how to perform wudu (ablution) and ra'kahs (positions for prayer).</p>
Questions	<ol style="list-style-type: none"> 1. Do you think it is important to learn about the faith to which you belong? Provide reasons for your answer 2. At what age do you think it is appropriate to begin learning about your faith? Explain your answer 3. In your own faith or one you are familiar with, can you think of any schooling or education that might be similar to this?

TOPIC 3: MARRIAGE	KEY FACTS
<p><i>“Truly Allah has totally forbidden disobedience (and the subsequent hurt) to mothers, burying alive daughters, withholding the rights of others, and demanding that which is not your right.”</i></p> <p>- Hadith Muslim</p>	<p>Muslims are encouraged to marry. Sexual relationships are forbidden unless a couple is married. Arranged marriages are allowed and promoted in Islam - <i>as long as the son and/or daughter agree.</i></p> <p>The Muslim marriage ceremony is not religious. The Muslim marriage is a contract between the husband and wife. The marriage contract contains anything that the couple wishes to include, if it does not <i>deny the purpose of marriage.</i></p> <p>The Qur'an permits a man to have up to 4 wives. This is observed in some cultures: <i>“If you fear you cannot act fairly towards the orphans—then marry the women you like—two, or three, or four.”—Qur'an 4:3</i></p> <p>This verse was revealed to the Prophet Muhammed after the <i>Battle of Uhud</i>, which left many women without support. It is understood that taking another wife would be an act of mercy. Marriage protected women - because they joined a new family. The Qur'an states that the men are required to care for each wife equally. <i>“But if you fear you will not be fair, then one, or what you already have. That makes it more likely that you avoid bias Qur'an 4:3</i></p>

Questions	<ol style="list-style-type: none"> 1. Provide 2 reasons why arranged marriages might be considered a good thing. 2. Provide 2 reasons why someone would NOT want to be part of an arranged marriage. 3. In Canada polygamy is against the law. What impact might this have on strict Muslims who would like to live this way? 4. How might a polygamous marriage impact the women involved?
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TOPIC 4: Marriage/ fertility II	KEY FACTS
	<p>The expectation of marriage is to have children. If a married couple is unable to have children, they may use IVF (<i>in vitro</i> fertilization) to become pregnant. However, the eggs and sperm used <i>must be from the couple</i>, and not from someone else.</p> <p>IVF is legal in Canada. The sperm and egg can be donated by another person.</p> <p>The Catholic Church teaches that conception should occur naturally, and is thus opposed to IVF. it also calls for sensitivity because of the emotional impact fertility problems may create.</p> <p>For Muslims, if a married woman is pregnant, but her life is at risk - termination of the pregnancy (abortion) is allowed. However, the termination of pregnancy must be done <i>within the first 7 and 16 weeks of gestation</i>.</p>
Questions	<ol style="list-style-type: none"> 1. Do you think it is important to have children when you are married? Give reasons to explain your response. 2. In what ways can having children change/ impact the married couple? 3. In relation to the teachings of the Catholic Church is IVF ever allowed?

TOPIC 5: DIVORCE	KEY FACTS
<i>“Men receive a share of what their parents and relatives leave,</i>	Divorce is discouraged in Islam and it is often seen as a last resort for the married couple.

<p><i>and women receive a share of what their parents and relatives leave; be it little or much—a legal share.” – Qur’an 4:7</i></p>	<p>Family will attempt to help the couple by offering advice, counselling, and support.</p> <p>If divorce cannot be avoided, either the husband or the wife can request a divorce, and dissolve the marriage. Muslim law (Shariah Law) states that the wife is entitled to take what is hers, when divorce occurs.</p> <p>Historically, Islam provided women with more marital and financial equality than Judaism or Christianity.</p>
<p>Question</p>	<p>Consider the following:</p> <ul style="list-style-type: none"> • It was only in 1859, that Canadian married women could own property <i>independently</i>. However, married women could not sell their property (unless her husband agrees). • In Shariah Law: property that belongs to the wife before marriage (and any future inheritance to her) and is hers alone. <p>Knowing this, does your opinion about women’s equality in Islam change? Why or why not?</p>

TOPIC 6: DEATH	KEY FACTS
	<p>The last words that a dying Muslim will speak will be the Shahadah. If this is not possible, someone will speak it on their behalf.</p> <p>After death, the body is washed (if possible by relatives of the same gender) and wrapped in white sheets. However, if the person performed the Hajj, they may use the <i>Ihram</i> adorned during the pilgrimage.</p> <p>Muslims are always buried facing Mecca and <i>never</i> cremated. In Islam, it is believed that the body will be re-created upon the Day of Judgement.</p> <p>Ideally, Muslims should not be buried in a casket. However, very few Canadian burial grounds have “green” burials, and, as a result, a simple casket is appropriate.</p>
<p>Questions</p>	<ol style="list-style-type: none"> 1. How can bathing/washing the deceased body of someone close to you be a symbol of respect? What does the act say about <i>preserving the dignity of the person</i>? 2. In your own experience, are you aware of any sacred rituals or practices surrounding death? If so, what are they?

Chapter 6: The Story of Islam

Supplemental material

Unit Topic E: Social Justice in Islam	Article: Islam encourages Social Justice (student/teacher resource)
Expectations covered	CM2.4 assess how various world religions have applied their moral teachings to contemporary social justice issues (e.g., war and peace, poverty, sanctity of life, environmental degradation, human rights) CM3.2 describe how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace CM3.3 explore models of advocacy of various faith groups in one's own community
Unit Placement	Teacher/Student resources may be used: When covering Family Life or Christian Moral Development, making links between social, moral and religious life in modern society.
Additional resources/ links:	Islamic social Justice/advocacy groups: Services to Muslim communities in Canada and abroad https://icnareliefcanada.ca/ AFI- Advocates for Islam Uni of Toronto https://ulife.utoronto.ca/organizations/view/id/2003 Muslim Community Care Toronto http://www.muslimcommunity.org/ Human dignity and sanctity of life in Islam : Value of Human Dignity, Muhammad Ali Musofer , April, 2013 https://www.dawn.com/news/803638 Excellent student/teacher resource: The Sanctity of Life in Islam, BBC GCSE. http://www.bbc.co.uk/religion/religions/islam/islamethics/contraception.shtml

Article: Islam Encourages Social Justice

NewStatesMan, By [Ajmal Masroor](#) ,31 May 2007

<https://www.newstatesman.com/blogs/the-faith-column/2007/05/peace-justice-islam-god>

Some believe praying five times a day and fasting in the month of Ramadan are all that you need to do to be a good Muslim. While these are fundamental features of the faith, in order of closeness to God, they are rated less.

Standing ***firm for justice is considered closest to Godliness***. In other words my religious and social responsibility is to work for just causes. In my faith I am required to stand witness to justice, fairness and equality not just in words but in practice. In Qur'an God says "***be just, that it closest to Godliness***".

My faith demands that I do not lead a passive life. I am reminded in the Qur'an that I have to stand for justice at all cost, even if it means I have go against myself, my family or friends. I must serve justice even against my bitter enemies. For God does not favour the unjust.

In a trouble filled world my faith has become synonymous with violence and hate. It is often associated with terrorist activities and suicide bombing. Unfortunately this is most unfair, for my faith teaches me to spread **peace on earth**. In fact unless I submit to peace, i.e. peace inside myself and at peace with everything around me, I am not considered a good Muslim. No wonder the blessed Prophet used to make this prayer on a regular basis:

***"Oh God,
You are peace.
From you comes peace
To you returns peace
Revive us with a salutation of
peace
And lead us to your abode of
peace"***

For me social justice starts at home. I must **care for my parents as my responsibility** especially when they reach old age. Qur'an reminds me that after being loyal to God I must be good to my parents. Once a man came to the blessed Prophet and said "***O prophet I have performed Hajj – pilgrimage, carrying my elderly mother on my shoulder, have I paid her back for everything?***" The prophet replied, "***Not even for one contraction***".

