

9

Grade



DISCIPLESHIP AND CULTURE

Grade 9 – OPEN
Ontario Catholic Secondary
Religious Education Resource

**ONTARIO CATHOLIC SECONDARY
CURRICULUM RESOURCES**

FOR

**RELIGIOUS
EDUCATION**

Grade 9 - OPEN



**Institute for Catholic Education
2018**

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

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

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

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

Printed in Canada

STRANDS IN RELIGIOUS EDUCATION	4
Grade 9 Discipleship and Culture, HRE 10.....	10
UNIT 1: Creation and Covenant	20
Topic 1: Who am I? Who Are We? - Course Introduction & Community Building.....	20
UNIT 1: Creation and Covenant	33
TOPIC 2: Introduction to the Bible.....	33
UNIT 1: Creation and Covenant	46
Topic 3: The Bible as Library	46
UNIT 1: Creation and Covenant	57
TOPIC 4: Truth in the Bible	57
UNIT 1: Creation and Covenant	65
TOPIC 5: Literary Forms in the Bible.....	65
UNIT 1: Creation and Covenant	73
TOPIC 6: The Story of Creation	73
UNIT 1: Creation and Covenant	83
TOPIC 7: Environmental Stewardship.....	83
UNIT 1: Creation and Covenant	96
TOPIC 8: Sin.....	96
UNIT 1: Creation and Covenant	104
TOPIC 9: De-Creation Today	104
UNIT 1: Creation and Covenant	121
TOPIC 10: Re-Creation and Covenant.....	121
UNIT 1: Creation and Covenant	136
TOPIC 11: Covenants – Noah to King David.....	136
UNIT 2: From Slavery to Freedom.....	150
TOPIC 1: The Book of Exodus: Why Does it Matter?	150
UNIT 2: From Slavery to Freedom.....	159
TOPIC 2: From Freedom to Canaan to Slavery in Egypt	159
UNIT 2: From Slavery to Freedom.....	170
TOPIC 3: We Are Called.....	170
UNIT 2: From Slavery to Freedom.....	176
TOPIC 4: Enslaved By Sin, Freed by God	176
UNIT 2: From Slavery to Freedom.....	188

TOPIC 5: The Things That Plague Us	188
UNIT 2: From Slavery to Freedom.....	200
TOPIC 6: The Passover	200
UNIT 2: From Slavery to Freedom.....	213
TOPIC 7: The Covenant	213
UNIT 2: From Slavery to Freedom.....	221
TOPIC 8: God versus the Golden Calf	221
UNIT 2: From Slavery to Freedom.....	230
TOPIC 9: In Search of a Modern Day Moses.....	230
UNIT 3: Justice and Wisdom	239
TOPIC 1: History of Salvation from Joshua to Jesus	239
UNIT 3: Justice and Wisdom	249
TOPIC 2: People of Wisdom...Hebrew Prophets	249
UNIT 3: Justice and Wisdom	269
TOPIC 3: Prophecy and Justice - Contemporary Prophets	269
UNIT 3: Justice and Wisdom	282
TOPIC 4: Prophetic Wisdom - Seven Grandfather Teachings.....	282
UNIT 3 : Justice and Wisdom.....	290
TOPIC 5: Prayer and the Sacraments.....	290
UNIT 3: Justice and Wisdom	305
TOPIC 6: Building the Reign of God (Intimacy and Sexuality).....	305
UNIT 3: Justice and Wisdom	318
TOPIC 7: How Do We Know What God Wants?	318
UNIT 3: Justice and Wisdom	336
TOPIC 8: Wisdom in Our World (Reconciliation).....	336
UNIT 4: ENCOUNTERING GOD	351
TOPIC 1: The New Testament Canon.....	351
UNIT 4: ENCOUNTERING GOD	362
TOPIC 2: The New Testament as Covenant	362
UNIT 4: ENCOUNTERING GOD	376
TOPIC 3: Covenant of Body and Spirit	376
UNIT 4: ENCOUNTERING GOD	386
TOPIC 4: The Paschal Mystery	386

UNIT 4: ENCOUNTERING GOD	395
TOPIC 5: Discipleship	395
UNIT 4: ENCOUNTERING GOD	400
TOPIC 6: Bodies as Temples.....	400
UNIT 4: ENCOUNTERING GOD	418
TOPIC 7: Chastity	418
UNIT 4: ENCOUNTERING GOD	431
TOPIC 8: Healthy Expressions of Sexuality	431
UNIT 5: Building the Reign of God	448
TOPIC 1: Church: Jesus' Presence in our World.....	448
UNIT 5: Building the Reign of God	457
TOPIC 2: Blest are They.....	457
UNIT 5: Building the Reign of God	469
TOPIC 3: Act Justly, Love Tenderly.....	469
UNIT 5: Building the Reign of God	484
TOPIC 4: Lord, Teach Us to Pray	484
UNIT 5: Building the Reign of God	495
TOPIC 5: Saints Among Us	495
UNIT 5: Building the Reign of God	503
TOPIC 6: Being a People of God.....	503

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

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.

must be given opportunities to develop the skills and habits of mind needed to analyse, synthesize, and evaluate information. Not only do these skills underpin critical thinking and allow students to extend their understanding of religious education, but they are also useful in students' everyday lives and will help them in pursuing their postsecondary goals.

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

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

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

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

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

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

Grade 9 Discipleship and Culture, HRE 10

Open

Course Description

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

Prerequisite: None

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

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

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

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

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

	more difficult to live a life of prayer.	
Family Life		
<p>FL1. Living in Relationship: Demonstrate an understanding of the Catholic Christian call to chastity as a virtue that is an expression of a healthy sense of self and the capacity to live in healthy relationships with others; [CCC no. 1832]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2011; 2658]</p>	<p>Church Tradition teaches there are a number of types of love. (agapé – unconditional; philial – sibling and friendship; eros – romantic; storgé - family) Agapé is perfect love. The Catholic understanding of perfect love is summarized in 1 Corinthians 13:4-8 (Love is Patient). Love is a Theological virtue (Faith, Hope, and Love).</p>	<p>What do most people understand chastity to mean? What does the Church mean by chastity? How is sexuality different from sex in the Catholic understanding? Why is it important to treat ourselves and each other with dignity? What are examples of when people use sexuality as a way of disrespecting the dignity of others? How do we recognize a healthy relationship? An unhealthy relationship? Whom do we love? How is our love for others differ? (friends, parent, spouse) What are the types of love?</p>
<p>FL3. Created Sexual: Demonstrate an understanding of the Church’s teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297; 2320]</p>	<p>The Church supports individuals and families in their sacred journeys of relationship rooted in fidelity and chastity. Our human dignity, rooted in our creation in the image and likeness of God, means respect for body, spirit, and the life of self and others. The Church teaches that we reserve sex for marital</p>	<p>What does 1 Corinthians 13:4-8 teach us about perfect love? Why would the Church teach that love is a Theological virtue? Why is love so important to us? What is the difference between being nice and being loving? Why are fidelity and chastity (faithfulness) important in truly loving relationships? What are ways people are unfaithful and disrespectful in relationships?</p>

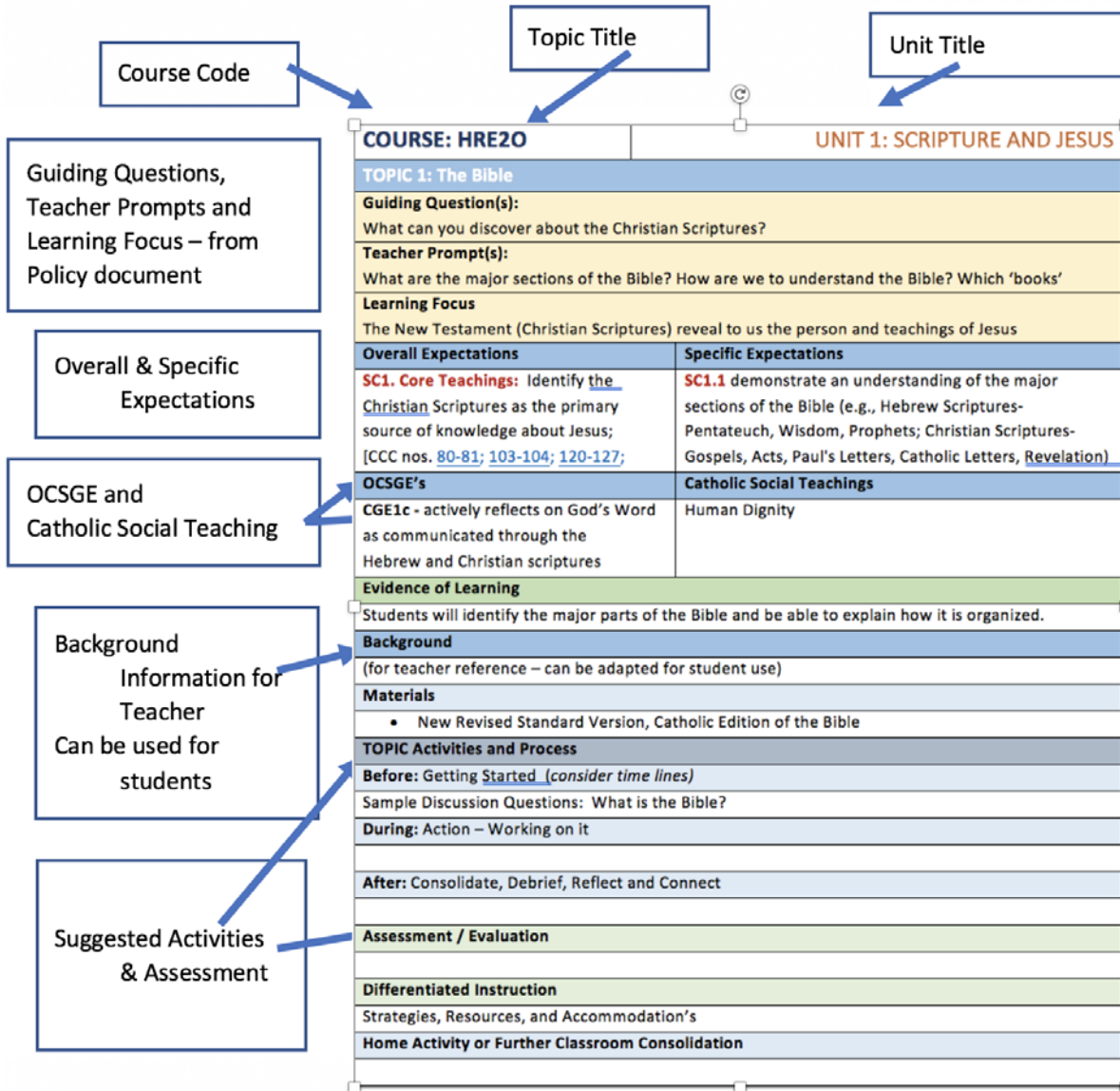
	<p>relationships as a sign that only in a truly committed relationship can sex be expressed in a way that respects the body, spirit and life of self and other.</p> <p>Human life is sacred from conception to natural death.</p>	<p>What are some ways people hurt one another when it comes to sex and sexuality?</p> <p>Why is commitment in a marital relationship important for a couple?</p> <p>What are the challenges facing married couples in their commitment to their marriage? To be faithful?</p> <p>What are ways we respect the sanctity of life in our contemporary world? (challenging abortion, euthanasia, poverty, disease, unemployment, etc.)</p> <p>How is respect for life more than preventing death at any stage of life? (social justice, care for the poor, etc., – dignity of person)</p> <p>How do the Social Teachings of the Church support the consistent ethic of life?</p>
--	---	--

Research and Inquiry Skills

RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;	Exploring topics and formulating questions initiate the research and inquiry process.	<p>What are some ways to locate reliable sources of information?</p> <p>How can one collect relevant qualitative and quantitative data, evidence, and information?</p>
RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen topics, using appropriate research and inquiry methods;	Creating research plans and locating information are integral to investigation.	<p>What relevance and implications do the collected data, evidence, and information have?</p> <p>How can applications of the results of research be communicated effectively?</p>
RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;	Inquiring about information, with higher order thinking connections, is essential for research.	What is plagiarism? Why does it violate the 7 th commandment? [CCC no. 2454]

RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.	Reflecting on (with Theological Reflection) evaluating, communicating, and considering how to apply research results and conclusions are important next steps in research and inquiry.	
---	--	--

Features of the Resource



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

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

Lesson Activities and Process

Before: Getting Started

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

- Provide overview of Course.
- Explain Assessment and Evaluation / CPT

Ice Breakers Activities Resource

Teaching/Learning Strategies

1. Whole Class: To begin, the teacher will instruct students to write on a small blank piece of paper something that nobody else in the class would know about them. The teacher will then collect this information and place in on a 5 x 5 matrix. OR Use the preset card given below)
2. Individual: The teacher distributes the Bingo and students will then wander about the room attempting to match each square with the person who provided the event.
3. Whole Class: Students will process the exercise by investigating how we judge others (i.e., Why did you ask certain questions of people?)

During: Action – Working on it.

- Choose an appropriate Icebreaker Activity to do with the class.
 - a. [People Bingo](#)
 - b. Two Facts and a Fabrication (Assumptions activity if time permits) [Teacher Background: Facts and Fabrications](#)
 - c. [“Know Your Agenda”](#) Scavenger Hunt (Optional if school provides Catholic agenda and/or the school website as a way to help them with their organization skills and knowledge of school and board policies) A teacher resource is provided: [Teacher Background: Know Your Agenda](#)
- Parable of the Good Samaritan from Luke 10:29-37 (students can follow along with their bible; the teacher could read it aloud, etc.).
 - Teacher Prompt: now that we are starting to get to know each other, build the beginnings of relationship in our classroom community, we are going to read a story about Jesus. Jesus used to tell stories with a lesson called parables. Jesus used this parable to teach us a special lesson we need to keep in mind as we build our relationships and work together in our classroom community. As we read, let’s see if we can figure out the special lesson. After you read the story discuss. Provide them context
 - Teacher Prompt - a big part of Jesus’ mission on earth was to show us how to love one another. This he did with his actions and words. In this story Jesus is using the example of a Samaritan, someone that the Jewish people would see as an outsider as a hero and example of someone who understands that we all have dignity and need to love one another. The others who were Jewish did not help their fellow Jewish neighbor but the Samaritan steps

up to help. What lesson can we take away? Why is it important to love and care for oneself and others? How did Jesus teach us how to recognize the dignity of others? How did Jesus teach us about the importance of love and care for others? How will this help us build our classroom community this semester?

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

After: Consolidate, Debrief, Reflect and Connect

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

Assessment / Evaluation

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

Differentiated Instruction

Strategic grouping

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

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

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

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

People Bingo

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

Teacher Background: Facts and Fabrications

Description

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

Teaching/Learning Strategies

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

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

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

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

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

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

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

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

Teacher Background: Know Your Agenda

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

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

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

Resources: Student Agenda/School or School / Board Website

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

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

Student Activity: Know Your Agenda Scavenger Hunt

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

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

- 2. List the teachers who teach you.