One of my regular prayers to God is "***O God please be merciful to my parents just like they were merciful to me when I was little***". To lock up my parents in a care home when they are old, frail and most vulnerable is simply cruel and unjust. Thus in Islam social justice starts from home. I must be just to my wife and my children as I will be

asked about my duties and responsibilities on the Day of Judgement.

I must do everything possible to sustain a good relationship with my relatives. I am reminded by the prophet who said ***“one who cuts relations with relatives; God will cut relations with him or her”***.

Social justice in Islam extends to even to those who are not related to me such as the **neighbours, orphans and the needy**. I am not considered a Muslim if I go to sleep with my stomach full while my neighbour sleeps hungry. I must help the orphans and the needy by sharing with them part of my wealth through paying Zakat (a proportion of my surplus wealth which must be given on a yearly basis to poor and the needy) and voluntary charity. The blessed Prophet once said ***“he is not a Muslim who sleeps with his stomach full while his neighbour stays hungry”***.

Social justice is about my struggle against **inequality**. In today’s world I must fight against poverty. We have excessive amount of wealth that is often wasted in the developed world while millions of people in the developing world die of hunger. Islam stands firmly against such inequality and encourages me to be involved with initiatives that would eradicate poverty and challenge the root causes of inequality. Everyday many people from Africa and Asia risk their lives to cross to the West simply looking for a better life. Most do not make it this far and perish on the way. Islam teaches me to be prepared to share what I have with those who do not have it.

I am concerned about the abuse of our **environment and exploitation of our natural resources**. My faith says that I am a **“custodian”** of this earth and its surrounding. As a custodian I do not have the right to either abuse it or stand by watch it get destroyed. I have to take active steps to ensure its healthy longevity. This too is my struggle for justice.

IN GROUPS, answer:

What key areas of social justice does this article highlight?

How does this compare to the Christian concept of Social Justice?

Chapter 6: The Story of Islam	
<i>Supplemental material</i>	
Unit Topic F: Islam and the Environment	<i>Islam and the Environment</i> (student worksheet)
Expectations covered	<p>CM1. Foundations: Demonstrate the moral authority(ies), the rights and responsibilities (e.g., the Golden Rule) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. 1950-1986]</p> <p>CM1.3 describe how moral beliefs influence social and ecological responsibilities for believers of various religions (e.g, sexual conduct and marriage, family life, charitable outreach, care of the earth)</p>
Unit Placement	<p>Teacher/Student resources may be used:</p> <p>When exploring social Justice issues (and also advocacy groups) within Islam.</p>
Additional resources/ links:	<p>What Does The Quran Teach About Protecting The Environment? https://www.youtube.com/watch?v=j5Y6uB4AHoc Published 2017, A short video by the Imams and teachers at the Bahu Trust on what the Quran teaches about taking care of our planet and looking after our environment (4 mins 14 secs)</p> <p>Environmental Soul: Islamic Perspective (Teacher background reading) http://www.alternativesjournal.ca/people-and-profiles/environmental-soul-print-islamic-perspective</p>

ISLAM AND THE ENVIRONMENT

Although human beings are seen as the most intelligent life form on earth, they are responsible for almost all the **damage** done to the planet. If we imagined the earth is aged 46, all the damage done has taken place in the last 60 seconds of the earth's life. The *Qur'an* says that God (Allah) is the **Creator** of the world. Human beings are on the world as trustees or 'viceregents' - they are told to look after the world for God and for the future:

Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne, and constrained the sun and the moon to serve you; each planet pursues its course during an appointed term. He regulates it all and expounds the Signs, that you may have firm belief in the meeting with your Lord. He it is Who spread out the earth and made therein firmly fixed mountains and rivers, and of fruits of every kind He has made pairs. He causes the night to cover the day. In all this, verily, are signs doer a people who reflect.

Surah 13:3-4

In the *Qur'an*, Muslims are instructed to look after the environment and not to damage it:

The Earth is green and beautiful, and Allah has appointed you his stewards over it. The whole earth has been created a place of worship, pure and clean. Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded. If a Muslim plants a tree or sows a field and humans and beasts and birds eat from it, all of it is love on his part.

Hadith

Muslims have to look after the earth because it is all God's creation and it is part of a human's duty to God.

Devote thyself single-mindedly to the Faith, and thus follow the nature designed by Allah, the nature according to which He has fashioned mankind. There is no altering the creation of Allah. Surah 30:30

Because of this passage, people see themselves as being **responsible** for the world which God created and they have to make their own decisions about how to do this.

The Assisi Declarations on Nature, 1986

In 1986, HRH Prince Philip, then President of the WWF International invited five leaders of five of the major religions of the world - **Buddhism, Christianity, Hinduism, Islam and Judaism** - to meet to discuss how their faiths could help **save the natural world**.

The meeting took place in Assisi in Italy, because it was the birth place of St Francis, the Catholic saint of ecology. From this meeting arose key statements by the five faiths outlining their own distinctive traditions and approach to the care for nature.

In the Assisi Declarations on Nature the Muslim statement was:

1. The central concept of Islam is *Tawhid* or the Unity of God. *Allah* is Unity; and His Unity is also reflected in the unity of mankind, and the unity of man and nature. His trustees are responsible for maintaining the unity of His creation, the integrity of the Earth, its flora and fauna, its wildlife and natural environment. Unity cannot be had by discord, by setting one need against another or letting one end predominate over another; it is maintained by balance and harmony. There Muslims say that Islam is the middle path and we will be answerable for how we have walked this path, how we have maintained balance and harmony in the whole of creation around us.

2. So unity, trusteeship and accountability, that is *Tawhid*, *Khalifah* and *Akhirah*, the three central concepts of Islam, are also the pillars of the environmental ethics of Islam. They constitute the basic values taught by the *Qur'an*. It is these values which led *Muhammad*, the Prophet of Islam, to say: 'Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded.'

3. For all these reasons Muslims see themselves as having a responsibility towards the world and the environment, all of which are the creations of Allah.

4. Unlike many other religions, Muslims do not have any specific festivals in which they give thanks for the harvest or the world. Instead they give thanks to Allah regularly for his creation.

5. In order to separate Islam from other religions, the Islamic year is only 354 days, this means that the months and festivals happen at a different time each year and so there is no particular festival which falls during a period of harvest.

In groups: What are the key ideas from the Muslim statement at the Assisi Declaration on Nature?

Reference *Religious Studies Islam: beliefs about care of the planet* <http://www.bbc.co.uk/schools/gcsebitesize/rs/enviro>

Comparison Overview

Unit Topic	Curriculum Expectations
<p>A. Evaluating And Comparing Moral Passages On Ethical Principles In The Abrahamic Faiths</p>	<p>SC3.3 evaluate and compare passages from various religions that identify moral/ethical principles e.g., social justice, equity, diversity and peace) [CCC nos. 1954; 1959; 1978-1979]</p>
<p>B. Comparing The Respect Shown To Sacred Texts In The Abrahamic Faiths And In Other Traditions</p>	<p>SC1.1 compare and contrast sacred writings and oral of various world religions [CCC nos. 120-130]</p> <p>SC1.2 discuss the importance of the life and teachings of founders, key figures and great teachers of the world’s religious traditions (e.g. Abraham, Jesus, Muhammad) to the development of the religion’s sacred texts/oral traditions [CCC nos. 542-46; 544; 546; 567; 678; 2444]</p> <p>SC1.3 compare the function and role of sacred text/oral tradition across various religions (e.g., source and transmission of beliefs/teachings, practices, rituals, moral codes, etc.) [CCC nos. 50, 80-83; 124; 141; 1701; 1952; 2060; 2653-2654]</p> <p>SC1.4 examine the manner in which other religious traditions show respect for their sacred texts and/or oral traditions</p> <p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g. creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p>
<p>C. Comparing The Image Of God/Creative/Divine</p>	<p>SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/the divine as professed by various religious traditions [CCC nos. 39-43]</p>
<p>D. Central Beliefs /Moral Values Of World’s Religious Traditions</p>	<p>PF2.3 compare the central beliefs of the world’s religious traditions and their of significance for believers (e.g., the sanctity of life, human dignity, resurrections/reincarnation, destiny/diving providence, etc. [CCC nos. 302-308; 648; 1013; 1700; 2258; 2304]</p>
<p>E. Comparing Rites Of Passage</p>	<p>FL2: Growing in Commitment: Identify and explain the purpose of the key rites of passage and the relationship between the states in the life of a believer and their commitments; [CCC nos. 950, 1084, 1127, 1131]</p> <p>PS1.4 explain the key elements of important ritual celebrations within various religions and explain their origin and meaning for</p>

	<p>believers [CCC nos. 1229-45, 1293-1301; 1345-1355; 1440-49; 1517-1519; 1572-1574; 1621-1632]</p> <p>FL1.1 describe and compare the social and religious norms regarding courtship, marriage and family life that is promoted by Abrahamic religious traditions, the First Nations, Metis and Inuit spiritualties and locally appropriate religions [CCC nos. 1638-1642; 2360-2362; 2366-2379]</p> <p>FL2.1 explain the similarities and differences in the rites of passage across the Abrahamic religious traditions, First Nations, Metis and Inuit spiritualties and locally appropriate religions [CCC nos. 950; 1084; 1127; 1131]</p>
<p>F. Moral Precepts Regarding Social And Ecological Responsibilities</p>	<p>PF3.3 contrast the sense of the human person in relationship to the created world in each of the Abrahamic religious traditions, the First Nations, Métis and Inuit Spiritualties and the locally appropriate religious tradition [CCC nos. 2415-2418; 2456]</p> <p>CM1.3 analyse how moral precepts influence social and ecological responsibilities for believers of various religions (e.g. sexual conduct and marriage, family life, charitable outreach, care of the earth) [CCC nos. 1603-1605; 1643-1658; 1889]</p>
<p>G. Comparing Views On Human Sexuality</p>	<p>FL2.3 compare the views of various religious traditions with regard to human sexuality (e.g. marriage, divorce, abortion, reproductive technologies) [CCC nos. 2270-2274; 2360-2362; 2375-2377]</p> <p>FL3.1 outline the social and religious norms around sexuality in the Abrahamic religious traditions, First Nations, Metis and Inuit Spiritualties and locally appropriate religion [CCC nos. 2333, 2357-2359]</p> <p>FL3.2 compare social and religious understandings around sexuality in the Abrahamic religious traditions. First Nations, Metis and Inuit spiritualties and locally appropriate religion [CCC nos. 2333, 2357-2359]</p>

Comparison Overview	
<i>Supplemental material</i>	
Unit Topic A: Evaluating & Comparing Moral Passages on Ethical Principles	Comparing Moral Passages From the Abrahamic Faiths (Teacher Resource)
Expectations covered	SC3.3 evaluate and compare passages from various religions that identify moral/ethical principles e.g., social justice, equity, diversity and peace) [CCC nos. 1954; 1959; 1978-1979]
Unit Placement	Teacher/Student resources may be used to: 1. Provide a basis in understanding the ethical principles on social justice, equity, diversity and peace in the Abrahamic Faiths
Additional resources/ links:	The New Revised Standard Version https://www.biblegateway.com/keyword/ Catechism of the Catholic Church http://www.vatican.va/archive/ENG0015/_INDEX.HTM Qur'an http://www.clearquran.com/

COMPARING MORAL PASSAGES FROM THE ABRAHAMIC FAITHS

MORAL PASSAGES FROM JUDAISM

Deuteronomy 15:7-11 “If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is giving you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him and lend him sufficient for his need, whatever it may be. Take care lest there be an unworthy thought in your heart and you say, ‘The seventh year, the year of release is near,’ and your eye look grudgingly on your poor brother, and you give him nothing, and he cry to the LORD against you, and you be guilty of sin. You shall give to him freely, and your heart shall not be grudging when you give to him, because for this the LORD your God will bless you in all your work and in all that you undertake. For there will never cease to be poor in the land. Therefore I command you, ‘You shall open wide your hand to your brother, to the needy and to the poor, in your land.’

Proverbs 3:17 Her ways are ways of pleasantness, and all her paths are peace.

Proverbs 14:31 Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.

Proverbs 31:9 Open your mouth, judge righteously, defend the rights of the poor and needy

Jeremiah 22:3 Thus says the LORD: Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the resident alien, the fatherless, and the widow, nor shed innocent blood in this place.

Micah 6:8 He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

Isaiah 57:19 Peace, peace to the distant and the close

Psalms 34:15 Seek peace and pursue it

COMPARING MORAL PASSAGES FROM THE ABRAHAMIC FAITHS

MORAL PASSAGES FROM CHRISTIANITY

Mark 9:50 Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other.

Luke 10:30-37 Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. ³ Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" ³⁷ He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Matthew 7:12 In everything do to others as you would have them do to you; for this is the law and the prophets.

Matthew 19:21 Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me."

John 14:27 Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

John 20:21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."

1 John 3:17-18 How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action.

Romans 12:15-18 Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all.

COMPARING MORAL PASSAGES FROM THE ABRAHAMIC FAITHS

MORAL PASSAGES FROM ISLAM

Qur'an 4:36 And do good to kinsfolk (relatives), orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the company by your side, the wayfarer (you meet)

Qur'an 6:38 And there is no animal in the earth nor bird that flies with its two wings, but that they are communities like yourselves.

Quran 17:26 And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

Quran 49:13 Indeed, the most honorable among you in the sight of God is the most pious.

Surat Al Baqarah verse 177 It is not righteousness that you turn your faces towards East or West; but it is righteousness (the quality of) the one who believes in God and the Last Day and the Angels, and the Book, and the Messengers; who spends of his wealth, in spite of love for it, to the kinsfolk, to the orphans, to the needy, to the wayfarer, to those who ask and for the freeing of slaves; and who is steadfast in prayers, and gives Zakah (Alms); and those who fulfill their covenants which they made; and who are patient and perseverant in poverty and ailment and throughout all periods of fighting. Such are the people of truth, the pious.

Sahih Bukhari 3:513 There is none amongst the believers who plants a tree, or sows a seed, and then a bird, or a person, or an animal eats thereof, but it is regarded as having given a charitable gift [for which there is great recompense].

Harper, Douglas (2001), "Islam", Online Etymology Dictionary, retrieved 2017-12-22 Mankind are the dependents, or slaves of God, and the most beloved of them to God are those who are the most excellent to His dependents." "Not one of you believes until he loves for his brother what he loves for himself."

Surat al-Ma'ida, 48 We have appointed a law and a practice for every one of you. Had God willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to God and He will inform you regarding the things about which you differed.