Name	Subject

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

Name	Role	Name	Role

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

Name	Role	Name	Role

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

Role of Chaplaincy	Members of Chaplaincy Teams	Way I can Help

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

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

Organization	Number	Organization	Number

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

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

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

Student Activity: Communication Diagnostic Activity: Who Am I

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

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

Format choices: Letter, Rap, Collage, a PowerPoint Presentation, a Blog page or a Photo essay. **Whichever format you choose please address the following topics- *You can also add any interesting details about yourself that are not included in the list below.**

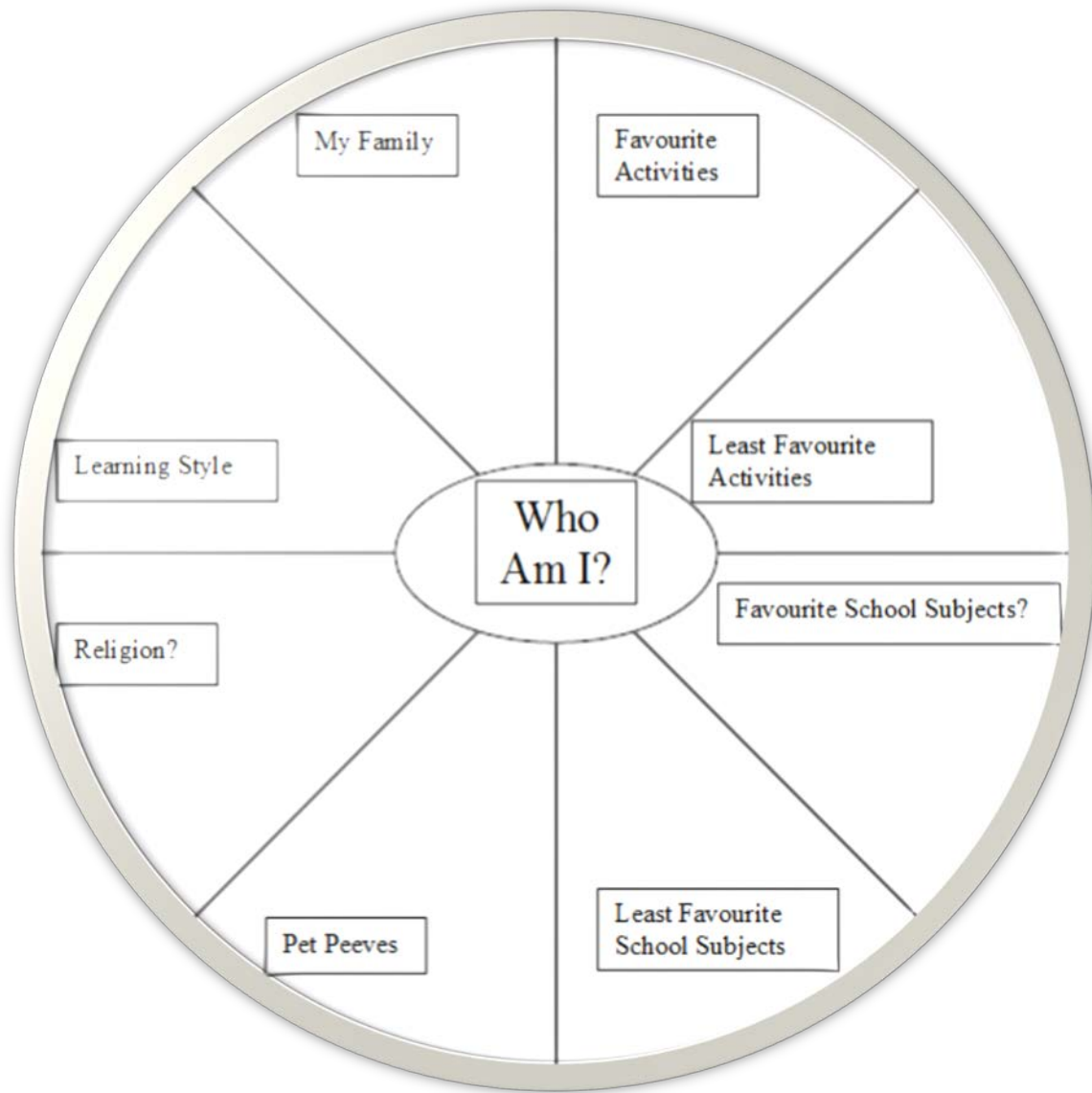
Your Name	<ul style="list-style-type: none">• What is your full name?• What name is generally used when addressing you?• Is there an interesting story about how you got your name? What does your name mean?
Favourite Activities	What do you enjoy doing? <ul style="list-style-type: none">• Do you have a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

Communication Diagnostic Activity

Who Am I?

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

Your Name: _____



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

Background

On-line Bibles

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

Two that are recommended:

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

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

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

Information from the Catechism of the Catholic Church

IV. THE CANON OF SCRIPTURE

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

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

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

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

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

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

The New Testament

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

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

[126](#) We can distinguish three stages in the formation of the Gospels:

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

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

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

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

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

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

The unity of the Old and New Testaments

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

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

130 Typology indicates the dynamic movement toward the fulfillment of the divine plan when "God [will] be everything to everyone."¹⁰⁸ Nor do the calling of the patriarchs and the exodus from Egypt, for example, lose their own value in God's plan, from the mere fact that they were intermediate stages.

V. SACRED SCRIPTURE IN THE LIFE OF THE CHURCH

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

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

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

IN BRIEF

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

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

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

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

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

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

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

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

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

Bible

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

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

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

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

"Testament" means witness or agreement.

Biblical Interpretation

Textualist: text only – in order to understand the text, you just have to read the text

Contextualist: text and context – in order to understand the text, you must read the text along with its context (history, culture, etc.)

Dei Verbum: The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances..."

Christian Scripture

Christian Scripture is divided into two Testaments:

The Old Testament or Hebrew Scriptures

God's agreement with the Hebrew people through Moses

The New Testament

God's agreement with all people through Jesus.

Jigsaw is a cooperative learning technique that increases positive educational outcomes. Just as in a jigsaw puzzle, each piece--each student's part--is essential for the completion and full understanding of the final product. The Jigsaw is an efficient way to learn the material. It also, encourages listening, engagement, and empathy by giving each member of the group an essential part to play in the academic

activity. Group members must work together as a team to accomplish a common goal; each person depends on all the others. No student can succeed completely unless everyone works well together as a team. This "cooperation by design" facilitates interaction among all students in the class, leading them to value each other as contributors to their common task. If each student's part is essential, then each student is essential; and that is precisely what makes this strategy effective.

Materials

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

Consider dividing students into cooperative learning groups and have them work together on Student Activity: "[What Do You Remember?](#)"

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

During: Action – Working on it

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

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

they can read the other sections and try to see if they can answer the questions ahead of the class sharing. Have the students work in pencil so they can easily erase any errors.

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

After: Consolidate, Debrief, Reflect and Connect

Debrief the Jigsaw Activity with the students.

Assessment / Evaluation

Verbal feedback to the students in groups

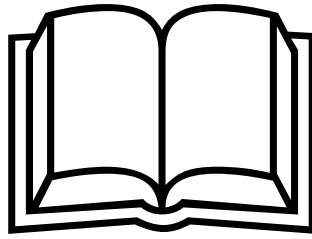
Differentiated Instruction

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

Home Activity or Further Classroom Consolidation

Challenge the students to explore the various digital bibles

Student Activity "What do I Remember?"



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

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

The word Bible comes from Greek word _____ meaning _____.

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

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

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

"_____" means _____ or _____.

Christian Scripture is divided into _____ Testaments:

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

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

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

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

What is the Bible? Information Sheet

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

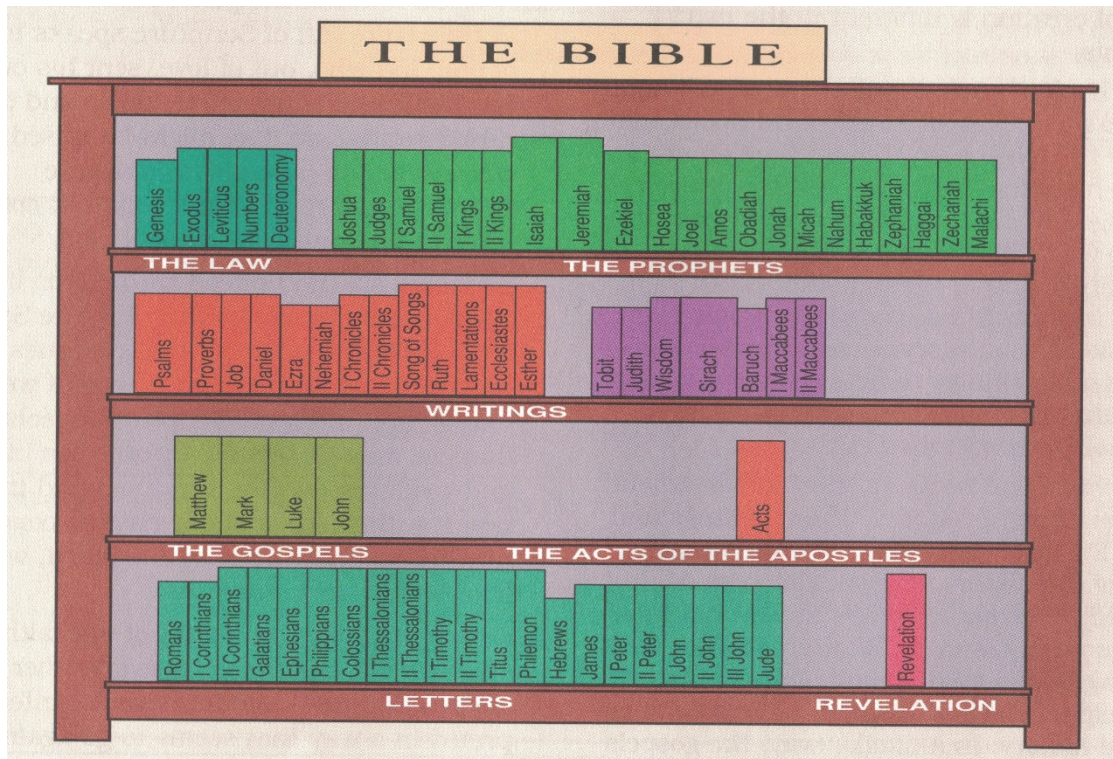


Image from Be With Me p.215

- ❖ The New Testament contains 27 books: the 4 Gospels, the Acts of the Apostles, the 14 Letters attributed to St. Paul, the Catholic Letters, and the Apocalypse (Revelation) of St. John.
- ❖ For Christians, the two Testaments form a single book containing the whole of Revelation given by God for the salvation of humankind. No part of the Old or New Testament can be separated from it for any reason, whether political or otherwise. All of Sacred Scripture is the Word of
- ❖ God is revealed in the history of the world and in the history of the people who believe. This is why the Bible is a collection of facts and words recounting divine events which are to be discerned in human deeds. The latter have been lived and then handed on first of all orally, and then by the written word.

- ❖ The Bible is not to be seen as rigid, dead text, but as a history of salvation accompanying the history of the whole of humankind. It is a living, dynamic history, unfolding throughout the centuries within every event, and God makes use of it to be made known and have the Word of God known. For this to be fully understood and accepted, it is necessary to have faith. And those who believe must be grateful for the faith they have received.

- ❖ At different periods of time, the books of the Bible were written down by writers inspired by the Holy Spirit, so that “with God acting in them and through them, they, as true authors, consigned to writing everything and only those things which God wanted...” Therefore the author of the Bible is at the same time God and the sacred writers.

- ❖ These writers did not receive God’s word by way of dictation, word for word. Inspired by the Holy Spirit, they expressed themselves in their language, according to their abilities, customs, culture and the different literary styles proper to each person.

- ❖ Christians and Jews believe that the Bible is the basic religious text because it contains the story of God’s self-disclosure to humanity, and the Jewish and Christian understanding of that revelation.

- ❖ The Bible may be viewed more as a library than as a single book because it contains many different books. The word *Bible* comes from the Greek word *ta biblia* (or *Biblios*) which means books. (Answer Part 3, #2)

- ❖ The Old Testament (Hebrew Scriptures) tells the story of God’s saving action towards all humanity through Moses and the Hebrew people from the creation of the world, and particularly to the Hebrew people. It was composed over a period of more than 1000 years. (Answer Part 3, #3,4)

- ❖ The New Testament is the story of God’s promise of salvation fulfilled in the life, death, and resurrection of Jesus Christ. It was written over a period of about sixty years following the death and resurrection of Jesus. (Answer Part 3, #5)

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

Student Activity: What is the Bible Worksheet –

Part 1: The Structure of the Bible

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

Part 2: The Bible and Faith

Question	Response
1. What are the two ways God is revealed?	
2. What collection does the Bible Record?	
3. What are the two ways the lived experience of the Bible has been passed on?	

4. What is necessary for us to understand that the Bible is not a dead text, but dynamic history of salvation?	
5. Who inspired writers of the Bible? Who can be said to have authored the Bible?	
6. The writers of scripture expressed themselves according to what five things?	

Part 3:

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

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

Background

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

From the Catechism of the Catholic Church

II. THE RELATIONSHIP BETWEEN TRADITION AND SACRED SCRIPTURE

One common source. . .

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

. . . two distinct modes of transmission

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

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

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

Apostolic Tradition and ecclesial traditions

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

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

III. THE INTERPRETATION OF THE HERITAGE OF FAITH

The heritage of faith entrusted to the whole of the Church

[84](#) The apostles entrusted the "Sacred deposit" of the faith (the *depositum fidei*),⁴⁵ contained in Sacred Scripture and Tradition, to the whole of the Church. "By adhering to [this heritage] the entire holy people, united to its pastors, remains always faithful to the teaching of the apostles, to the brotherhood,

to the breaking of bread and the prayers. So, in maintaining, practicing and professing the faith that has been handed on, there should be a remarkable harmony between the bishops and the faithful."⁴⁶

The Magisterium of the Church

[85](#) "The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ."⁴⁷ This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.

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

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

IN BRIEF

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

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

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

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

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

ARTICLE 3

SACRED SCRIPTURE

I. CHRIST - THE UNIQUE WORD OF SACRED SCRIPTURE

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

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

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

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

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

II. INSPIRATION AND TRUTH OF SACRED SCRIPTURE

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

"For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author, and have been handed on as such to the Church herself."⁷⁰

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

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

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

III. THE HOLY SPIRIT, INTERPRETER OF SCRIPTURE

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

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

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

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

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

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

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

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

How to look up a Bible Verse:

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

Example: 1 Samuel 3: 1-5.

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

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

Verses 1 through 5

Materials

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Consider using the St. Mary's Press video: "How to: Find a Bible Verse".

<https://www.youtube.com/watch?v=QV08W9c9gPY>

During: Action – Working on it

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

Teacher prompts

- What does it mean to say that the Bible is not one book, but a series of books written by many authors over thousands of years?
- How is the Bible like a library?
- Today and most days we will work with the actual Bible. There are many Biblical Translations – when you look for a bible passage online it may be the King James Version or American Standard etc. The Catholic Bible Translation we read is the New Standard Revised Version. .

Consider using some or all of the Student Activity material:

[How to Find a Bible Verse](#)

[Basic Bible Information and Skills Worksheet](#)

[Books of the Bible](#)

[The Bible as a Library – Stand in Line](#)

Note this is something you can spread out over a few classes as a minds-on or energizer. This gives them more practice and understanding of the Bible organization.

Instructions:

1. Students either choose or are assigned a book of the Bible.
2. Once students have their book, then any ones that remain can be posted.
3. Students are instructed to display the name of their book, and to use the Summary Statement.
4. Using a Bible, students locate the introduction page at the beginning of the book of the Bible. If an on-line version of the Bible is being used, then an Internet search might be undertaken.
5. Students locate where their book of the Bible fits among the books of the Bible.
6. Ask the students to stand in order, and then in turn students can present the contents of their summary page.
7. Once everyone is in place, the students read the contents of their summary page in order of the books of the Bible.

After: Consolidate, Debrief, Reflect and Connect

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

How to Find a Bible Verse

For example

Genesis 1:31

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

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

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

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

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

Examples to look up:

1. Genesis 1: 31 – 2:3

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

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

The chapter number of the book is _____.

The verse number of the book is _____.

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

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

The chapter of the book is _____.

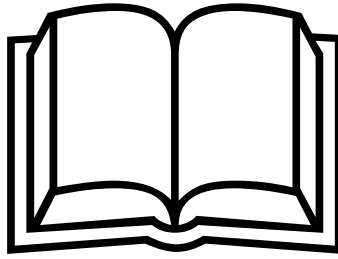
The verses you have to read are _____.

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

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

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

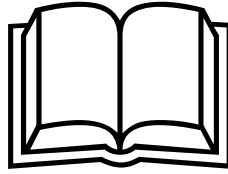
Student Activity: Basic Bible Information and Skills Worksheet



Look up the following Bible passages to find the answers!

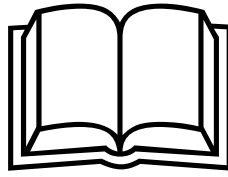
- | | |
|--------------------|---|
| 1. 2 Samuel 18:9 | Find one good reason for keeping your hair short. |
| 2. Judges 16:19 | Find one good reason for letting your hair grow. |
| 3. 2 Cori 11:33 | How did St. Paul get out of a tight spot? |
| 4. Acts 18:3 | What did St. Paul do for a living? |
| 5.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

Books of the Bible



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

Bible as a Library – Stand in Line Resource:



Bible Summary Slip

My name is _____.

I represent the Book of _____ in the Bible.

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

I record _____ in the Bible.