Comparison Overview	
<i>Supplemental material</i>	
Unit Topic B: Comparing the Respect Shown to Sacred Texts	Comparison Chart (Teacher Resource) <i>How Respect is Shown to Sacred Texts of the Abrahamic Faiths</i> (Student Task)
Expectations covered	<p>SC1.1 compare and contrast sacred writings and oral of various world religions [CCC nos. 120-130]</p> <p>SC1.2 discuss the importance of the life and teachings of founders, key figures and great teachers of the world’s religious traditions (e.g. Abraham, Jesus, Muhammad) to the development of the religion’s sacred texts/oral traditions [CCC nos. 542-46; 544; 546; 567; 678; 2444]</p> <p>SC1.3 compare the function and role of sacred text/oral tradition across various religions (e.g., source and transmission of beliefs/teachings, practices, rituals, moral codes, etc.) [CCC nos. 50, 80-83; 124; 141; 1701; 1952; 2060; 2653-2654]</p> <p>SC1.4 examine the manner in which other religious traditions show respect for their sacred texts and/or oral traditions</p> <p>SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g. creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]</p>
Unit Placement	Teacher/Student resources may be used to: 1. Provide a comparison of the respect given to sacred scripture in the Abrahamic Religions.
Additional resources/ links:	The New Revised Standard Version https://www.biblegateway.com/keyword/ Qur’an http://www.clearquran.com/

RELIGION /NAME OF SACRED TEXT	HISTORICAL BACKGROUND/ AUTHORSHIP /KEY FIGURES	FORMAT	HOW IT IS SHOWN RESPECT	SIGNIFICANT NARRATIVES	EXAMPLE(S) OF ROLE OF SCRIPTURE IN SHAPING BELIEFS, PRACTICES, AND/OR RITUALS	MORAL/ETHICAL PRINCIPLES ADDRESSED (E.G. SOCIAL JUSTICE, EQUALITY, PEACE)
JUDAISM Sacred Text is the Tanakh or Hebrew Bible	It was given by God to Moses on Mt. Sinai	<p>The Torah also referred to as The Law and The First Five Books.</p> <p>There are about 54 units in the Torah and one unit is read during the Sabbath morning service, a tradition believed to be started by Moses.</p>	The Torah is removed from the Ark in the synagogue during the Sabbath service. The Torah is written in parchment and wrapped in an elaborate cloth mantle and decorated in semi-precious stones and adorned with a silver crown. During service the Torah is held up and adherents will stand, face it and kiss its mantle. Out of respect, the parchment is never touched or seen by most people. In order to not use their bare hands in touching The Torah, it is customary to use a yad (reading pointer).	Torah (Ten Commandments)	The Torah contains the 613 laws which are the basic moral guidelines that every Jewish person must live by. The Torah contains stories, poetry, holidays, music, art, rituals, prayers and that shape the faith of the adherents.	The Torah addresses principles surrounding: social justice, gender roles, family life peace, equity etc. Exodus 20:12 Deut. 15:7-11 Proverbs 3:17 Proverbs 14:31 Proverbs 22:6 Jeremiah 22:3 Isaiah 57:19 Psalm 127:3-5
CHRISTIANITY Sacred Text is The Bible.	The Bible is divided into the Old Testament, revealed to the Israelites, and the New Testament that records the life and	Divided into the Hebrew Scriptures and the Christian Scriptures	The Bible is treated with high respect and honour by Christians because its words are believed to be living and active. Some	Sermon on the Mount – The Beatitudes in the Christian Scriptures	The Bible focuses on the life of Jesus and his teaching ministry which provides the basic moral guidelines that all	The Bible addresses principles surrounding social justice, gender roles, family life, peace, equity etc. Luke 10:30-37

	teachings of Jesus as told by his followers.		Catholics follow the custom of burning or burying worn bibles, if they have been blessed. Some Bibles and Gospel books that Christians have traditionally used for proclaiming the Biblical text are beautifully bound and decorated.		Christians are called to follow.	Matthew 7:12 Matthew 19:21 John 14:27 John 20:21 1 Timothy 5:8 Colossians 3:13 Ephesians 6:4
ISLAM Sacred Text is the Qur'an	Revealed to the Prophet Muhammad by God	The Qur'an is divided into 114 Surahs (chapters){classified either as Meccan or Medinan) and ayah/ayat (verses). The surahs are not arranged in chronological order.	A Muslim must take part in ritual cleansing known as wudu (formal ablutions and ritual bathing) before touching the Qur'an. It must be handled with deepest respect – it can never be placed on the floor, must be closed and stored in a proper place, nothing can be placed on top of it etc. The Qur'an stand (Rihal) is used to rest the holy book during recitation.	Each surah begins with the declaration "In the name of God, the Most Gracious, the Most Merciful"	The Qur'an provides the laws/rules a Muslim must follow in life.	The Qur'an addresses the principles surrounding social justice, gender roles, family life, peace and equity. Qur'an 2:187 Qur'an 4:21 Qur'an 4:36 Qur'an 6:38 Qur'an 6:151 Qur'an 17:28 Qur'an 46:15 Qur'an 49:13 Sahih Bukhari 3:513
OTHER TRADITION						

HOW RESPECT IS SHOWN TO SACRED TEXTS OF THE ABRAHAMIC FAITHS

Let's begin by looking at the bibles in our classroom...

How do we as a class take care of our bibles? (think about storage, where we place our Bibles when we use them, the condition, the upkeep etc..)

What do you think the condition and care of our Bibles reveals about how they are valued in our Catholic community?

Read the following scriptural passages, and in your own words describe what each is stating about the Bible.

Deuteronomy 6:4-9

Psalms 19:7-11

2 Timothy 3:16-17

HOW IS THE RESPECT SHOWN FOR SACRED SCRIPTURE IN OTHER ABRAHAMIC TRADITIONS?

THE TORAH

The Sacred Text of Judaism is the *Tanakh* or **Torah**. It was given to Moses by YHWH on Mount Sinai. The Hebrew Bible is also referred to as the Law or the First Five Books. The Torah is removed from the Arc in the synagogue during the Sabbath service.

The Torah is written in parchment and wrapped in an elaborate cloth mantle and decorated in semi-precious stones and adorned with a silver crown. During service the Torah is held up and adherents will stand, face it and kiss its mantle. Out of respect, the parchment is never touched or seen by most people. In order to not use their bare hands in touching The Torah, it is customary to use a **yad** (reading pointer).

What similarities and differences do you find in the manner in which respect is shown in the Jewish tradition for the Torah in comparison to the Christian tradition with the Bible?

THE QUR'AN

The Sacred Text of Islam is the **Qur'an**. The Qur'an was revealed to the Prophet Muhammad by Allah. The Qur'an is divided into 114 **surahs** (chapters) and **ayah/ayat** (verses). The surahs are not arranged in chronological order.

A Muslim must take part in ritual cleansing known as **wudu** (ritual bathing) before touching the Qur'an.

It must be handled with deepest respect. The Qur'an can never be placed on the floor. It must be closed and stored in a proper place, and nothing can be placed on top of it. The Qur'an stand (**Rihal**) is used to rest the holy book when it is being used. In Pakistan, it is forbidden by law to defile the Qur'an and if a person is found guilty, s/he can be punished with life imprisonment.

What similarities and differences do you find in the manner in which respect is shown in the Islamic tradition for the Qur'an in comparison to the Christian tradition with the Bible?

Comparison Overview	
<i>Supplemental material</i>	
Unit Topic C: Comparing the Image of God/Creative/Divine	<p>How Different Religions See God (Student Task)</p> <p>How Different Religions See God Comparative Chart (Student Task)</p> <p>How Different Religions See God Comparative Chart – Answer Key (Teacher Resource)</p>
Expectations covered	SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/the divine as professed by various religious traditions [CCC nos. 39-43]
Unit Placement	<p>Teacher/Student resources may be used to:</p> <ol style="list-style-type: none"> 1. Provide a comparison of the image and nature of God in the Abrahamic Religions, and two locally appropriate religions (Hinduism and Buddhism)
Additional resources/ links:	<p>How Different Religions See God</p> <p>http://channel.nationalgeographic.com/the-story-of-god-with-morgan-freeman/articles/how-different-religions-see-god/</p> <p>National Geographic The Story of God With Morgan Freeman</p> <p>http://channel.nationalgeographic.com/the-story-of-god-with-morgan-freeman/?_ga=2.119387392.887978892.1515007552-1733209927.1514679641</p>

Source: <http://channel.nationalgeographic.com/the-story-of-god-with-morgan-freeman/articles/how-different-religions-see-god/>

Your Task: Each group will be assigned with **ONE** of the noted religions below, and compete the following questions:

- i) How is the divine viewed in this religion?
- ii) Where does the belief about the divine come from?
- iii) Is there a name that followers use to refer to the divine?

HOW DIFFERENT RELIGIONS SEE GOD

National Geographic: Patrick J. Kiger

CHRISTIANITY: Followers of Christianity believe in one God, whose creation of the world is depicted in the Bible's book of Genesis. God is viewed as eternal, all-powerful, and all-knowing, but also limitlessly benevolent. But from there, it gets a little complicated, because Christians also believe that God is a Holy Trinity of three distinct supernatural persons, all three of which humanity has experienced in different ways. There is the Father, the powerful figure who is depicted in the Bible's Old Testament. There's also the Son, Jesus, who is incarnated on Earth in the New Testament to live among people and to die on the cross to atone for their sins. Finally, there's the Holy Spirit, which represents the supernatural effect that God has upon humans. Christianity has a centuries-old tradition in which artists have depicted Jesus and his life on Earth, as a way of enhancing the experience of the faithful in worship.

JUDAISM: The Jewish concept of God is expressed succinctly in the Shema, a prayer contained in the Biblical Book of Deuteronomy: "Hear, O Israel, the Lord is our God, the Lord is one." Jews worship one God, who is omnipotent and omniscient, and whose greatness is so immense that as the 12th Century philosopher Moses Maimonides noted, He cannot be described adequately in human language.

Unlike Christianity, Judaism doesn't believe in physically representing or describing God, out of concern that it will blur the distinction between God and humanity. The faith also teaches that God entered into a special covenant with the Jewish people at Mt. Sinai, following their flight from bondage in Egypt in ancient times. As a result, Jews sometimes refer to God as "elohay yisrael," the God of Israel.

ISLAM: Muslims believe there is one God, Allah, who created the universe and reigns supreme over it. Allah is immortal, all-knowing, and omnipotent, but also just and merciful. Allah is majestic but also has a close relationship with each person and provides both guidance and help to those in distress. Allah has no gender, shape or form. The will of Allah, to which believers surrender, is made known through the Koran, the sacred scripture which Allah revealed to Muhammad, the last in a line of prophets that also includes Abraham, Moses and Jesus. Allah has no gender or form, and does not resemble anything else that exists. Unlike Christianity, Islam generally forbids artistic depictions of Muhammad. "The prophet himself was aware that if people saw his face portrayed by people, they would soon start worshiping him,"

Akbar Ahmed, chairman of the Islamic Studies department at American University, told CNN in 2015. "So he himself spoke against such images, saying 'I'm just a man.'"

HINDUISM: This religion blends monotheism and polytheism in a complex way. Hindus believe that a single divine presence, the Brahman, is the creator of the universe and connected to everyone and everything in it. The Brahman doesn't have a gender, and it is formless, so it can't be depicted. To enable humans to relate to it, the Brahman takes on different manifestations--the vast number of different gods and goddesses, who are depicted in Hindu art and religious writings. There is a trinity of main Hindu deities—Brahma, the creator of the universe, Vishnu the preserver, and Shiva the destroyer. Others include Ganesh, the god of wisdom and learning, who is depicted as having the head of an elephant and a human body.

BUDDHISM: Unlike other religions, Buddhism doesn't focus upon worshipping a god, but rather upon enabling a person to make spiritual progress and outgrow ignorance and irrationality, and ultimately to become a perfected human being. Instead, Buddhist art depicts the religion's founder, the Indian prince Siddhartha, who meditated beneath a tree to achieve enlightenment and became known as the Buddha, which means "enlightened one." Buddhists don't worship the Buddha, but statues, which sometimes depict him in the act of meditation, are seen as helpful in inspiring devotion and uplifting the mind.

HOW DIFFERENT RELIGIONS SEE GOD –COMPARATIVE CHART

RELIGION	WHAT DID YOU LEARN ABOUT THE BELIEF SURROUNDING THE DIVINE?	WHAT DID YOU LEARN ABOUT WHERE THE BELIEF ABOUT THE DIVINE COMES FROM?	HOW DOES THIS COMPARE TO YOUR FAITH TRADITION?
CHRISTIANITY			
JUDAISM			
ISLAM			
HINDUISM			
BUDDHISM			

HOW DIFFERENT RELIGIONS SEE GOD –COMPARATIVE CHART ANSWER K

RELIGION	WHAT DID YOU LEARN ABOUT THE BELIEF SURROUNDING THE DIVINE?	WHAT DID YOU LEARN ABOUT WHERE THE BELIEF ABOUT THE DIVINE COME FROM?	HOW DOES THIS COMPARE TO YOUR FAITH TRADITION?
CHRISTIANITY	God is viewed as eternal, all-powerful, and all-knowing, but also limitlessly benevolent Holy Trinity – Father, Son and Holy Spirit	Derives from the Book of Genesis	
JUDAISM	God One G-d, who is omnipotent and omniscient No physical description of G-d given to distinguish people from G-d	God is expressed in the Shema a prayer contained in the Biblical Book of Deuteronomy	
ISLAM	One God, (in Arabic, Allah) -immortal, all knowing -no physical form or gender -forbids artistic depictions of God	God wants believers to surrender as expressed in the Qur'an	
HINDUISM	Brahman – connected to everyone and everything -formless -takes on different manifestations to connect to people Triad of the Main gods	Brahman is described in the Vedas and the Upanishads	
BUDDHISM	-doesn't focus on worshipping a god	-reaching enlightenment comes from within by following the Eightfold Path	

Comparison Overview	
<i>Supplemental material</i>	
Unit Topic D: Central Beliefs /Moral Values of World's Religious Traditions	Central Beliefs of the World's Religious Traditions (Teacher Resource)
Expectations covered	PF2.3 compare the central beliefs of the world's religious traditions and significance for believers (e.g., the sanctity of life, human dignity, resurrections/reincarnation, destiny/divine providence, etc. [CCC nos. 302-308; 648; 1013; 1700; 2258; 2304
Unit Placement	Teacher/Student resources may be used to: 1. Making comparisons between the central Beliefs of the Abrahamic Faiths and other traditions
Additional resources/ links:	<p>The New Revised Standard Version https://www.biblegateway.com/keyword/</p> <p>Catechism of the Catholic Church http://www.vatican.va/archive/ENG0015/_INDEX.HTM</p> <p>Qur'an http://www.clearquran.com/</p> <p>Hadith http://www.hadithcollection.com/</p> <p>Human Dignity in Islam http://www.iais.org.my/e/index.php/publications-sp-1447159098/articles/item/36-human-dignity-in-islam.html</p> <p>http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html</p> <p>Globalization, Spirituality and Justice by D. Groody file:///C:/Users/24289/Downloads/978-1-62698-150-8_toc_1.pdf</p>