Three facts about me are:

1. _____
2. _____
3. _____

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

Evidence of Learning
<p>I can tell the difference between literal and contextual interpretations when reading the bible.</p> <p>I can answer review questions about reading the bible and the truths about the bible.</p>
Background
<ul style="list-style-type: none"> Use “Where did the Bible Come From?” from the Catholicism in Focus series to provide some background to assist teachers and/or students: https://www.youtube.com/watch?v=AT5CoiOyaWo&index=25&list=PLIEHvf1_M4UuA0RA03q6A_IQf7oxbbEzIK <p>Kahoot! Is a free, online game resource with which you can create games to review content throughout the course. The students can access it using their personal or teacher-supplied smartphones or tablets. Access the website and set up a free account at https://kahoot.com Look for already created games for Grade 9 Religion.</p>
Materials
<ul style="list-style-type: none"> Bible Student Activity/Worksheets <ul style="list-style-type: none"> Interpretation How Do We Interpret the Bible? Is the Bible True? Scripture Review
Lesson Activities and Process
Before: Getting Started
<p>Student Activity Sheet: Interpretation</p> <ul style="list-style-type: none"> The idea is interpretation is important to establish before endeavoring to read and understand anything, especially the bible. Teacher prompts – Now we have a better understanding of how to access and navigate the bible, we are going to explore how to interpret the bible passages. We are going to play a game. Each of you will get a little piece of paper and you will be either a drawer or describer. The first person is a drawer and they will draw a picture as best as they can of the topic I give them. Then the next person will take a look at the picture, put it underneath their paper and then describe what the picture is on their paper, for example a doggy bag. Then the next person will look at the description given, put it underneath the pile now forming and then draw the picture of the description and so on. Let’s try it out! Can I get one person from each group to come and see me for their topic? Debrief with them afterwards – Teacher Prompts – How did you do? Did you have the correct picture and description as the one you started with? What does this teach us about communication and interpretations? Now let’s take a look at the notes that will help us in our interpretation of the Bible.

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

Student Activity: Interpretation

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

Setup:

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

Game play:

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

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



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

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

Literal Approach

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

Contextual Approach

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

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

Interpret the following statements.

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

Is the Bible true?

FIRST... Recall These Two Concepts

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

SECOND... There are Different Kinds of Truth

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

THIRD... The Bible Has Three Types of History

A. Oral History:

Memorized and retold songs, stories and lesson.

B. Written History:

Written stories, guidelines, instructions, historical records

C. Edited History:

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

Origins of the Bible & Its Truths

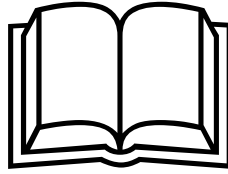
The Bible is a compilation of the religious experiences of the people of Israel. It showed their developing understanding of their relationship with God.

What Should We Believe about the Bible:

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

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

Bible Review



Review questions

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

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

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

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

Overview of Literary Forms in the Bible

MYTH

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

LIST

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

POETRY

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

PROPHECY

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

LAW

Rules telling us how to behave.

HISTORY

A record or account of past events.

LETTER

A written message, sometimes of a personal nature.

PARABLE

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

SERMON

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

DRAMA

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

Identifying Literary Forms

Example	Literary Form	Example	Literary Form
I like fish and I like fries I like eating apple pies Popcorn, peanuts, orange juice I love eating Canadian moose		I predict that pollution will no longer exist in the year 2020.	
Martin Luther King was an American civil rights leader who helped many people gain freedom and equality. He was murdered.		Dear Cindy, Please leave me the keys to the house tonight so that I can get in tomorrow. Thanks.	
Stop at red lights		Don't hit anyone	
These are the only clothes I wear: 2 blue pants, 2 orange shirts, 1 purple pair of underwear, 6 yellow socks, 1 leather jacket		Every morning I eat these things: Cereal, toast, bread, jam, eggs, bacon & sausages.	
People who practice will be great at what they do.		World War Two ended in 1945.	
Life is like a rose; it has a way of tickling your toes.		By the time you read this, I will be in a warm country, basking in the sun and fishing. If you want to reach me, my telephone number is 888-888-8888.	
Once upon a time there was a giant. Tony killed it because it was bothering the people. But upon being killed, the giant turned in a zillion mosquitoes that came back and sucked the blood of all the people.		To whom it may concern:	

Literary Forms in the Bible

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

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

How Much do I know - Bible Quiz

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

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

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

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

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

Evidence of Learning

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

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

Background

From the Catechism of the Catholic Church

I. CATECHESIS ON CREATION

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

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

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

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

(Materialism). All these attempts bear witness to the permanence and universality of the question of origins. This inquiry is distinctively human.

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

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

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

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

II. CREATION - WORK OF THE HOLY TRINITY

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

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

292 The Old Testament suggests and the New Covenant reveals the creative action of the Son and the Spirit,¹³² inseparably one with that of the Father. This creative co-operation is clearly affirmed in the Church's rule of faith: "There exists but one God. . . he is the Father, God, the Creator, the author, the

giver of order. He made all things by *himself*, that is, by his Word and by his Wisdom", "by the Son and the Spirit" who, so to speak, are "his hands".¹³³ Creation is the common work of the Holy Trinity.

Pope Francis' Encyclical "Laudato Si" http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Materials

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

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

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

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

During: Action – Working on it

Creation Accounts from Scripture:

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

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

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

- The earth (Ecology)
- Each other – Social Justice, Human Dignity

- God – Worship, Prayer, Sacraments

[Student Activity: The Promise Tree](#)

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

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

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

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

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

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

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

After: Consolidate, Debrief, Reflect and Connect

Challenge students to find how digital media portray the Creation stories

Assessment / Evaluation

Verbal feedback – assessment as learning – The Promise Tree

Differentiated Instruction

<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion ● Internet / technologies 	<p>Resources</p> <ul style="list-style-type: none"> ● Digital ● Handouts ● Notes ● Bible 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<p>Challenge the students to discern how they can be wise stewards of the environment.</p>		

Background Information: Truths of The Creation Stories

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

1st Creation Story in Genesis

1st Creation Story

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

2nd Creation Story in Genesis

2nd Creation Story

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

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

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

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

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

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

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

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

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

This means:

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

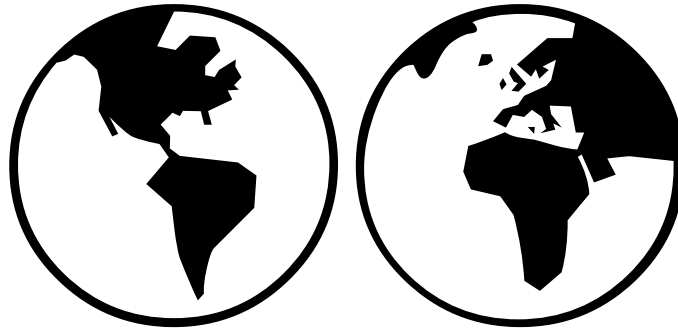
This saves us from being slaves to Sin.

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

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

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

Student Activity: Promise Tree



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

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

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

As instructed by your teacher, post your promise.

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

living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.

Evidence of Learning

I can discern what environmental stewardship is in my life.

Background

Frayer Method

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

Creation and Stewardship

From the Assembly of Catholic Bishops of Ontario:

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

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

1) Love of Creation for our Neighbour’s Sake

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

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

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

2) The Ecological Crisis

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

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

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

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

3) The Ecological Crisis and Our Relationship with God

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

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

Stewards of Creation

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

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

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

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

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

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

Source: From the United States Conference of Catholic Bishops:

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

Materials

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Recall the activity from the previous topic.

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

During: Action – Working on it

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

Human Dignity and Environmental Stewardship

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

Comic Strip Activity

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

relate to the ongoing environmental stewardship or support for human dignity – the moral in action – it can be them personally or an example of humanity depicted in the last panel)

After: Consolidate, Debrief, Reflect and Connect

Students can make Indigenous Connections by comparing and contrasting a version of an Indigenous Creation story with the Stories of Creation in the Christian Bible. Consider working with a local Indigenous Peoples to learn more of their story.

Assessment / Evaluation

Creation Connections Comic Strip – Assessment for learning – make connections with the creation story and our continued role in stewardship of creation.

Differentiated Instruction

Comic strip can be created using computer program like Power Point (each slide represents a panel of the comic strip), Bit Strip or Pixton which are both comic strip programs or Prezi (each slide represents a panel of the comic strip).

Strategies

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

Resources

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

Accommodations

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

Home Activity or Further Classroom Consolidation

Students can make Indigenous Connections by comparing and contrasting a version of an Indigenous Creation Story with the Stories of Creation in the Christian Bible. Consult with your local Indigenous /First Nation community to choose an appropriate one.

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

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

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

1. Audience with Representatives of the Churches and Ecclesial Communities and of the Different Religions Pope Francis, March 2013
“The Church is likewise conscious of the responsibility which all of us have for our world, for the whole of creation, which we must love and protect. There is much that we can do to benefit the poor, the needy and those who suffer, and to favor justice, promote reconciliation and build peace.”
2. The Compendium of the Social Doctrine of the Church Pontifical Council for Justice and Peace, 2005 (no. 466)
“Care for the environment represents a challenge for all of humanity. It is a matter of a common and universal duty, that of respecting a common good, destined for all, by preventing any- one from using ‘with impunity the different categories of beings, whether living or inanimate—animals, plants, the natural elements—simply as one wishes, according to one’s own economic needs.’ It is a responsibility that must mature on the basis of the global dimension of the present ecological crisis and the consequent necessity to meet it on a worldwide level, since all beings are interdependent in the universal order established by the Creator. ‘One must take into account the nature of each being and of its mutual connection in an ordered system, which is precisely the ‘cosmos’”.
3. World Environment Day, Pope Francis, June 2013
“We are losing the attitude of wonder, contemplation, listening to creation. The implications of living in a horizontal manner [is that] we have moved away from God, we no longer read His signs.”
4. World Day of Peace, Pope Emeritus Benedict XVI, 2007
“Alongside the ecology of nature, there exists what can be called a ‘human’ ecology, which in turn demands a ‘social’ ecology. All this means that humanity, if it truly desires peace, must be increasingly conscious of the links between natural ecology, or respect for nature, and human ecology. Experience shows that disregard for the environment always harms human coexistence, and vice versa. It becomes more and more evident that there is an inseparable link between peace with creation and peace among men.
5. Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching, 1991 (no. 2)
“Our mistreatment of the natural world diminishes our own dignity and sacred- ness, not only because we are destroying resources that future generations of humans need, but because we are engaging in actions that contradict what it means to be human. Our tradition calls us to protect the life and dignity of the human person, and it is increasingly clear that this task cannot be separated from the care and defense of all creation.”

6. *Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching*, 1991 (no. 8)
“Created things belong not to the few, but to the entire human family.”
7. *The Compendium of the Social Doctrine of the Church* Pontifical Council for Justice and Peace, 2005
“There is a need to break with the logic of mere consumption and promote forms of agricultural and industrial production that respect the order of creation and satisfy the basic human needs of all. These attitudes, sustained by a renewed awareness of the interdependence of all the inhabitants of the earth, will contribute to eliminating the numerous causes of ecological disasters as well as guaranteeing the ability to respond quickly when such disasters strike people and territories. The ecological question must not be faced solely because of the frightening prospects that environmental destruction represents: rather it must above all become a strong motivation for an authentic solidarity of worldwide dimensions” (no. 486).
8. *On the Development of Peoples (Populorum Progressio)*, Pope Paul VI, 1967 “
Already on the first page of Sacred Scripture we read these words: ‘Fill the earth and subdue it’ (Gn 1:28). By these words we are taught that all things of the world have been created for man, and that this task has been entrusted to him to enhance their value by the resources of his intellect, and by his toil to complete and perfect them for his own use. Now if the earth has been created for the purpose of furnishing individuals either with the necessities of a livelihood or the means for progress, it follows that each man has the right to get from it what is necessary for him. The Second Ecumenical Vatican Council has reminded us of this in these words: ‘God destined the earth with all that it contains for the use of all men and nations, in such a way that created things in fair share should accrue to all men under the leadership of justice with charity as a companion.’” (no. 22)
9. *Charity in Truth (Caritas in Veritate)* Pope Emeritus Benedict XVI, 2009
“The protection of the environment, of resources and of the climate obliges all international leaders to act justly and to show a readiness to work in good faith, respecting the law and promoting solidarity with the weakest regions of the planet.” (no.22)
10. *Charity in Truth (Caritas in Veritate)* Pope Emeritus Benedict XVI, 2009
“The protection of the environment, of resources and of the climate obliges all international leaders to act justly and to show a readiness to work in good faith, respecting the law and promoting solidarity with the weakest regions of the planet.” (no. 50)
11. *Global Climate Change: A Plea for Dialogue, Prudence and the Common Good*, 2001
“At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God's creation and the one human family. It is about protecting both ‘the human environment’ and the natural environment. It is about our human stewardship of God's creation and our responsibility to those who come after us.”
12. *Economic Justice for All*, 1997 (no. 34) citing St. Cyprian

“From the patristic period to the present, the Church has affirmed that misuse of the world’s resources or appropriation of them by a minority of the world’s population betrays the gift of creation since ‘whatever belongs to God belongs to all.’”

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

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

Source:

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

Department of Justice, Peace and Human Development
3211 4th St. NE · Washington, DC 20017 · (202)541-3160 usccb.org/jphd

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

February 13, 2013

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



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

– Genesis 1:26

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

all Catholic social teaching.

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

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

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

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

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

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



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

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

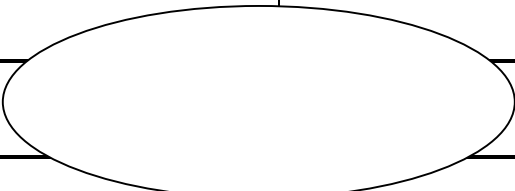
Development and Peace enters into relationship with groups of men and women who have a vision for their own development and of their liberation from poverty and injustice. Through your generous support, we are able to call them partners. It is an honour to join them in their work.

Note:

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

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

Frayer Model Template

DEFINITION	CHARACTERISTICS
	
EXAMPLES/MODELS	NON-EXAMPLES

Creation Story Comic Strip

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

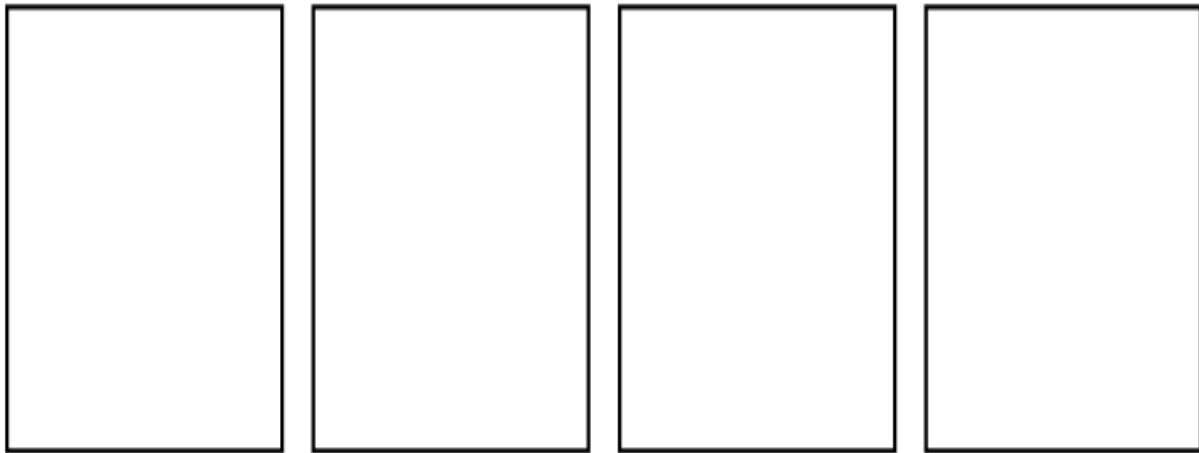
Creation Story Comic Strip Rubric.

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

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

Comic Template

Name: _____



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

<p>through the Hebrew and Christian scriptures.</p> <p>CGE1j Discerning Believer Formed in the Catholic Community Who: Recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of <i>redemption</i>. (Witnesses to Faith)</p>	<p>lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p> <p>Stewardship of Creation Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.</p>
Evidence of Learning	
I can explain what sin is, and how it is related to the Biblical story in Genesis.	
Background	
<p>From the Catechism of the Catholic Church</p> <p>THE DIGNITY OF THE HUMAN PERSON</p> <p>ARTICLE 8 SIN</p> <p>I. MERCY AND SIN</p> <p>1846 The Gospel is the revelation in Jesus Christ of God's mercy to sinners.¹¹³ The angel announced to Joseph: "You shall call his name Jesus, for he will save his people from their sins."¹¹⁴ The same is true of the Eucharist, the sacrament of redemption: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."¹¹⁵</p> <p>1847 "God created us without us: but he did not will to save us without us."¹¹⁶ To receive his mercy, we must admit our faults. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."¹¹⁷</p> <p>1848 As St. Paul affirms, "Where sin increased, grace abounded all the more."¹¹⁸ But to do its work grace must uncover sin so as to convert our hearts and bestow on us "righteousness to eternal life through Jesus Christ our Lord."¹¹⁹ Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:</p> <p>Conversion <i>requires convincing of sin</i>; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in man's inmost being, becomes at the same time the start of a new grant of grace and love: "Receive the Holy Spirit." Thus in this "convincing concerning sin" we discover <i>a double gift</i>: the gift of the truth of conscience and the gift of the certainty of redemption. The Spirit of truth is the Consoler.¹²⁰</p> <p>II. THE DEFINITION OF SIN</p> <p>1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."¹²¹</p>	

[1850](#) Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight."¹²² Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods,"¹²³ knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God."¹²⁴ In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.¹²⁵

[1851](#) It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate's cowardice and the cruelty of the soldiers, Judas' betrayal - so bitter to Jesus, Peter's denial and the disciples' flight. However, at the very hour of darkness, the hour of the prince of this world,¹²⁶ the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.

Materials

Bible

Student Activity /Worksheets as appropriate

- My Sin Activity
- What is Sin?
- Scripture Search on Sin
- Understanding Sin in Genesis 3 and 4

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

Brainstorm: To access prior knowledge, ask the students what their understanding of sin is and sinful actions. Write student responses in a Web/Point form on the board. Teacher Prompts – What is sin? Is it good or bad? What are some examples? How does the creation story give us an example of sin? How can sin be like slavery?

During: Action – Working on it

[My Sin Activity](#)

This is a graphic organizer to help them connect their personal experience of sin to the meaning presented.

[What is Sin?](#)

Have students create definitions of sin.

Help students highlight key ideas and concepts.

Teacher Prompts – Sin is the following 4 things. What are some examples of Sin? What does the Catechism say about Sin?

Have students compare their insights with those found on the sheet.

Scripture Reading: Read Genesis 3 and Genesis 4. This could be done by shared reading, by listening to an audio version of the text, or by reading it alone.

[Scripture Search on Sin](#)

Use the Bible to assist in answering the questions.

After: Consolidate, Debrief, Reflect and Connect

[Understanding Sin in Genesis 3 and 4](#)

Summarize what students have learned by using the headings as a starting point.

Assessment / Evaluation

Verbal feedback

Differentiated Instruction

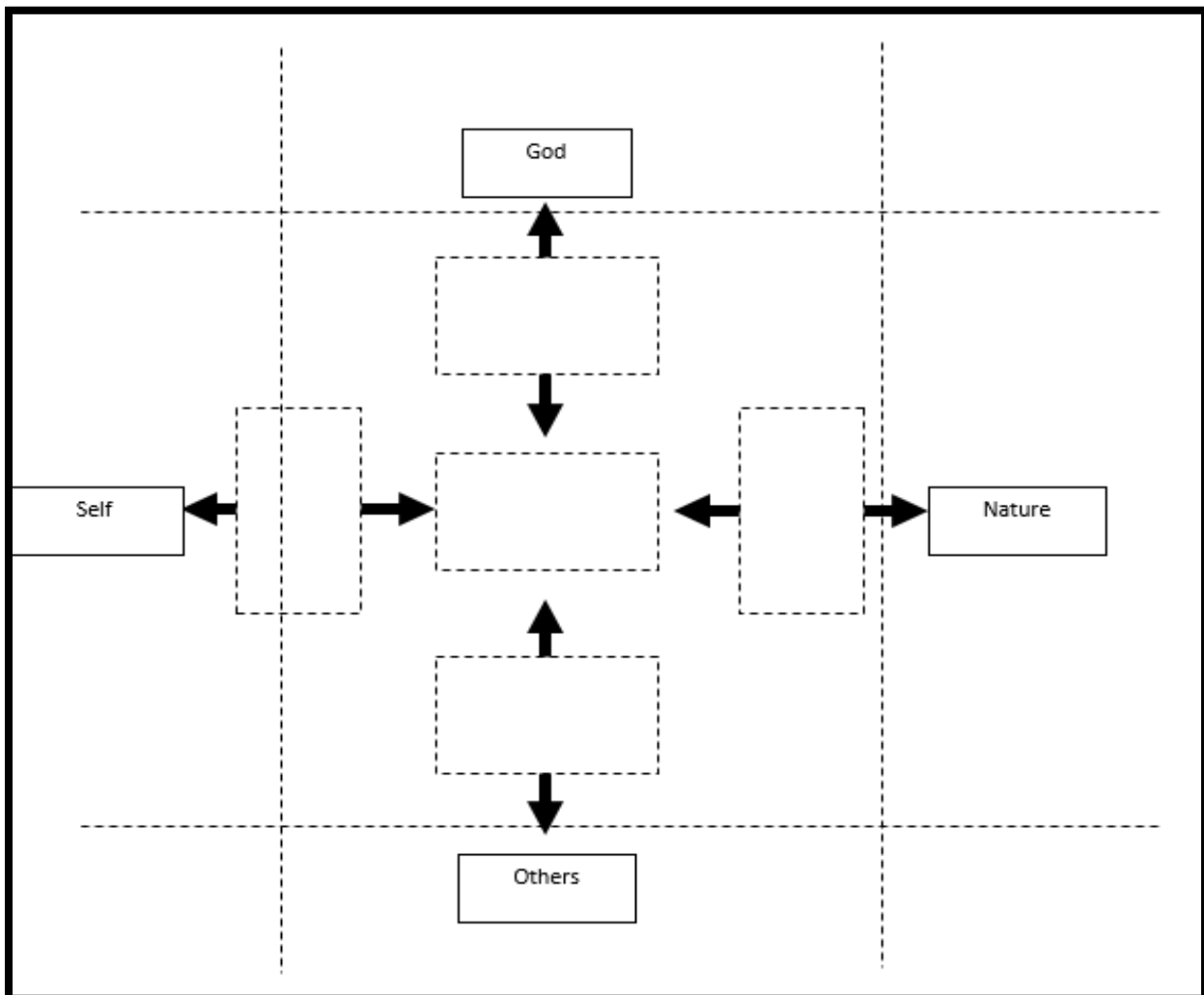
Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion ● Internet / technologies 	<ul style="list-style-type: none"> ● Digital ● Handouts ● Notes ● Bible 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning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

Home Activity or Further Classroom Consolidation

My Sin Activity

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

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



What is Sin?

SIN is

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

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

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

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

What Sin means in my own words:

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

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

Scripture Search on Sin

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

1. Who was the serpent (or who was using the serpent's body) in verse 1? (Rev. 12:9)
2. List the serpent's characteristics. (Verses 1, 4-5, 13)
3. Summarize the serpent's strategy. How was he able to cast doubt?
4. How is this sort of thing done today? What do we need to watch for?
5. After Adam and Eve's sin, how did they feel around each other? (3:7)
6. A. After Adam and Eve's sin how did they feel around God? (3:8-10)
7. In what ways do people try to hide things from God today?
8. What word or feeling is first mentioned in the Bible in Genesis 3:10?
9. What was the curse (and the meaning of the curse) pronounced on:
A. the serpent, B. the woman, C. the man
10. How did Adam and Eve attempt to cover their nakedness?
11. What significant tree had been standing all this time in the Garden of Eden untouched by Adam and Eve? (2:9, 3:22)
12. Who sent Adam and Eve out of the Garden of Eden? Why?
13. What were the occupations of Cain and Abel?
14. How did the Lord attempt to deal with Cain's anger and keep him from falling deeper into sin?
15. What downward steps do you think Cain took from the time of his sacrifice (4:3) to the murder of his brother Abel? (4:8)
16. How did God confront Cain about his sin? (4:9-10) What questions did God ask Cain, and why do you think He asked them?
17. What does it mean to be your *brother's/sister's keeper*? (4:9) Does God intend us to be our *brother's/sister's keeper*? If so, how?
18. What was Cain's punishment? How did he feel about it? (4:11-15)

Understanding Sin in Genesis 3 and 4

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

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

2. How did Adam and Eve harm their relationships with?

- a) God

- b) Each other

- c) Their own selves

- d) Nature

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

<p>information gathered through research and inquiry;</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>etc.) and clearly communicate the results of their inquiries (e.g., write clearly, organize ideas logically, use language conventions properly), and follow APA conventions for acknowledging sources (e.g., generate a reference list in APA style, use in-text author-date citations)</p> <p>PS3.3 articulate and defend the importance of prayer for the living of an authentic Christian life, and the obstacles or challenges to a life of prayer in contemporary society [CCC nos. 2697; 2732-2733; 2755]</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1j Discerning Believer Formed in the Catholic Community Who: Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of <i>redemption</i>. (Witnesses to Faith)</p> <p>CGE2b An Effective Communicator Who: reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: writes and speaks fluently one or both of Canada's official languages.</p>	<p>Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p> <p>Stewardship of Creation Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.</p>
<p>Evidence of Learning</p>	
<p>I will look for solutions to address De-Creation in the world starting with my prayer assignment</p>	
<p>Background</p>	
<p>Laudato Si Vatican Releases Video on Pope's Encyclical</p>	

https://www.youtube.com/watch?time_continue=32&v=KXA5_juFgDg

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - De-Creation: Categories of Sin
 - De-Creation Today
 - De-Creation Today – Ecological Issues
 - De-Creation Today – Treatment of Indigenous Peoples
 - De-Creation Today – International Conflicts
 - De-Creation Today – Genocides
 - De-Creation Today – Bullying in Schools
 - Co-operative Group Role Cards
 - Student Check List
 - Prayer Assignment and Rubric

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

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

During: Action – Working on it

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

[De-Creation: Categories of Sin](#)

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

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

De-Creation Activity

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

Topics include:

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

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

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

[De-Creation in the World Prayer Assignment](#)

Assign students the prayer assignment.

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

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

After: Consolidate, Debrief, Reflect and Connect

Debrief with the students the prayers that were presented.

Teacher Prompt: what are some of the obstacles or challenges to a life of prayer

Assessment / Evaluation

Prayer Assignment Rubric

Differentiated Instruction

If a student is not able to, or is uncomfortable presenting their prayer in front of the class, then make alternative arrangements for them.

<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion ● Internet / technologies 	<p>Resources</p> <ul style="list-style-type: none"> ● Digital (includes laptops, Chromebooks, etc.) ● Handouts ● Notes ● Bible 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<p>Encourage students to share their prayers with their families or in the parish.</p>		

De-Creation: Categories of Sin

De-Creation

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

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

Person vs. God

Person vs. Self

Person vs. Others (e.g. Neighbour)

Person vs. Nature

Group vs. group

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

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

De-Creation Today

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

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

Questions to answer before filling out your chart...

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

For Example - Pollution

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

For Example – People create too much garbage which fill landfills

3. Which categories do each of your examples of things people are doing in the world that are breaking

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

rules and causing harm to nature/environment. Put them in the chart below.

De-Creation Today – Ecological Issues

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

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

Question to answer before filling out your chart...

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

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

Put them in the chart below.

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

De-Creation Today – Treatment of Indigenous Peoples

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

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

Question to answer before filling out your chart...

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

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

Put them in the chart below.

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

De-Creation Today – International Conflicts

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

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

Question to answer before filling out your chart...

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

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

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

De-Creation Today – Genocides

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

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

Question to answer before filling out your chart...

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

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

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

De-Creation Today – Bullying in Schools

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

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

Question to answer before filling out your chart...

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

For Example –

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

Cooperative Group Role Cards

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

Copyright 2004 IRA/NCTE. All rights reserved. ReadWriteThink materials may be reproduced for educational purposes.

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

Student Check List

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

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

Key words for internet searches

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

De-Creation Article & Prayer Assignment Graphic Organizer

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

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

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

De-Creation in the World Prayer Assignment

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

APPROPRIATE TOPICS to find examples of DE-CREATION INCLUDE:

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

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

SECOND – Write your prayer.

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

THIRD - INCLUDE A BRIEF SUMMARY

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

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

Prayer Rubric

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

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

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

seeking together the common good and well-being of all, especially the poor and vulnerable.

(US Bishops)

Evidence of Learning

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

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

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

Background

5 covenants of the Old Testament

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

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

The VIRTUES (from the Catechism of the Catholic Church)

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

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

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

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

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

2057 The Decalogue must first be understood in the context of the Exodus, God's great liberating event at the center of the Old Covenant. Whether formulated as negative commandments, prohibitions, or as

positive precepts such as: "Honor your father and mother," the "ten words" point out the conditions of a life freed from the slavery of sin. The Decalogue is a path of life:

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

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

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

2058 The "ten words" sum up and proclaim God's law: "These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them upon two tables of stone, and gave them to me."¹⁹ For this reason these two tables are called "the Testimony." In fact, they contain the terms of the covenant concluded between God and his people. These "tables of the Testimony" were to be deposited in "the ark."²⁰

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

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

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

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

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

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

The Lord prescribed love towards God and taught justice towards neighbor, so that man would be neither unjust, nor unworthy of God. Thus, through the Decalogue, God prepared man to become his friend and to live in harmony with his neighbor. . . . The words of the Decalogue remain likewise for us

Christians. Far from being abolished, they have received amplification and development from the fact of the coming of the Lord in the flesh.²⁶

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

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

Human virtues form the soul with the habits of mind and will that support moral behavior, control passions, and avoid sin. Virtues guide our conduct according to the dictates of faith and reason, leading us toward freedom based on self-control and toward joy in living a good moral life. Compassion, responsibility, a sense of duty, self-discipline and restraint, honesty, loyalty, friendship, courage, and persistence are examples of desirable virtues for sustaining a moral life. Historically, we group the human virtues around what are called the Cardinal Virtues. This term comes from the Latin word *cardo* meaning “hinge.” All the virtues are related to or hinged to one of the Cardinal Virtues. The four Cardinal Virtues are prudence, justice, fortitude, and temperance.

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

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

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

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

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

Materials
<p>Bible</p> <p>Student Activity /Worksheets as appropriate</p> <ul style="list-style-type: none"> • Covenants Worksheet • Exploring Contracts vs Covenants Worksheet • Mind Map Explanation and Guidelines for Teacher and Student • Sample Mind Map • Application Rubric for Covenant Mind Map • Types of Love Note and Healthy Relationships • Restorative Justice
Lesson Activities and Process
Before: Getting Started (<i>consider time lines</i>)
<p>Begin with a prayer.</p> <p>Post the Learning Focus and the Evidence of Learning in the Classroom. Begin with a prayer.</p> <p>Introduce the topic by reviewing Creation and De-Creation.</p> <p>Prompts - What does each story teach us about who God is, what our relationship with God is, and how we are to treat each other and all of creation? How is De-Creation connected to Sin? What are the 5 main types of De-Creation and Sin?</p> <p>Teacher Prompt – On the other hand, there are two inter-related aspects of Re-Creation to be explored: Covenant and Restorative Justice.</p>
During: Action – Working on it
<p>Class Discussion on what it means to be chosen.</p> <p>This will be the lead into our learning about covenant – each instance shown in the Old Testament gives an example of how God continually wants to be in relationship with humanity. Consider having a “think-pair-share”</p> <ul style="list-style-type: none"> • Think about examples of times you have been chosen, “How did it feel to be chosen?” • How did being chosen make you want to keep up whatever it is you were chosen for?” <p><u>Covenants</u></p> <p>Watch video clip: Covenants https://www.youtube.com/watch?v=8ferLlsvlmI</p> <p>We see evidence of special people chosen in the old testament of the bible. -With the aid of a worksheet (Covenants Appendix 1.12-13.1) and video clip, go through the main people who were chosen to have covenants with God in the Old testament. Have the students engage with the bible first, finding</p>

the scripture passages for each of the main chosen people and the covenants made with God. Go through the first little bit of each to get an overview and then watch the video clip.

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

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

Covenants and Contracts

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

[Covenant Mindmap](#)

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

After: Consolidate, Debrief, Reflect and Connect

Recap the Sinai Covenant (the Decalogue) and how we are called to live our lives.

Explore the notion of the virtues as a response to our call to live in covenant relationships in the modern world.

Assessment / Evaluation		
Verbal feedback on Mindmap		
Differentiated Instruction		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion • Internet / technologies • Multimedia Presentations 	Resources <ul style="list-style-type: none"> • Digital (includes laptops, Chromebooks, etc.) • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>Extending our Knowledge: Making Connections Text to Self or World –</p> <p>How can both experiences of being chosen (when we want to be and when we don't want to be) help us understand what it means to be the Chosen people of God?</p> <p>How does our Baptism signify that we are Chosen by God? What are ways we choose to live out our Baptism in our daily lives?</p>		

Covenants Activity

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

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

God tells Noah to 6:14 _____

Because God was 6:17 _____

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

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

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

The covenant is made between _____ 17:1 who then is renamed _____ 17:5 by God.
And God made a Covenant with Abraham that he would:

17:4 _____

17:7 _____

17: 8 _____

17: 16 _____

The People will _____ 17:9.