CENTRAL BELIEFS	JUDAISM	CHRISTIANITY	ISLAM	OTHER
Sanctity of life	<p>Life is sacred "So God created humankind in his image, in the image of God he created them; male and female he created them." (Genesis 1:27)</p> <p>"You shall not murder." (Exodus 20:13)</p> <p>"For it was you who formed my inward parts; you knit me together in my mother's womb." (Psalm 139:13-16)</p> <p>"Anyone who destroys a human life is considered as if he had destroyed an entire world, and anyone who preserves a human life is considered to have preserved an entire world." (Talmud Sanhedrin 37a)</p>	<p>Different churches in Christianity hold different views on the sanctity of life. Roman Catholic Position: Life is sacred, from conception to death He said to him, "Which ones?" And Jesus said, "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; (Matt 19:18) "Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being." (CCC, 2258)</p>	<p>Life is sacred "Take not life which Allah has made sacred" (Qur'an, 6:151)</p> <p>'Kill not your offspring for fear of poverty; it is We who provide for them and for you. Surely, killing them is a great sin.' (Qur'an, 17:32)</p> <p>"Whosoever has spared the life of a soul, it is as though he has spared the life of all people. Whosoever has killed a soul, it is as though he has murdered all of mankind." (Qur'an 5:32)</p>	
Human dignity	<p>Human dignity and freedom are fundamental values of the Torah and the rabbinic literature. "And God created man in his image; in the image of God He created him" (Gen. 1:27).</p>	<p>Human dignity and freedom are fundamental values. "Social justice can be obtained only in respecting the transcendent dignity of man. The person represents the ultimate end of</p>	<p>Human dignity are fundamental values in the Qur'an and the Hadith. "everyone and all members of the human race, including the pious and the sinner, are endowed with dignity...." (Shihab al-</p>	

CENTRAL BELIEFS	JUDAISM	CHRISTIANITY	ISLAM	OTHER
	<p>"Fundamental human rights in Israel are founded upon recognition of the value of the human being, the sanctity of human life, and the principle that all persons are free; these rights shall be upheld in the spirit of the principles set forth in the Declaration of the Establishment of the State of Israel. The purpose of this Basic Law is to protect human dignity and freedom, in order to anchor in a Basic Law the values of the State of Israel as a Jewish and democratic state." (Basic Law Human Dignity and Freedom, Sec. 1, 1A)</p>	<p>society, which is ordered to him: What is at stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt." (CCC, 1929) Catholic social teaching believes that human beings, created in the image and likeness of God (Genesis 1:26-27), have by their very existence an inherent value, worth, and distinction". (Daniel Groody "Globalization, Spirituality and Justice") "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." Pope Francis, Evangelii Gaudium</p>	<p>Din al-Alusi Qur'an Commentary, 117)</p> <p>"One who offends any of My friends is like declaring war against Me...and My servant gets closer to Me through good deeds until I love him, and when I love him, I become like his ear by which he hears, and like the eye by which he sees, like his hand by which he reaches out, and I walk with him; when he asks Me, I give, and when he seeks protection through Me, I protect him." (Hadith, 6502)</p> <p>"God created you from a single soul) and created its mate of the same (kind) and created from them multitudes of men and women...." Then they are all enjoined, in the same verse, to "observe the ties of kinship among yourselves" (Qur'an, 4:1).</p>	
Destiny/divine providence	God is involved in the unfolding of history. God is the active cause of every human action, but human beings have the ability to choose right from wrong.	God is involved in the unfolding of history. God is the active cause of every human action, but human beings have the ability to choose right from	God is involved in the unfolding of history. God is the active cause of every human action, but human beings have the ability to choose right from wrong.	

CENTRAL BELIEFS	JUDAISM	CHRISTIANITY	ISLAM	OTHER
	Belief in divine providence and free will.	wrong. Belief in divine providence and free will. Some Christian denominations believe in predestination.	Belief in divine providence and free will.	
Life after death	Believe in the resurrection of the dead and Judgement Day, but unclear if this will take place during or following the messianic era. Notion of heaven and hell is considered to be uncertain.	Believe in the resurrection of the dead and Last Judgement. Believe in the notion of heaven and hell. "Christ will come again to judge the living and the dead." (Apostles Creed)	Believe in the resurrection of the dead and a Day of Judgement where souls were be divided between paradise and hell. "God created the heavens and the earth for a true purpose: to reward each soul according to its deeds. They will not be wronged" (Qur'an 45:22).	

Comparison Overview	
<i>Supplemental material</i>	
Unit Topic E: Comparing Rites Of Passage	Comparing the Rites of Passage in the Abrahamic (Teacher Resource)
Expectations covered	<p>FL2: Growing in Commitment: Identify and explain the purpose of the key rites of passage and the relationship between the states in the life of a believer and their commitments; [CCC nos. 950, 1084, 1127, 1131]</p> <p>PS1.4 explain the key elements of important ritual celebrations within various religions and explain their origin and meaning for believers [CCC nos. 1229-45, 1293-1301; 1345-1355; 1440-49; 1517-1519; 1572-1574; 1621-1632]</p> <p>FL1.1 describe and compare the social and religious norms regarding courtship, marriage and family life that is promoted by Abrahamic religious traditions, the First Nations, Metis and Inuit spiritualities and locally appropriate religions [CCC nos. 1638-1642; 2360-2362; 2366-2379]</p> <p>FL2.1 explain the similarities and differences in the rites of passage across the Abrahamic religious traditions, First Nations, Metis and Inuit spiritualities and locally appropriate religions [CCC nos. 950; 1084; 1127; 1131]</p> <p>FL2.2 compare the relationship between the stages in the life of a believer and their commitments in personal and communal relationships (CCC nos 121; 798; 1275; 1425; 1533)</p>
Unit Placement	Teacher/Student resources may be used to: 1. Comparing the Rites of Passage in the Abrahamic Faiths
Additional resources/ links:	Quinlan, Don. "Judaism, Christianity, Islam." <i>Exploring World Religions: The Canadian Perspective</i> . Don Mills, Ontario: Oxford UP, 2001. 236+. Print.

COMPARING THE RITES OF PASSAGE IN THE ABRAHAMIC

RELIGION	BIRTH	TRANSITION TO ADULTHOOD	MARRIAGE/RELIGIOUS CALLING	DEATH/FUNERAL
<p>JUDAISM</p>	<p>Infant boys are circumcised on the 8th day after birth. This is when they receive their Hebrew name. Baby boys are circumcised eight days after their birth, to symbolize their commitment to Israel. The circumcision is administered by a trained rabbi known as a mohel in a ceremony called B'rit Milah. Only men are allowed in the room while the circumcision takes place. It is a time of great rejoicing and celebration. Abraham, the great ancestral father of the Jews, who lived some 4000 years ago, was the first to accept the sign or covenant of circumcision as a mark of his covenant with G-d.</p> <p>Female children are named in special naming ceremonies at the synagogue the first Saturday after their birth.</p>	<p>Boys receive their Bar mitzvah (son of the commandment) at the age of 13. Boys are required to wear the kipa, tallith and and tephillin In the Conservative and Reform Tradition, girls receive a Bat mitzvah (daughter of the commandment). In each rite passage, the individual takes on his responsibility for the religious obligations. . At the ceremony, the individual is required to read from the Torah in front of the congregation</p>	<p>Ceremony takes place under a canopy called a chuppah. A Jewish wedding ceremony involves reciting blessings over two goblets of wine , which represent the change in marital status of the man and the woman. A marriage contract outlining marital responsibilities is written and signed by witnesses, who state that the couple has been married in the Jewish tradition.</p> <p>Divorce is allowed, but frowned upon.</p> <p>After years of study, men can become rabbis. Women can become rabbis in the Reform tradition.</p>	<p>When a Jewish person dies, the family shows their grief by tearing a piece of their clothing. Burial should take place within 24 hours or as soon as the family can gather. The body may not be cremated.</p> <p>During the period of bereavement, the immediate family observes seven days of mourning (Sitting Shiva). During this time, the family receives visitors and gifts of food. This is followed by 30 days of social withdrawal and one official year of mourning.</p>