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

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

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

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

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

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

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

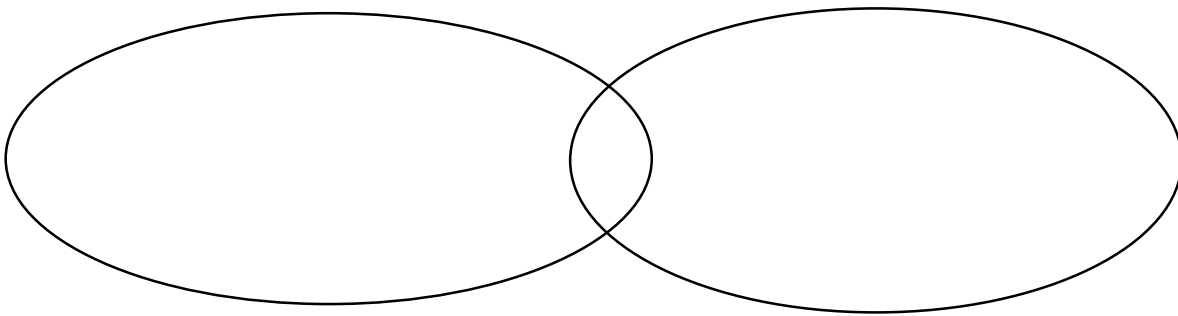
Jeremiah 31:31-34 "The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah...the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and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

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

Exploring Contracts vs Covenants

Contracts	Covenants

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



Reviewing of Examples of Covenant

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

Why are these Covenants so important?

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

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

Covenant Mindmap

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

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

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

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

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

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

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

Mind Map Guidelines

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

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

Key points:

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

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

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

Application Rubric for Covenant Mindmap Activity

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

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

<p>chosen people and the community's response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p>	<p>SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840; 1539-1541; 1961-1964; 2410-2411]</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p>
<p>Evidence of Learning</p>	
<p>I can identify covenants in the bible and in daily living.</p> <p>I understand the Creation, De-Creation, Re-Creation model applies to the stories and lessons of the Bible but can also be applied to personal, communal and global experiences in past and present times.</p>	
<p>Background</p>	
<p>Catechism of the Catholic Church</p> <p>761The gathering together of the People of God began at the moment when sin destroyed the communion of men with God, and that of men among themselves. The gathering together of the Church is, as it were, God's reaction to the chaos provoked by sin. This reunification is achieved secretly in the heart of all peoples: "In every nation anyone who fears him and does what is right is acceptable" to God.¹⁵⁶</p> <p>762 The remote <i>preparation</i> for this gathering together of the People of God begins when he calls Abraham and promises that he will become the father of a great people.¹⁵⁷ Its immediate preparation begins with Israel's election as the People of God. By this election, Israel is to be the sign of the future gathering of All nations.¹⁵⁸ But the prophets accuse Israel of breaking the covenant and behaving like a prostitute. They announce a new and eternal covenant. "Christ instituted this New Covenant."¹⁵⁹</p> <p>II. THE STAGES OF REVELATION</p> <p>In the beginning God makes himself known</p>	

54 "God, who creates and conserves all things by his Word, provides men with constant evidence of himself in created realities. And furthermore, wishing to open up the way to heavenly salvation - he manifested himself to our first parents from the very beginning."⁶ He invited them to intimate communion with himself and clothed them with resplendent grace and justice.

55 This revelation was not broken off by our first parents' sin. "After the fall, [God] buoyed them up with the hope of salvation, by promising redemption; and he has never ceased to show his solicitude for the human race. For he wishes to give eternal life to all those who seek salvation by patience in well-doing."⁷

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

The Covenant with Noah

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

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

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

God chooses Abraham

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

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

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

God forms his people Israel

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

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

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

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - Characteristics of a Covenant
 - Creation, De-Creation, Re-Creation in the Story of Joseph
 - Resource: Patriarchs of Faith
 - Family Tree Diagram
 - Venn Diagram: Families in Scripture and Today

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

Begin with a prayer.

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

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

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

During: Action – Working on it

[Creation, De-Creation and Re-Creation Cycle](#)

Teach students about the Cycle of the Creation – De-Creation – Re-Creation pattern with the diagram: Teacher Prompts – Like some things in life we experience cycles. We cycle through season in Canada, we cycle through good times and bad times, and in history we seem to cycle through problems we always have genocides. These different cycles, especially regarding human behavior can be viewed through the Cycle of Creation, De-Creation and Re-Creation.

Invites students, in pairs, to suggest a book or movie that follows the Creation, De-Creation and Re-Creation pattern. Teacher prompts - Think about some movies or television shows or books you have

read. What are some examples of this cycle of Creation, De-Creation and Re-Creation? Have them brainstorm, Think-Pair-Share style. These ideas are shared with the class.

Point out that this pattern is very common in literature and drama.

[Cycle of Creation, De-Creation and Re-Creation.](#)

Show them the story of Joseph in the Bible and how his story gives us a Biblical example of this cycle.

Teacher Prompt - We are going to focus on the story of Joseph.

<https://www.youtube.com/watch?v=VpbWbyx1008>, When you are watching, be sure to start it at 2:48.

Let them know this is the important new story we are going to draw connections to the cycle of Creation, De-Creation and Re-Creation. Let them know that Jacob is one of the many descendants of Abraham. When the video clip finishes have them answer the questions and take them up.

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

Patriarchs

Review the covenants made with the Patriarchs

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

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

[Family Tree](#)

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

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

Could use the Venn Diagram provided to make the connections.

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

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

families is especially how God maintains relationship with humanity by making right the mistakes/breaks of covenant with love through or around the patriarchs.

After: Consolidate, Debrief, Reflect and Connect

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

Assessment / Evaluation

Differentiated Instruction

Strategies

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

Resources

- Digital
- Handouts
- Notes
- Bible

Accommodations

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

Home Activity or Further Classroom Consolidation

Begin to review the material for unit assessment.

CHARACTERISTICS OF A COVENANT

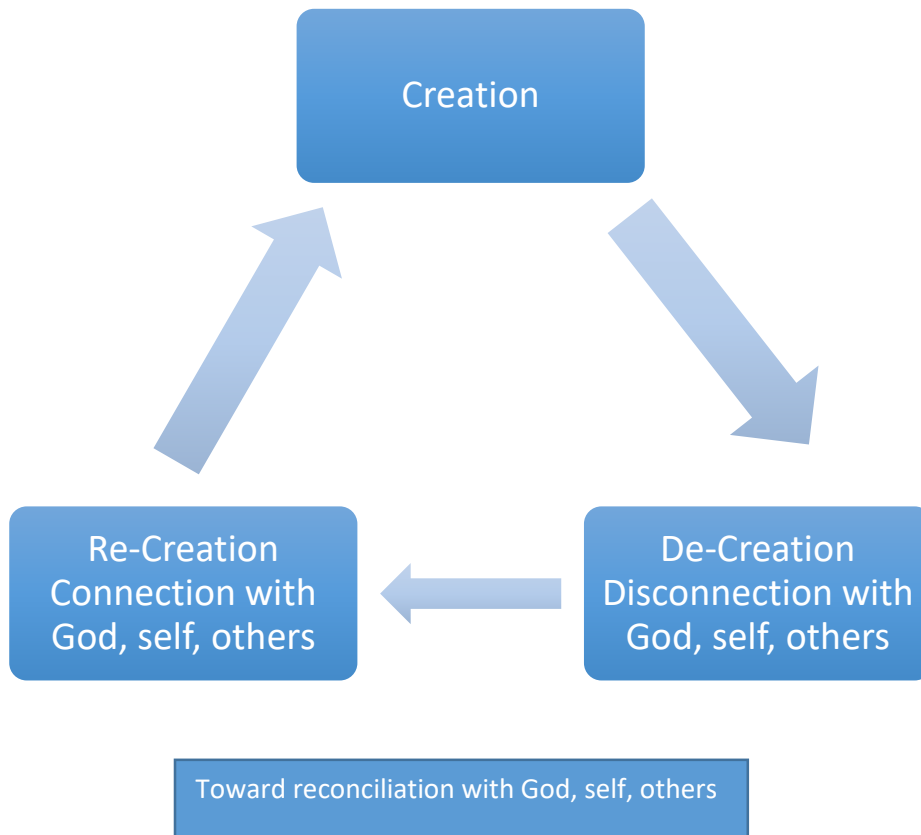
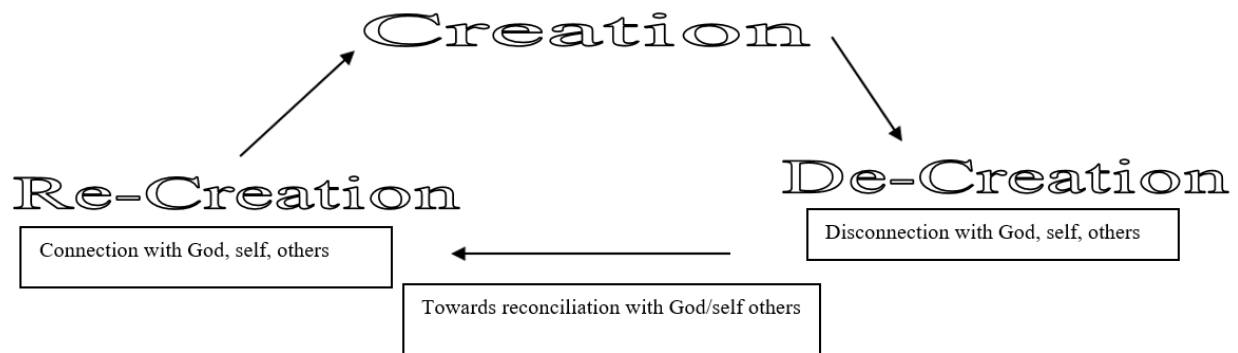
FOUR CHARACTERISTICS OF A COVENANT:

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

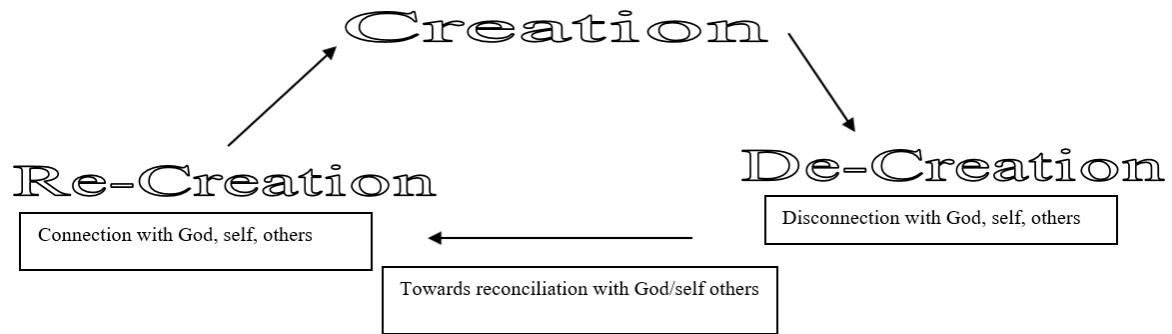
HOW THE ISRAELITES WERE CHANGED BY THE COVENANT?

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

Creation, De-Creation and Re-Creation Cycle



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



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

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

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

Resource: Patriarchs of Faith

Patriarch: father; ruler of a family or church

Noah

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

Abraham

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

Moses (Great Spiritual Leader)

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

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

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

The “Holy Name” is *YHWH*

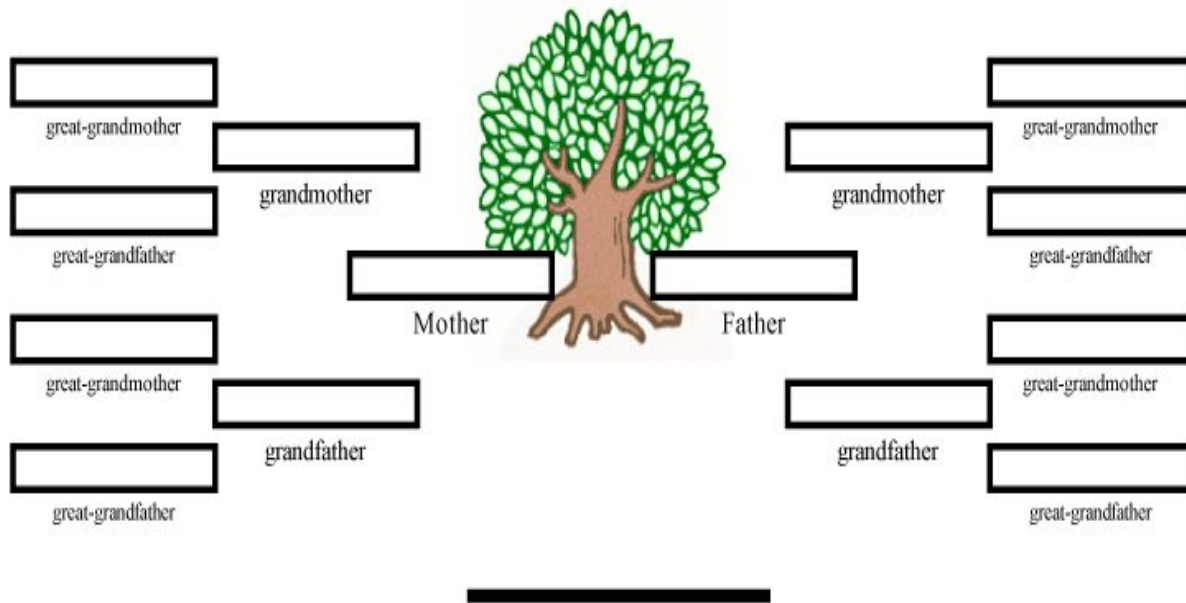
- The name means that God will always be with His people
- As a result of this revelation, God establishes a bond with the Israelites

David (Great King) – part of the

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

Adapted by: Michael Lawlor and Nicky Perri, HWCDSB

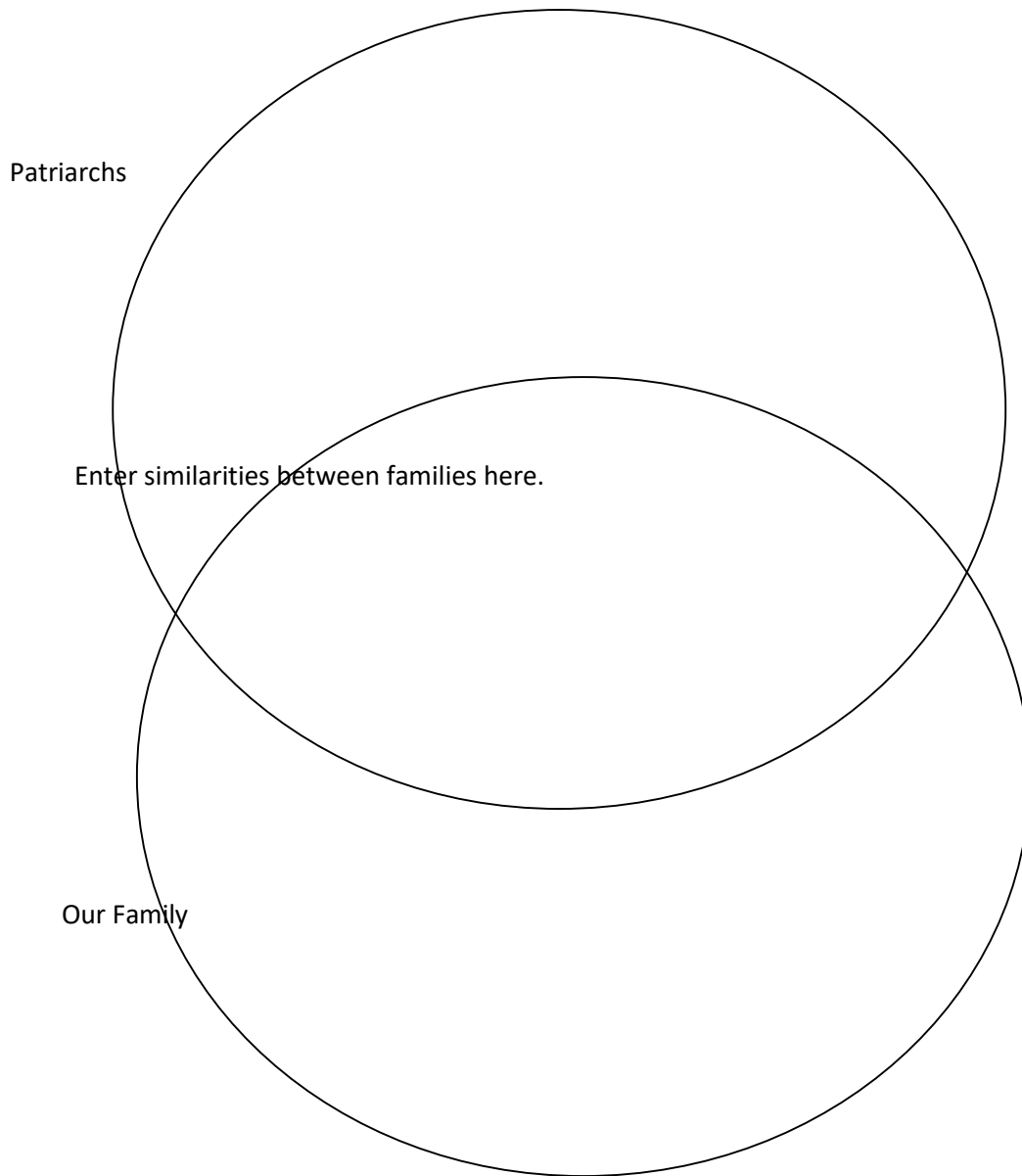
Family Tree



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

Families in Scripture Today, Venn Diagram

Source (Adapted from the BBC http://www.bbc.co.uk/religion/religions/judaism/history/abraham_2.shtml and <http://www.jewfaq.org/origins.htm>)