<p>CHRISTIANITY</p>	<p>Rituals surrounding birth vary among Christian denominations. Some traditions have a naming or dedication ceremony. Catholics have infant baptism – when one is cleansed of original sin in the church by a priest or deacon. The Eastern tradition all three initiation sacraments are administered to infants.</p>	<p>In the Roman Catholic tradition, confirmation is received at the age of 12 or 13 where a young person will confirm his/her faith in front of the congregation. Confirmation is also a practice of the Anglican tradition. In the Eastern tradition, the sacrament of confirmation is received at infancy. Other Protestant denominations do not administer confirmation – focus is on baptism and communion which are believed to be the two sacraments with biblical basis. Some Protestant denominations may offer adult baptism as a rite of passage into adulthood.</p>	<p>Marriage in the Christian tradition is a sacred vow made in front of witnesses to be faithful to themselves and God. Roman Catholics, Anglicans and Eastern Orthodox Christians acknowledge marriage as one of the seven sacraments.</p> <p>In the Catholic tradition, the wedding ceremony takes place in a church with a priest and the woman and man enter a covenant with God. Divorce is against the teaching of the Roman Catholic church, but the Catholic Church does grant annulments (the marriage was null from the beginning).</p> <p>Depending on the Christian denomination, religious leaders may or not be both men and women. In the Roman Catholic tradition, only men can enter the vocation of priesthood.</p>	<p>In the Roman Catholic tradition, a person can receive the Sacrament of Anointing of the Sick. The sick person will be anointed with oil while prayers are said. Upon death, a body may be cremated or buried.</p>
<p>ISLAM</p>	<p>At birth, the father (or male relative) says the first call to prayer in the baby’s right ear, known as the Adhan.</p> <p>Seven days after birth, the child is given a Muslim name. The hair of the child is cut or shaved and its weight in silver is given to the poor. Boys are circumcised at</p>	<p>At puberty, a young person is required to perform salat (mandatory prayers 5 times a day). Also, at puberty, boys and girls will begin to take on some days of fasting during the month of Ramadan.</p>	<p>Marriage is legally sanctioned union, which may be arranged, but must be voluntary and sanctioned by both parties. The wedding ceremony known as nikah takes place in the Mosque or at home with an imam or qadi. Although the Qur’an allows men to practice polygamy, it is not commonly observed by all Muslims around the world. Divorce is possible, but frowned upon</p>	<p>Muslims approach death with hope that the deceased will reach paradise. The burial should take place, if possible, on the same day person has died or within the first three days. There is a ritual bathing and shrouding of the body in a white cloth followed by a prayer. The body is buried in a cemetery. Cremation is disapproved because</p>

	<p>this time, although this rite it can take place up until puberty. The aqeequah (a tradition involving the slaughtering of a animal on the occasion of a child's birth) is also traditionally done during the seventh day after the birth of a baby.</p> <p>In some countries, at the age of four, most children take part in Bismillah when they read their first verses from the Qur'an.</p>		<p>After years of education, a man may become an imam.</p>	<p>of the belief in resurrection of the dead. The body is buried facing Mecca. Loved ones of the deceased will observed a 3 day period of mourning.</p>
<p>OTHER TRADITION</p>				

Comparison Overview	
<i>Supplemental material</i>	
Unit Topic F: Moral Precepts Regarding Social And Ecological Responsibilities	Green Faith (Teacher Resource)
Expectations covered	<p>PF3.3 contrast the sense of the human person in relationship to the created world in each of the Abrahamic religious traditions, the First Nations, Métis and Inuit Spiritualities and the locally appropriate religious tradition [CCC nos. 2415-2418; 2456]</p> <p>CM1.3 analyse how moral precepts influence social and ecological responsibilities for believers of various religions (e.g. sexual conduct and marriage, family life, charitable outreach, care of the earth) [CCC nos. 1603-1605; 1643-1658; 1889]</p>
Unit Placement	<p>Teacher/Student resources may be used to:</p> <ol style="list-style-type: none"> 1. Compare ecological issues in the Abrahamic traditions
Additional resources/ links:	<p>http://www.greenfaith.org/</p> <p>Scarboro Missions “The Green Rule Poster” https://www.scarboromissions.ca/Scarboro_missions_magazine/Issues/2006/April/green_rule.php</p> <p>These Green Rule Posters would make a great addition to any classroom.</p>



Green Faith is an interfaith coalition, established in 1992, that works with multiple faith communities to help them become better stewards of the environment. Their mission is to “inspire, educate and mobilize people of diverse religious backgrounds for environmental leadership. [Their] work is based on beliefs shared by the world’s great religions – [they] believe that protecting the earth is a religious value, and that environmental stewardship is a moral responsibility.” Green Faith believes that religious communities are called to protect the web of creation.

Green Faith identifies 4 moral theological themes (“Principles of Advocacy”) that they believe are consistent with the teachings of major world religions. Navigate the greenfaith.org website, using the steps below, and provide examples of teachings from each religion that support each theme.

- Go to greenfaith.org
- Click on the “Programs” tab
- Choose “Environmental Justice Program”
- Scroll down and click “Several Principles that guide our advocacy”
- Read the document entitled “Called to Protect the Earth – Principles for Advocacy”
- Click on the “Religious Teachings” tab
- Read the teachings and religious statements by each religious community
- Compile your learning in the chart provided

	The Earth as the Beloved Creation and Possession of the Divine	Humanity as Steward Commanded to Care for the Earth	Environmental Justice, Environmental Racism	Protecting All Living Things and the Web of Creation	Uncertainty, Precaution and Consumption
Judaism					
Christianity					
Islam					
Other: _____					

The GreenFaith Pledge:
 "I pledge to make my life a blessing for the Earth."

Comparison Overview	
<i>Supplemental material</i>	
Unit Topic G: Comparing Views on Human Sexuality	Comparing Issues of Human Sexuality (Teacher Resource)
Expectations covered	<p>FL2.3 compare the views of various religious traditions with regard to human sexuality (e.g. marriage, divorce, abortion, reproductive technologies) [CCC nos. 2270-2274; 2360-2362; 2375-2377]</p> <p>FL3.1 outline the social and religious norms around sexuality in the Abrahamic religious traditions, First Nations, Metis and Inuit Spiritualities and locally appropriate religion [CCC nos. 2333, 2357-2359]</p> <p>FL3.2 compare social and religious understandings around sexuality in the Abrahamic religious traditions. First Nations, Metis and Inuit spiritualities and locally appropriate religion [CCC nos. 2333, 2357-2359]</p>
Unit Placement	Teacher/Student resources may be used to: Compare issues of surrounding sexuality in the Abrahamic religious traditions
Additional resources/ links:	<p>Judaism</p> <p>http://www.jewfaq.org/sex.htm http://www.jewfaq.org/women.htm http://www.mishpacha.org/gender.shtml https://www.myjewishlearning.com/article/the-fetus-in-jewish-law/ http://www.bbc.co.uk/religion/religions/judaism/jewishethics/abortion_1.shtml http://www.emory.edu/EMORY_REPORT/stories/2011/09/soundbites_broyde_jewish_law_reproductive_technology.html http://www.jewishvirtuallibrary.org/assisted-reproduction-and-judaism https://www.myjewishlearning.com/article/same-sex-marriage/</p> <p>Christianity</p> <p>http://www.bbc.co.uk/religion/religions/christianity/ritesrituals/divorce_1.shtml http://www.usccb.org/issues-and-action/human-life-and-dignity/reproductive-technology/begotten-not-made-a-catholic-view-of-reproductive-technology.cfm</p> <p>Islam</p> <p>https://www.al-islam.org/islamic-marriage-handbook-syed-athar-husayn-sh-rizvi/importance-marriage-islam https://link.springer.com/chapter/10.1007/978-3-319-18428-9_11 https://www.thoughtco.com/islam-and-in-vitro-fertilization-2004333 http://www.bbc.co.uk/religion/religions/islam/islamethics/abortion_1.shtml</p>

COMPARING ISSUES OF RELIGIOUS NORMS AND HUMAN SEXUALITY

	GENDER ROLES	SEXUAL NORMS	MARRIAGE	DIVORCE	SANCTITY OF LIFE /ABORTION	REPRODUCTIVE TECHNOLOGIES
JUDAISM	Both men and women in Judaism are acknowledged as equal, but separate. There have been inroads that women have made in all three major Jewish divisions. Although Orthodox Judaism has traditionally separated the spiritual lives of men and women, Modern Orthodoxy does have women who have become Torah scholars, and have formed women-only prayer groups. Some Conservative Jewish groups are identifying that men and women have the same spiritual obligations of prayer that were once reserved for men only. Reform Judaism recognizes gender neutrality, and ordains female rabbis.	Traditional followers of Judaism hold the belief that sex is a union for a husband and wife, and premarital sex is not approved. Contraception is seen as problematic because it interferes with procreation. In the traditional sects of Judaism, marital sex is prohibited during and for seven days following a woman's menstruation. Adultery is prohibited, as noted in The Ten Commandments. Homosexual acts are also forbidden.	Marriage is highly valued in the Jewish tradition. It is a contractual bond with God and a married couple is expected to be procreative. Same sex marriage counters the view of the Torah, and this viewpoint is upheld by Orthodox Jews, but same sex marriages are supported by Reconstructionist, Reform and Conservative Judaism.	Jewish law permits divorce. The divorce document is called a get . The get is presented by the husband to the wife or wife's agent because their marriage contract has been violated. The Orthodox and Conservative tradition does not recognize civil divorce overriding Jewish divorce. They would consider the couple as still married until they have ended their marriage according to rabbinical laws. In the Reform tradition, a civil	Judaism has a strong belief in the sanctity of life. Jewish law does not permit abortion on demand, but there are acceptable circumstances that permit abortion. The fetus is not considered a person until it is born. Jewish law permits abortion, especially if the mother's life is at risk, if the pregnancy is causing distress to the mother, and there has been rape or incest.	Judaism approves forms of biotechnologies used in the assistance for reproduction as long as the intent is to produce a child.

				divorce is sufficient.		
CHRISTIANITY	<p>Gender equality is accepted in Christianity. The roles of men and women in Christianity does vary. For example, some Christian churches have embraced the ordination of women, such as Baptists, Methodist, United Church, and Anglian etc. Roman Catholicism has remained true to the tradition and only ordains men to priesthood.</p> <p>The Roman Catholic Church upholds that everyone is created in the image and likeness of God, and for this reason needs to be treated with dignity.</p>	<p>The teaching of human sexuality for all Christians focuses on the principle that all human persons are created in the image and likeness of God (Genesis 1:27). Many Christian denominations recognize that a person does not enter a sexual relationship until s/he is married.</p> <p>The Roman Catholic tradition disapproves of premarital sex. The teaching regarding marital sex centres on the twofold purpose of a marital sexual union: the procreative element and the unitive element. If either element is not present at the same time, the teaching prohibits the sexual act. The issue of contraception differs among various Christian</p>	<p>Marriage is highly valued in the Christian tradition. While all Christian denominations consider marriage as sacred, Anglicans, Orthodox Christians and Roman Catholics recognize marriage as a sacrament.</p> <p>Roman Catholics view marriage between a man and a woman. This teaching is connected to the twofold purpose of marital sex. For this reason, the Roman Catholic tradition does not accept same-sex unions. Some Christian denominations also do not accept same-sex</p>	<p>Many Christian denominations discourage divorce. However, most Protestant sects do not prohibit divorce. The Roman Catholic Church teaches that marriage is a covenant between the couple and God, and cannot be broken. The sacrament of marriage is indissoluble with a civil divorce, and the <i>divorced couple</i> who entered into a covenant would still be acknowledged as married. The Church does recognize the pains of some</p>	<p>Christianity has a strong belief in the sanctity of life. Many Christian denominations do not encourage abortion. However, some sects, such as the Anglican and the Quaker tradition, do not place value of the baby's life over the mother's life if it is in jeopardy.</p> <p>Roman Catholics oppose abortion in every stance. Roman Catholics believe that the fetus is a human being from conception.</p>	<p>The teaching of biotechnologies used in the assistance for reproduction varies among Christian denominations in what treatments are compatible with Christian teaching.</p> <p>Roman Catholics do not permit artificial insemination, vitro fertilization and surrogate motherhood. Medical interventions that help or assist the marriage act to achieve pregnancy are permitted. However, these interventions cannot replace the marriage act (the unitive and</p>

		<p>denominations. Roman Catholics disapprove of any form of artificial contraception, given that one of the purposes of marital sex is be opened to procreation.</p> <p>Adultery is prohibited, as noted in The Ten Commandments. Homosexual acts are also forbidden.</p>	<p>marriages and their stance on same-sex marriages are closely related to their religious views of homosexuality. Same-sex marriages are accepted in the United Church. The Anglican Church does not.</p>	<p>marriages, and can declare the nullity of the marriage when proof is presented that the conditions for making the marriage contract valid were absent.</p>		<p>procreative elements).</p>
ISLAM	<p>The Qur'an explicitly states that all men and women are equal. "Their Lord responded to them: "I never fail to reward any worker among you for any work you do, be you male or female - you are equal to one another" (Qur'an 3:195). However, this interpretation has varied among cultures as Islam has spread among the world. This is most predominantly seen in veiling or head covering rules from country to country.</p>	<p>Islam holds the belief that all sexual activity are appropriate only in the context of marriage. Permissible sexual activity within marriage is also prescribed in the Qur'an. For example, it is forbidden to have intercourse while a woman is menstruating or bleeding after childbirth (al-Baqarah 2:222).</p> <p>Contraception is permitted for birth control. Adultery is also strongly prohibited. Homosexual acts are also forbidden.</p>	<p>Marriage is highly valued in Islam. However, same-sex marriages are not accepted. Many members of the LGBTQ have experienced extreme problems, both socially and legally, in many Islamic countries where male homosexual acts are punishable by death.</p>	<p>Islam permits divorce as a last option for irreconcilable marriages. When a divorce is initiated by the husband it is called a talaq, and this can be made in a verbal or written statement. In this case, the wife has the rights to keep the dowry. If the divorce is initiated by the wife, she may forgo the dowry</p>	<p>Muslims believe life begins at conception. Muslims regard abortion as haram, but many accept that it may be permitted in certain circumstances. This would include if the mother's life is at risk or if the fetus is less than 120 days old.</p>	<p>Seeking assistance for reproduction through biotechnologies is encouraged in Islam, with the exception of surrogacy.</p>

	There are many contemporary leaders in Islam that are female.			or chose to petition her case in front of a judge to prove that her husband has not fulfilled his responsibilities. An Islamic divorce also requires a three month waiting period called an <i>iddah</i> before the divorce is finalized in order to ensure that the wife is not pregnant. The couple will also take measures to seek a civil divorce.		
OTHER TRADITION						

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