Unit 2 Overview – From Slavery to Freedom

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

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

<p>Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p>	<p>contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840; 1539-1541; 1961-1964; 2410-2411]</p> <p>SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental Vows and Promises) in the modern world [CCC nos. 1716-1724; 2056]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1a Discerning Believer Formed in the Catholic Faith Community Who: illustrates a basic understanding of the saving story of our Christian faith.</p> <p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE2c An Effective Communicator Who: presents information and ideas clearly and honestly and with sensitivity to others.</p>	<p>Dignity of Work and Rights of Workers</p> <p>In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. If the dignity of work is to be protected, then the basic rights of workers must be respected -- the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.</p> <p>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis</p> <p>https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
<p>Evidence of Learning</p>	
<p>I can ...</p> <ul style="list-style-type: none"> ● retell the story of Exodus ● highlight key elements of the story of Moses and the Sinai Covenant ● relate events in my world to events in the Biblical story 	
<p>Background</p>	
<p><i>Dei Verbum</i>, Dogmatic Constitution on Divine Revelation</p>	

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html

How does God speak to us and how do we know it is God? The ultimate purpose of [Die Verbum] is to help people in search of truth to strengthen their faith. It is in hearing the message of Christ that people believe, and in believing, we hope, and through hope, we learn to love more perfectly. We Catholics believe that Divine Revelation is the *Word of God* expressed in the words of [hu]mans. We have access to God through Scripture and that helps us to share in God's nature. The Gospel would have no relevance and we would have no business centering ourselves around the Bible if it were not God's Word.

<http://www.statucson.org/sites/statucson.org/files/LT%20Times%20-%20Summary%20of%20Dei%20Verbum%20-%20Divine%20Revelation.pdf>

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - Book of Exodus using “novel in an hour strategy”
 - The Story of Moses

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

Display the following situations on the Board. Ask students to consider if they or someone they are aware of has found themselves in one or more of these situations.

1. You were concerned about a particular group of recent immigrants, called them “foreigners” and treated them unjustly.
2. You were forced to leave your country; conditions were very harsh in your new land.
3. You were expected to do something immoral to oppress another group.
4. You stood up for a group of people who were being oppressed and you paid a steep price.
5. You did the right thing and it resulted in unpleasant consequences for your friends.
6. You didn't believe when someone promised you that something good would happen.
7. After you survived a difficult situation; you found yourself complaining about little things.
8. Your friends were goofing off, and you completely lost your temper.

Using the Think, Pair, Share strategy, ask students to talk about one or more of their experiences. Once students have shared their recollections, explain that these are just a few examples of things that happen in the Book of Exodus. Inform students that in this unit we will be looking at the parallels between the story of Moses and the Israelites and our contemporary society.

During: Action – Working on it

Using the “Novel in an Hour”² strategy, students will collaboratively read and present a portion of the Book of Exodus to the class.

Begin by co-constructing success criteria for a successful retelling of a story (e.g., stick to key events, incorporate important details, and leave out minor events or unimportant information.)

Divide the class into 5 groups. You will want to ensure that reluctant readers are divided equally among the groups and that groups are diversified in ability and learning style.

Give each group their list of selections from the text found in [Book of Exodus Reading using “Novel in an Hour” Strategy](#). Inform the class that they will work together to read the text out loud, taking turns reading. Students have the right to pass if they do not wish to read aloud to their group. You may wish to use a prop or visual clue for each of the five parts of the story as a way of assisting your visual and kinesthetic learners in following and remembering the story. Examples might include but are not limited to: (1) a small plant, (2) a plastic bug, (3) a cane, staff or stick (4) two flat rocks (5).

Have one person volunteer to record the responses. Have each group appoint a time keeper who will ensure that the group uses approximately 25 minutes to read over their selection and 35 minutes to prepare their presentation.

Tell the groups, that as they are reading the text, they should be thinking about how they can summarize the key events for the class using drama, music, art or technology. Have each student share what they remember from the reading and have one person in the group record those responses. Their goal is to present an overview of their section so that classmates who have not read the entire book of Exodus will know the story.

Explain that you will be observing and assessing both the learning skill of participation as well as collaboration.

Each group will have approximately 10 minutes to finalize their presentation and 5 minutes to present their section of Exodus to the class.

When students are finished, you may wish to distribute [THE STORY OF MOSES](#) which they can refer to in subsequent lessons.

After: Consolidate, Debrief, Reflect and Connect

Using one of the scenarios from the beginning of this lesson as a guide, students will work with a partner to compare an event from the book of Exodus to something that is happening in the world today.

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

Students record their ideas on a large piece of chart paper incorporating specific facts and information from both the bible story and the current event. When completed, student can post their work around the room.

Provide 10 minutes for students to conduct a “Gallery Walk” to see what the other groups have created.

Assessment / Evaluation

Assessment for Learning. This activity will provide insight into what the students already know about the story of Exodus and current events around the world.

Assessment of Learning: Group work, participation

Assessment of Learning: Students complete a short quiz on the events of Exodus.

Differentiated Instruction

Strategic grouping, assistance in reading and writing (This may require assistive technologies.)

Students can access Bible online for text to voice, increased font etc.

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

Students who have difficulty reading aloud can be assisted by having groups follow a collaborative reading strategy. Each group can take turns reading aloud from their section allowing students the right to pass if they do not wish to be a reader.

Students can also use Google Read and Write and an online Bible to assist them with the text.

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

Home Activity or Further Classroom Consolidation

If there is time, allow class to share their observations of what they saw and read on the chart papers and to comment on the similarities and differences which they have noted.

Have students look for articles or cite on-line articles about situations in the contemporary context that mimic some of the events in the Book of Exodus.

This would also be a good time to review strategies for critical thinking when reading. Ask students to identify how they can distinguish between truth, fiction and fantasy and ask them to recognize why the Book of Exodus reveals truth.

Look at online maps of the area described in the Book of Exodus and roughly trace the route. (Raamses, Red Sea, Gulf of Suez, Mount Hor, Mount Sinai, Moab Plains etc.). Look at the distances traveled by other immigrant groups and discuss not only their hardships but also the responsibility of those in neighboring countries. Be sensitive to those in your class who may have themselves endured long journeys to arrive in Canada. Without signaling the student out, you may have a conversation a few days ahead of this lesson to ask the student if they wish to share their story.

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

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

THE STORY OF MOSES

The Book of Exodus has three parts:

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

THE CALL

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

God Guides People Through Miracles in Nature

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

The Pillars of Cloud and Fire represent how God guides us

THE COVENANT

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

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

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

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

FREEDOM

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

These Laws have three purposes:

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

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

Sin against others

The Egyptians force the Israelites/Hebrews to be slaves.

Pharaoh kills the Hebrew newborn males.

Sin against God

Idolatry = the worship of false gods

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

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

THE TEST

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

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

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

<p>people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48; 849-856]</p> <p>FL3. Created Sexual: Demonstrate an understanding of the Church’s Teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297]</p>	<p>nos.198; 355-356; 381; 514-515; 522; 610-611; 1961-1964; 2410-2411]</p> <p>SC3.2 examine the Exodus event and identify the key elements of the story of God’s covenantal faithfulness and desire for people to be free, and identify and define the Church’s understanding of freedom and explain the importance of freedom in our relationship with God, others, and all of creation [CCC nos. 1731-1748]</p> <p>SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748]</p> <p>FL3.4 discuss the Church’s understanding of the dignity of the human person as a gift from God, and how it applies to all people and not limited by a person’s age, race, ancestry, colour, citizenship, ethnic origin, creed, family status, marital status, sex, gender and sexual identity, sexual orientation, mental or physical ability or disability, socio-economic status, mental health reality, or life circumstances [CCC nos. 1700-1826]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE4g Self-Directed, Responsible, Lifelong Learner Who: Examines and reflects on one’s personal values, abilities and aspirations influencing life’s choices and opportunities.</p>	<p>Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p> <p>Dignity of Work and Rights of Workers In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. If the dignity of work is to be protected, then the basic rights of workers must be respected -- the right to</p>

<p>CGE5b. A Collaborative Contributor Who: Thinks critically about the meaning and purpose of work.</p>	<p>productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.</p> <p>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis, https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
--	--

Evidence of Learning

“I can...” or Students will...” Statements

I can define and give examples of oppression.

I can explain how the Israelites were oppressed.

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

Background

Catechism of the Catholic Church:

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

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

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

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

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

Pope Francis

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

No Longer Slaves, But Brothers and Sisters.

Today, as the result of a growth in our awareness, slavery, seen as a crime against humanity,^[4] has been formally abolished throughout the world. The right of each person not to be kept in a state of slavery or servitude has been recognized in international law as inviolable.

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

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

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

Another cause of slavery is *corruption* on the part of people willing to do anything for financial gain. Slave labour and human trafficking often require the complicity of intermediaries, be they law enforcement personnel, state officials, or civil and military institutions. “This occurs when money, and not the human person, is at the centre of an economic system. Yes, the person, made in the image of

God and charged with dominion over all creation, must be at the centre of every social or economic system. When the person is replaced by mammon, a subversion of values occurs”.[5]

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

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

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - The Frayer Model
 - Scripture Activity
 - Exit Ticket

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

Ask students, “What are some examples of slavery in our time / recent history?” Encourage them to popcorn out their answers and record their ideas on chart paper or on the interactive whiteboard. (Students may mention: Indigenous people, Jews during the holocaust, migrant workers, racialized students, sex trade workers, refugees, child labourers, etc.)

Having some recent evidence of contemporary slavery may elicit more ideas as well as ignite more of an interest.

Ask students to consider what it means to be enslaved. What enslaves you? Students will likely talk about lack of freedom. Hopefully they will also connect to the concept of oppression. If not, make this connection for them. Slavery is a form of oppression.

Encourage students to consider different ways people can be enslaved (addictions to substances, technology or gambling, for instance.)

Students will work in groups of 2-3 to complete the [Frayer model](#) concept of Oppression.

At the end of this task, provide time for groups to share their definitions, examples, etc.

During: Action – Working on it

Explain to students that we are going to learn about the Israelites and the life of oppression that Moses would have lived had his mother not rescued him by placing him in a basket and giving him to the Pharaoh's daughter.

Give them a copy of [Scripture Activity](#) and a bible. Ask them to work in groups to read and answer the questions on the handout.

Now that they have explored the experience of the Israelites, ask students to look at their Frayer model for oppression and consider the following question: How were the Israelites oppressed?

Provide time for them to discuss this in their groups before asking them to report back. Guide students to include in their definition the idea of injustice, mistreatment, persecution or abuse of power and authority.

After: Consolidate, Debrief, Reflect and Connect

Ask students to consider one of the contemporary examples of slavery we mentioned at the beginning of class.

Have them select one of the groups, compare, and contrast the experience of the selected group to the Israelites. How is the modern-day group experiencing Oppression/loss of freedom?

Students may wish to use their smart devices in order to gather more information about their selected groups.

Students may use the t-chart to compare their groups.

Looking at the two lists, generate a definition and list characteristics/qualities associated with oppression.

Assessment / Evaluation

[Exit ticket](#): Define the word Oppression. Give 2 characteristics of Oppression.

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students can submit their Exit Ticket as an audio file via the Google Drive, Google Classroom or D2L.

Strategies

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

Resources

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

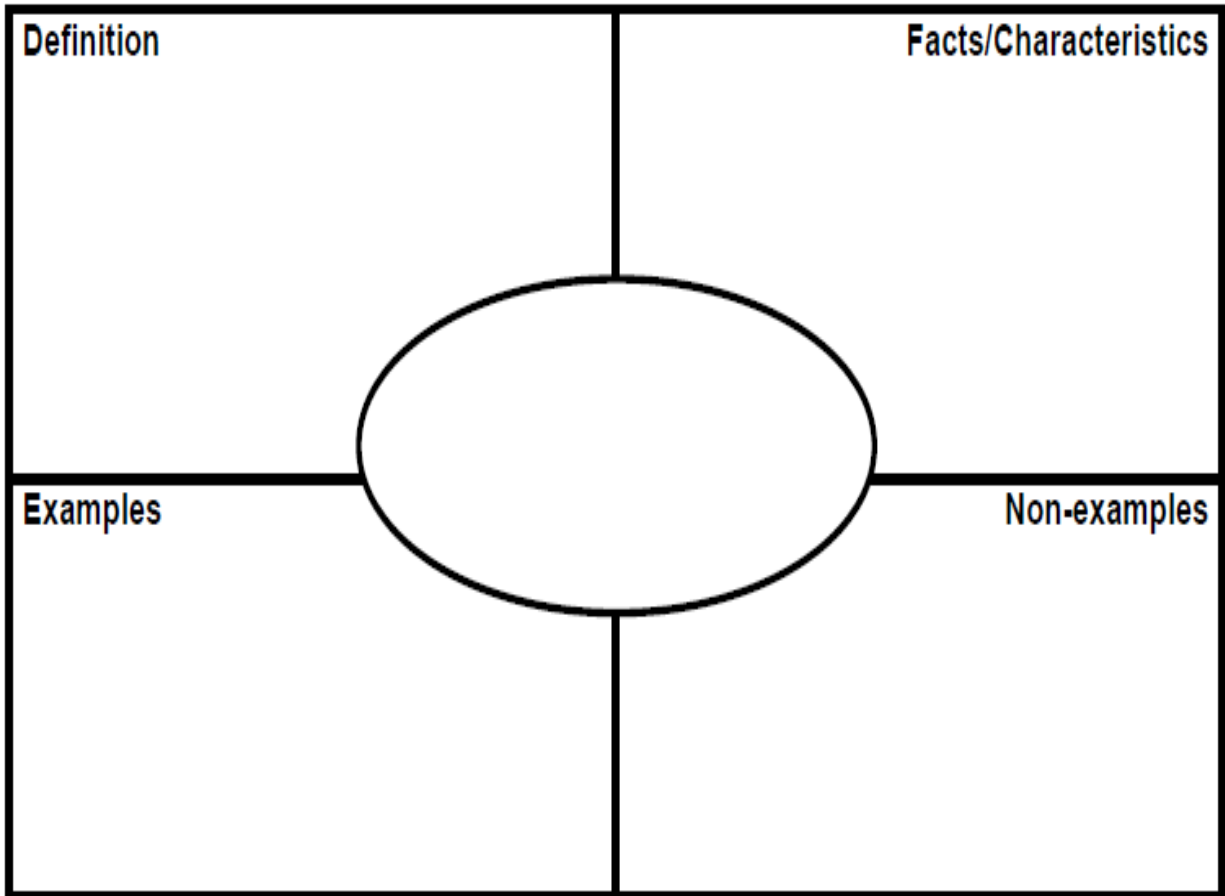
Accommodations

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

Home Activity or Further Classroom Consolidation

Students can research a Catholic organization such as Development and Peace, ShareLife, etc. to see how they are advocating for oppressed groups. Students can research skills and strategies to avoid supporting slavery or become enslaved.

The Frayer Model



Scripture Activity - From Freedom to Slavery

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

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

Oppression: Then and Now

Israelites	My Group

Exit Ticket

Exit Ticket

Name: _____

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

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

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

Talk with your elbow partner about a time when you were chosen but did not want to be the chosen one (taking out the trash, running an errand.) How did you feel? Provide time for students to share their responses with the class as a whole. Repeat the process for the following questions:

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

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

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

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

During: Action – Working on it

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

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

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

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

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

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

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

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

After: Consolidate, Debrief, Reflect and Connect

When we received the Sacrament of Confirmation we celebrated that we have each been chosen by God. Each one of us has been given the Gifts of the Holy Spirit to help us with our mission, also known as our Vocation. Ask students what they know about vocation? Record their ideas on the board.

Show the Vocation 101 clip. <https://www.youtube.com/watch?v=ihnzFH2L818&t=96s>

Have students consider which of their ideas still fits, what needs to be added? Together, have the class generate a definition for Vocation.

Ask students to consider what *their* vocation is? What gifts and talents are they called to use. Who are they called to serve? Have they ever felt reluctant to live out their vocation? How did God guide them?

Students will demonstrate their learning by creating a Vocations Collage. Students start by tracing their hands and adding their name on the Left hand and Called to Serve on the right. Around their hands they can add words and images to indicate the talents and areas where they can serve others.

Assessment / Evaluation

Assessment for Learning: Assess whether students are able to identify the gifts and talents they have been give and the opportunities they have to serve others.

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students can submit their Exit Ticket as an audio file via the Google Drive, Google Classroom or D2L.

Students can use technology or work with a partner to complete the chart.

Students who struggle with drawing can cut out pictures from magazines or use their own photos to complete the collage.

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

Home Activity or Further Classroom Consolidation

Have students watch the following clip about discovering our vocation.

Vocation 201: <https://www.youtube.com/watch?v=li1kICU31wA>

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

The Call of Moses

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

COURSE: HRE10	UNIT 2: From Slavery to Freedom	
TOPIC 4: Enslaved By Sin, Freed by God		
Guiding Question(s): What can we learn from Bible stories of oppression and slavery that help us build a better society where all are free?		
Teacher Prompt(s): What does freedom mean? Are we free to do whatever we please? Are there limitations on our freedom? How does our freedom connect to our happiness? What would the people enslaved today need in order to be liberated? The first Christians considered sin to mean “being a bad example or poor witness to the faith.” What does this understanding of sin teach us about the importance of living a faith life that seeks goodness? How can being a bad example of living the Catholic faith impact a community?		
Learning Focus We are learning how Moses’ sin affected his freedom. We are learning about the ways that sin in our world today affects our freedom. We are looking for signs of God’s mercy and forgiveness.		
Overall Expectations	Specific Expectations	
<p>SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events (e.g., how the story of slavery in Egypt and the Exodus experience teaches about the <i>Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48; 849-856]</p> <p>CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living</p>	<p>SSC3.2 examine the Exodus event and identify the key elements of the story of God’s covenantal faithfulness and desire for people to be free, and identify and define the Church’s understanding of freedom and explain the importance of freedom in our relationship with God, others, and all of creation [CCC nos. 1731-1748]</p> <p>SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748]</p> <p>CM1.2 examine the nature of sin (personal and social), types of sin (original, venial, mortal; sins in thought, word,</p>	

<p>a Catholic Christian moral life; [CCC nos. 1716-1724; 2056]</p>	<p>deed and omission) and the role of conscience in moral decision-making [CCC nos. 1776-1794; 1846-53]</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1j Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of <i>redemption</i>. (Witnesses to Faith)</p>	<p>Rights and Responsibilities</p> <p>Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis</i></p> <p>https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
<p>Evidence of Learning</p>	
<p>I can explain what sin is and how sin limits our freedom and separates us from God and others. I can give examples of how God shows mercy and forgiveness.</p>	
<p>Background</p>	
<p>OT "Het" in Hebrew means "to wander aimlessly off the path or to go astray". We are inherently good. Even when wandering off the path we are looking for the path, but lost.</p> <p>NT – <i>Hamartia</i> (Greek) to be a bad example of the faith or a poor witness to the faith." 'Ha' means not and "<i>martia</i>" means "witness." Martyr comes from '<i>martia</i>' because so many Christians died to stand up for their faith.</p> <p>There are two types of Freedom:</p> <ul style="list-style-type: none"> • Internal – Freedom for -- internal to self • External – Freedom from – outside control 	

License is freedom without boundaries. It is disruptive and is not true freedom. e.g. Being permitted to drink and drive.

True freedom is responsible to, and respectful of, the freedom and autonomy of others.

Rules/Laws help us to discover our moral obligations to what is spiritual, to ourselves, and to others.
Rules/Laws can be said to be boundaries that shape our freedom

From the Catechism of the Catholic Church:

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

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

I. FREEDOM AND RESPONSIBILITY

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

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

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

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

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

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

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

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

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

[1738](#) Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom*, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order.³

Materials

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

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

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

Ask students to consider:

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

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

During: Action – Working on it

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

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

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

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

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

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

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

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

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

After: Consolidate, Debrief, Reflect and Connect

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

Ask students what connections they see between sin and freedom. Pose the question: Is it always easy to make the right choices? Have them think back to the story of Moses. He wanted justice for the

Israelite who was being beaten. He chose to kill the Egyptian. What were his other options? How easy would the other options have been?

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

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

Assessment / Evaluation

Assessment as Learning: Have students complete an [exit ticket](#)

Assessment of Learning: Analyze students work to check for understanding.

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students can submit their Exit Ticket as an audio file via the Google Drive, Google Classroom or D2L.

Pair students who will struggle with the reading activity with someone who will support them.

Provide struggling readers with a television news clip instead of an article.

Allow students to use technology to complete their charts

Strategies

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

Resources

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

Accommodations

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

Home Activity or Further Classroom Consolidation

Students can write a prayer of atonement, asking for mercy and forgiveness for a time they have not made the right choices.

Sin and Freedom

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

Biblical Teaching on Sin

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

Conditions For Sin

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

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

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

Categories of Sin:

Mortal Sin

A complete break in one's relationship with God

(For example, murder)

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

We don't commit mortal sins by accident.

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

Venial Sin

Does not completely separate us from God but represents a 'cooling' in the relationship.

Examples might include a failure to be honest, or crude behaviour.

Social Sin (For example, systemic racism)

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

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

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

Freedom

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

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

There are two types of Freedom:

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

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

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

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

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

With freedom comes responsibility.

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

Choosing to do good brings the individual even greater freedom

Enslaved by Sin: Freed by God

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

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

What is the connection between sin and freedom?

Define "to atone"

What does it mean to show mercy?

Answer Key - Enslaved by Sin: Freed by God

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

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

What is the connection between sin and freedom?

Sin limits our freedom

Define "to atone"

To make one again

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

What does it mean to show mercy?

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

Exit Ticket

3 new facts that I learned today

--	--

2 questions that I still have

--	--

1 thing that really stuck with me

--

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

<p>current events. (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48; 849-856]</p> <p>PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p> <p>CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724; 2056]</p> <p>CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. 1716-1724]</p> <p>RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and</p>	<p>psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748]</p> <p>PF1.3 define hope as a virtue which keeps us searching for true happiness and which sustains us in times of abandonment, sacrifice and struggle in the light of the death and resurrection of Jesus [CCC nos. 605-618; 1812-1813; 1817-1821; 2090-2092]</p> <p>CM1.3 define forgiveness, mercy and hope, explain their role in Christian moral living and identify areas in students’ lives where they have experienced forgiveness, mercy, and hope both given and received [CCC nos. 1424; 2030-2040]</p> <p>CM3.2 articulate how the cardinal, theological and moral virtues can inform a sense of responsibility toward those in need in our society (<i>e.g., responsible use of social media and being good digital disciples</i>) [CCC nos. 1812-1839]</p> <p>RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry</p> <p>RI3.2 record and organize, analyze and interpret research information (<i>e.g., compare results of surveys and interviews; determine whether common themes arise in different sources</i>) and key ideas using a variety of formats (<i>e.g., notes, graphic organizers, summaries, audio/digital records</i>)</p> <p>RI4.1 use an appropriate format (<i>e.g., oral presentation, written research report, poster, multimedia presentation,</i></p>
---	---

<p>reflect on and evaluate their research, inquiry, and communication skills.</p>	<p><i>web page</i>) to communicate the results of their research and inquiry effectively for a specific purpose and audience</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE2e An Effective Communicator Who: uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.</p> <p>CGE3f A Reflective, Creative and Holistic Thinker Who: examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.</p>	<p>Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p> <p>Rights and Responsibilities Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</i></p>
<p>Evidence of Learning</p>	
<p>I can explain how God used the plagues to communicate to the ancient Egyptians in the book of Exodus.</p> <p>I can identify how sin leads to plagues in our contemporary world.</p> <p>I can identify people and groups who are beacons of hope in our world.</p>	
<p>Background</p>	
<p>Why the 10 plagues on Egypt?</p> <p>One of the most pivotal events in salvation history is the exodus from Egypt. The Israelites were trapped in the bondage of slavery in Egypt when God called Moses to free them. God said to Moses, "...I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them ... and lead</p>	

them out of that land into a good and spacious land ..." (Exodus 3:7-8).

What's fascinating about God's emancipation of the Israelites is the way He went about it. God could have sent Moses to Pharaoh with the message "Let my people go," performed one astounding miracle, and the Israelites would have been freed to go to the Promised Land. But He didn't. Instead, God chose to do it through 10 plagues. Why? Because the bondage that the Israelites experienced in Egypt went beyond physical servitude; they were in spiritual slavery, too. Therefore, the Israelites needed to escape not just Egypt, but its idolatry as well.

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

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

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

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

The 10 plagues of Egypt, therefore, were not simply a show of force, a game of "Can you top this?" Rather, they were judgments upon the idolatry of the Egyptians (Numbers 33:4) in which God manifested to all that these false gods are nothing compared to the true and living God.

One would think that after seeing what God had done to these false gods that the Israelites would never shrink back to their former way of life, but such was not the case. There's a saying, "You can take a boy out of the country, but you can't take the country out of the boy." The same is true for the Israelites.

Later in Exodus, the Israelites worshipped a golden calf that they made in the form of the Egyptian fertility god Apis, saying, "This is your God, O Israel, who brought you out of the land of Egypt" (Exodus 32:4). Even though the Israelites were freed from physical bondage, they still were in spiritual bondage.

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

by [Gary Michuta](#) • August 18, 2016, Michigan Catholic, a publication of the Archdiocese of Detroit

Materials

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

Discuss with the students a recent news item highlighting a disaster which has been caused in part by the actions of people (mudslides, forest-fires, etc.) Be careful to select something that is not too graphic or “too close to home” for your students. It can be located online and projected on the whiteboard. Ask students if any of the following statements are fair:

- Human activity caused the disaster
- People were warned that the disaster could happen
- A change of habits may have avoided/lessened the impact of the situation

Provide opportunity for discussion and challenge students to think of the broader impact our actions can have (e.g. drought that is caused by overconsumption of water can lead to dry conditions which make forest fires more likely; clear-cutting of forests leads to soil erosion which can lead to mudslides.)

Explain to students that we will be looking at the Plagues in Exodus and examining the things that plague today’s society.

Use the Student Activity [The Plagues: Then and Now](#). Place students or have them arrange themselves into groups of 3-4. Students will need access to the bible so that they can refer to Exodus 7:14 - 11:6 to complete the list of plagues. They will also need access to a dictionary or a smart device to define the word plague. The ten plagues are:

- Nile turns to Blood
- Frogs
- Gnats
- Flies
- Animals start to die
- Boils
- Hail
- Locusts
- Darkness

- Death of firstborn

A plague may be defined as an epidemic that affects a large number of people and/or animals. A large scale loss of life or misfortune.

Students may wish to access recent news item, using technology, so that they can locate information on things that plague our contemporary society.

During: Action – Working on it

Inform students that their task is to present a [Public Service Announcement Activity](#). Instructions are given.

Briefly review what a public service announcement is and show the class a couple of samples, if possible. (Look to online Video Examples (Youtube, Godtube, etc.)

Co-create success criteria with the students which will help you to evaluate their finished products. An [Assessment Rubric](#) is also provided.

They may wish to use technology or art supplies in order to complete this task.

After: Consolidate, Debrief, Reflect and Connect

Students present their public service announcements to the class. Allow time for students to provide feedback.

When the groups have completed their presentations, Ask the students to refer to [Let My People Go](#). Ask students to think about why God used the plagues in the story of Exodus?

Now, ask them to consider what lessons we might learn from the modern-day plagues that the class highlighted in their public service announcements. (We need to turn away from consumerism, we need to be more respectful of the environment, we need to face our problems and not turn to drugs, etc.)

Finally, ask the class why it was important to consider the things that bring us hope? (Without hope we can turn to despair.

Assessment / Evaluation

Assessment of Learning: Public Service Announcements can be evaluated. Use the success criteria generated with the class and/or use the Assessment Rubric provided.

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Strategic group placement.

Students can access videos or use technology to have text read aloud.

Provide digital copies of the handout.

Provide a copy of the Answer Key.

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

Home Activity or Further Classroom Consolidation

Students can research a local organization which helps address one of the issues identified as a 21st century plague. Have students share using media, in written or oral form which of the common day “plagues” scares them the most. Or students could explore a current song that speaks to this plague.

The Plagues: Then and Now

The 10 Plagues of Egypt

Review Exodus Chapters 7-11 to complete the list.

Define what a plague is:

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

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

Public Service Announcement Activity

Plagues in our Contemporary World

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

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

Group Assignment

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

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

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

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

Assessment Rubric

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

Let My People Go

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

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

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

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

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

<p>continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p> <p>PS2. Sacrament: Demonstrate an understanding of the Church’s teaching on sacramentality and explain its connection with the sacredness of all creation as revealed in the Creation and Covenant stories of the Bible and celebrated in the Eucharist; [CCC nos. 1113-1130]</p>	<p>presented in the Old Testament [CCC nos. 571-572; 731; 1067; 1164]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p>	<p>Global Solidarity</p> <p>Catholic social teaching proclaims that we are our brothers’ and sisters’ keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that “loving our neighbor” has global dimensions in an interdependent world.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis</i></p> <p>https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
<p>Evidence of Learning</p>	
<p>I can describe how the Jewish people celebrate the Passover.</p> <p>I can identify similarities and differences between the Passover meal and the Catholic celebration of the Eucharist.</p> <p>I can explain what it means that the Jewish people were liberated from slavery.</p>	
<p>Background</p>	
<p>How to Celebrate a Seder</p>	

https://www.youtube.com/watch?v=LzsuL9U1a_k

Symbolic Foods

http://www.lifescrpt.com/food/articles/t/the_7_symbolic_foods_of_passover.aspx

Indigenous experience in Canada and other colonized nations.

Materials

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

Ask students if they have ever visited Ste Marie among the Huron, Fort York, Medieval Times, Fort Henry, a local powwow or some other place where people reenact significant historical events or battles.

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

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

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

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

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

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

During: Action – Working on it
<p>Use Passover- Then and Now as either a reference or a handout.</p> <p>Begin by showing students a brief video on celebrating the Seder: https://www.youtube.com/watch?v=LzsuL9U1a_k</p> <p>Students can work with a partner to complete Questions - Passover- Then and Now, using information from the video and from above reference sheet. Teacher answer key is provided Passover- Then and Now - Teacher Answer Key</p> <p>Provide a few minutes of class time for students to check their learning.</p> <p>Reference material is provided on The 7 Symbolic Foods Of Passover</p>
After: Consolidate, Debrief, Reflect and Connect
<p>Ask each group of 2 to join together with another group. Provide each group with a piece of chart paper.</p> <p>Inform students that they are going to create a chart, Venn diagram or some other representation outlining the similarities and differences between the Passover Seder and the Liturgy of the Eucharist at Mass. Information is provided on the Reference Sheet Passover Seder and Eucharist</p> <p>They may wish to access a missal or the Order of the Mass online (http://www.catholicbishops.ie/wp-content/uploads/2011/02/Order-of-Mass.pdf)</p> <p>Students may also wish to refer to a Haggadah online: http://jewishfederation.org/images/uploads/holiday_images/39497.pdf</p>
Assessment / Evaluation
Assessment as learning. answer the questions and complete the chart accurately and independently?
Differentiated Instruction
<p>Strategic grouping</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder</p> <p>Can provide portions of, or complete copies of reference sheets and teacher answer key.</p>

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	<ul style="list-style-type: none"> ● Digital ● Handouts ● Notes ● Bible 	<ul style="list-style-type: none"> ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>Class can visit a local synagogue to find out more how the community marks the Passover.</p> <p>Students can research the experience of Indigenous Canadians in a Post Colonized Society. How can we bring reconciliation? Students can develop a “Liberation” Ritual to honour the Indigenous experience in Canada.</p>		

Passover- Then and Now

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

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

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

The practice of celebrating Passover was an important part of the life of Jesus and His disciples. At the Last Supper, Jesus used the language, food and ritual of the Passover to help his disciples understand the meaning of his own death in the context of their history. The Jewish Passover is transformed and completed by what Jesus said and did at the Last Supper which occurred on the Thursday night prior to Jesus' death. As a result of His great acts of integrity and faithfulness to God, Jesus was killed, and His followers soon made the connection that Jesus was like the Passover, or Paschal Lamb, whose death brought God and people into closer communion.

The Seder celebrates freedom from slavery in Egypt and the longing for freedom everywhere in the world. The Jewish celebration of the Passover was transformed at the Last Supper to become the Christian Eucharist. At Mass we celebrate with the ritual actions of breaking and eating unleavened bread and wine just as Jesus and the apostles did. Like the Jewish people we repeat the words that were first said long ago. Just as the blood of a lamb was used to save the Jewish people from the angel of death at the first Passover; during Mass, the body and blood of Christ saves us from spiritual death. Every time we celebrate Mass, we mark our liberation from the power of sin and death.

Adapted from YCDSB Religion Resources, 2007

Questions - Passover- Then and Now

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

Food	Description	Symbolism

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

Passover- Then and Now - Teacher Answer Key

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

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

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

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

The 7 Symbolic Foods Of Passover

By Mara Strom

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

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

In Israel, one Seder is commemorated on the first night of Passover (called Pesach in Hebrew). The rest of the Jewish world celebrates two Seders on the first and second nights of Passover.

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

Matzah

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

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

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

In addition to enjoying matzah at the Seder meal, Jewish people eat this unleavened bread throughout the 8-day holiday. Traditionally, Jews are prohibited from eating any leavened product (including pasta, cereal, wheat crackers and (of course) bread) during the week of Passover. Instead, they enjoy sandwiches made on matzah and cakes baked from matzah meal.

While you could make your own matzah at home with special Passover flour and water, most buy their matzah at the supermarket. Making matzah requires exact precision. In order to be considered "kosher" for Passover, matzah must be made in 18 minutes or less (from mixing to kneading to baking).

Karpas

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

However, when a new pharaoh came to power, he was threatened by the growing size of the Israelite community and enslaved them. This turn of events is commemorated during the Seder by dipping the karpas into bitter salt water, which represents the tears shed by the Israelites.

Karpas also symbolizes springtime — which is appropriate since Passover is called Hag Ha'Aviv or the holiday of spring. While parsley leaves are the most common food used to represent the karpas, some families use celery or boiled spring potatoes.

Maror

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

Charoset

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

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

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

Shank Bone

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

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

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

Egg

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

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

Chazeret

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

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

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

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

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

<p>response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011]</p>	<p>Vows and Promises) in the modern world [CCC nos. 1716-1724; 2056]</p> <p>FL2.1 analyze covenant in Scripture and present an example of God’s fidelity to humanity as part of a covenantal relationship [CCC nos. 30; 35; 62-64; 74; 205; 218-219; 307; 410; 422; 431; 2011; 2084-2085; 2782-2785]</p> <p>FL2.3 compare and contrast the elements of covenant and contract as they pertain to the relationship humans have with God, and relationships with one another [CCC nos. 30; 35; 62-64; 74; 205; 218-19; 307; 410; 422; 431; 2011; 2084-85; 2782-85; 2577]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p>	<p>Human Dignity Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p>
<p>Evidence of Learning</p>	
<p>I can identify the 10 Commandments and explain what they mean.</p> <p>I can explain the significance of the Israelite experience at Sinai and the importance of the Covenant.</p>	
<p>Background</p>	
<p>The Sinai Covenant</p> <p>God made a covenant with Abraham promising to make Israel a great nation. However, for hundreds of years it appeared that things were not going very well. God made a covenant with Abraham promising to make Israel a great nation. The Israelites were not a great nation, they were slaves in Egypt. Luckily, God had a plan and a schedule to follow. God’s perfect plan was to send Moses to lead the people, Israel out of Egypt. With the help of Moses, God delivered the people out of Egypt. Guided by pillars of fire and clouds, Moses led the people across the Red Sea. Their arrival in the desert at Sinai marked the birth of a new nation and the fulfillment of God’s promise to Abraham.³</p> <p>At Sinai, the people who had been delivered out of slavery, found themselves hungry and thirsty. Some began to wonder if they would have fared better had they remained as slaves in Egypt. But God did not abandon Israel. God wanted Israel to know that they could trust in God to take care of them. God showed Moses how to make the bitter water sweet (Exodus 15: 22-25) and how to get water from a stone (Exodus 17:6.) Their hunger was eased with manna, or bread which came down from heaven.</p>	

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

(Exodus 16:4) It was called manna because when Israelites saw it they said, “Manna” which means, “What’s this?”⁴

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

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

Materials

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

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

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

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

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

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

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

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

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

Students can do a Gallery Walk to note the similarities and differences among the groups.

During: Action – Working on it

Inform students that today we are going to answer the question: Why did God give Moses and the Israelites the 10 Commandments?

Explain to students that like their parents, God’s gave rules.to the people. Using the information from The Sinai Covenant, and Scripture, ask them to also find evidence that God loved and cared for the children of Israel (God gave them manna, they had leaders like Moses, Aaron and Miriam.)

If needed, provide students with [The 10 Commandments](#). Read over the Commandments. Emphasize that God is like a loving parent and the 10 Commandments are the road map that God laid out for the family to keep them safe and happy together.

Ask the class to read over the first 3 commandments. And consider the question: What rules do they give us about our relationship with God? Use [The Ten Commandments – 21st C Style](#) to assist in answering the questions.

Next, have students read over the remaining commandments considering how they govern our relationship with others.

[The Ten Commandments - 21st C Style - Answer Key](#) provides suggested answers.

After: Consolidate, Debrief, Reflect and Connect

Explain to students that we are going to look more closely at the 10 commandments and how they can guide our interactions with God and others.

Working in their groups, students will rewrite each commandment in their own words.

They then consider what values or beliefs are reflected in each of the commandments.

Assessment / Evaluation

Assessment for Learning – Observe whether students are able to understand the meaning of the commandments.

Assessment of Learning: Observe how well students are participating in the Research and Inquiry process.		
Differentiated Instruction		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Strategic grouping</p> <p>Use of Assistive technology</p>		
<p>Strategies</p> <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making • Discussion 	<p>Resources</p> <ul style="list-style-type: none"> • Digital (includes laptops, tablets, Chromebooks, etc.) • Handouts • Notes • Bible 	<p>Accommodations</p> <ul style="list-style-type: none"> • Computers • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>Students can work in groups of 2-3 to create a short scenario showing how one of the commandments applies in their world today. For this purpose, you may wish to omit Commandments 6 & 9 as the concept of chastity will not be explored until a later unit.</p>		

The 10 Commandments

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

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

Covenant, from the Latin, *convenire*, which means to come together. It is an agreement made between people or between people and God. It governs how they will interact with one another.

The Ten Commandments – 21st C Style

Commandment	In Your Own Words	Value or Belief
You shall have no other gods before Me		
You shall not take the name of the LORD your God in vain.		
Remember the Sabbath day, to keep it holy.		
Honour your father and your mother.		
You shall not kill.		
You shall not commit adultery.		
You shall not steal.		
You shall not bear false witness against your neighbour.		
You shall not covet your neighbour's wife.		
You shall not covet your neighbour's goods		

The Ten Commandments - 21st C Style - Answer Key

Commandment	In Your Own Words	Value or Belief
You shall have no other gods before Me	Do not worship any gods except the one true God.	Worship God One God
You shall not take the name of the LORD your God in vain.	Honour God by respecting God's name. Do not use God's name to swear.	Worship God Reverence Respect
Remember the Sabbath day, to keep it holy.	Spend Sunday resting and worshipping God	Worship God Reverence Respect
Honour your father and your mother.	Respect and Obey your parents	Self-Control Responsibility Respect
You shall not kill.	Don't kill people Respect all life	Justice Self-Control Respect
You shall not commit adultery.	Be faithful to your spouse Honour your marriage vows	Self-Control Respect Justice
You shall not steal.	Don't take what isn't yours	Self-Control Respect Justice
You shall not bear false witness against your neighbour.	Don't say something about another person that isn't true.	Justice
You shall not covet your neighbour's wife.	Don't lessen the value of another person by thinking of them as a sexual object rather than a person.	Self-Control Respect
You shall not covet your neighbour's goods	Don't be jealous of what another person has. Be happy for their successes.	Self-Control Respect

COURSE: HRE10	UNIT 2: From Slavery to Freedom	
TOPIC 8: God versus the Golden Calf		
Guiding Question(s): What happens when God’s people fail to keep the covenant?		
Teacher Prompt(s): Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different. How can we renew our commitment and relationship with God? Create a written contract with God and create a written covenant with God. Describe the pressures in our day-to-day lives that prevent us from meeting our covenant obligations as presented to us in the Sinai Covenant. Explain ways in which we can overcome these obstacles using a Christian approach to life. Who has the authority to guide us in our lives? (<i>e.g., parents, family, teachers, Church etc.</i>) In our current society, what are examples of contracts people sign? (<i>e.g., phone plans, work, etc.</i>)		
Learning Focus We are learning that our actions have consequences. We are learning about the role of conscience. We are learning how we can renew relationships when we make mistakes.		
Overall Expectations	Specific Expectations	
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19 ; 1726-28 ; 1820]	SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840 ; 1539-1541 ; 1961-1964 ; 2410-2411] SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental	

<p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011]</p>	<p>Vows and Promises) in the modern world [CCC nos. 1716-1724; 2056]</p> <p>CM2.3 explain what makes authority legitimate [CCC nos. 1897-1904] and explore the role of Church teaching, law and conscience in moral decision making [CCC nos. 1776-1794]</p> <p>FL2.3 compare and contrast the elements of covenant and contract as they pertain to the relationship humans have with God, and relationships with one another [CCC nos. 30; 35; 62-64; 74; 205; 218-19; 307; 410; 422; 431; 2011; 2084-85; 2782-85; 2577]</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1g Illustrates a basic understanding of the saving story of our Christian faith.</p>	<p>Rights and Responsibilities</p> <p>Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</i></p>
<p>Evidence of Learning</p>	
<p>I can explain the terms of the Sinai Covenant</p> <p>I can describe what happened when the Israelites broke the covenant</p> <p>I can identify covenants that were made with me.</p>	
<p>Background</p>	
<p>Catechism of the Catholic Church</p> <p>MORAL CONSCIENCE</p>	

1776 "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. . . . For man has in his heart a law inscribed by God. . . . His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths."⁴⁷

I. THE JUDGMENT OF CONSCIENCE

1777 Moral conscience,⁴⁸ present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil.⁴⁹ It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.

1778 Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law:

Conscience is a law of the mind; yet [Christians] would not grant that it is nothing more; I mean that it was not a dictate, nor conveyed the notion of responsibility, of duty, of a threat and a promise. . . . [Conscience] is a messenger of him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives. Conscience is the aboriginal Vicar of Christ.⁵⁰

1779 It is important for every person to be sufficiently present to himself in order to hear and follow the voice of his conscience. This requirement of *interiority* is all the more necessary as life often distracts us from any reflection, self-examination or introspection:

Return to your conscience, question it. . . . Turn inward, brethren, and in everything you do, see God as your witness.⁵¹

1780 The dignity of the human person implies and requires *uprightness of moral conscience*. Conscience includes the perception of the principles of morality (synderesis); their application in the given circumstances by practical discernment of reasons and goods; and finally judgment about concrete acts yet to be performed or already performed. The truth about the moral good, stated in the law of reason, is recognized practically and concretely by the *prudent judgment* of conscience. We call that man prudent who chooses in conformity with this judgment.

1781 Conscience enables one to assume *responsibility* for the acts performed. If man commits evil, the just judgment of conscience can remain within him as the witness to the universal truth of the good, at the same time as the evil of his particular choice. The verdict of the judgment of conscience remains a pledge of hope and mercy. In attesting to the fault committed, it calls to mind the forgiveness that must be asked, the good that must still be practiced, and the virtue that must be constantly cultivated with the grace of God:

We shall . . . reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything.⁵²

1782 Man has the right to act in conscience and in freedom so as personally to make moral decisions. "He must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters."⁵³

Materials

- Optional -Music for meditation
- Student Activity /Worksheets as appropriate
 - Conscience
 - Your Covenant

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

Using the Milling to Music⁷ strategy, ask students to stand up and move or mill about the room, without talking, as music plays quietly in the background. As they are milling, ask students to recall a time when they were left at home with a babysitter or an older sibling. Ask, "What "covenant" or agreement did your parents make with you?" Each time you stop the music students will find a partner and discuss their answers to the questions posed. Each time they must find a different partner.

Questions

What did you agree to do/not do when your parents were gone? (i.e. be good, not argue, no fighting, brush their teeth, go to bed when asked.)

What did your parents agree to? (i.e. come home on time, let them stay up late, bring a treat home, etc.)

What happened when your parents left? Did you keep the covenant?

What did your babysitter do to encourage you to follow the agreement?

What was your conscience telling you to do? Did you listen?

If you were behaving yourself, what happened when/if you saw your siblings misbehaving?

What do you think would have happened if your parents were really late returning? Would your behaviour have gotten better or worse?

If you did not keep the covenant, what happened when your parents got home?

⁷ Gibbs, Jeanne.(2006) Reaching All by Creating Tribes Learning Communities. p. 279

At the end of this task, provide time for groups to share their definitions, examples, etc.

During: Action – Working on it

Have students return to their seats. Explain that today we will be looking at how well the Israelites kept the covenant made with God at Mount Sinai.

Remind students that the Sinai covenant was conditional. Ask them to recall what the conditions were. (The Israelites are to follow the Commandments and in return God will provide for them and make them a royal priesthood and a holy nation.)

Show students the following video which summarizes the Golden Calf incident:

https://www.youtube.com/watch?v=FBnJZ2s9_ns

Explain to students that the Israelites were like children who stop following the rules when their parents were away. They did not keep up their end of the bargain. What sin did they commit? (They broke the Commandments about worshipping false Gods.)

Provide students with the information on [Conscience](#)

Ask students:

- Do you know/remember what conscience is? (*Conscience is a reasoned judgment where a person recognizes the moral quality of something (s)he is about to do. The word reasoned means that the person needs to have information about what is right or wrong.*)
- Did the Israelites know what they were doing was wrong (yes)?
- What evidence do we have (It was in the 10 commandments they had just received)?
- Why might they have not followed their conscience? (They followed the crowd, they reverted to old ways)
- Did going against their conscience have consequences? (Yes)

Remind the class that although God forgave the Israelites they were still responsible for their actions. Therefore, God still punished the Israelites. Because of their lack of faith, God no longer referred to them as a holy priesthood. The Israelites ended up wandering in the desert for 40 years until all those who were adults passed away. Only then were the remaining Israelites able to enter the Promised Land.

Students will write a reflection on a time when they were like the Israelites. Ask them to think about a time when they followed the crowd instead of doing the right thing? It may have been a time when parents were away or when the teacher or other adult was not watching.

The follow points will help to guide students as they write their reflection. Consider, playing soft meditation music in the background.

- What made it difficult for you to do the right thing?
- What pressures did you face?
- What role did your conscience play in guiding you?
- Was it informed that what you were about to do was wrong?
- What covenant did you break? With your parents/other adult? With God?
- How were you punished?
- Were you forgiven? How do you know?
- How can you renew the relationship?

After: Consolidate, Debrief, Reflect and Connect

Remind students that their confirmation was like a covenant that they made with God. What did they agree to? (to live out their baptismal promises, to faithfully follow God and the Church)

What did God provide? (strengthened baptismal grace, renewed fruits of holy spirit)

Ask the students to consider if there are any times since their Confirmation that they have broken their covenant. Explain to students that because we are all human the likely answer is “yes.” But, since we have a loving and forgiving God, we always have the opportunity to renew our covenant. When we seek forgiveness, especially through the Sacrament of Reconciliation we are at one again with our God. Remind students that the meaning of the word Covenant is about binding people together.

Students will write a new or renewed covenant between themselves and God following the directions in [Your Covenant](#). Include parameters about length, options for media, artistic expectations, etc.

Assessment / Evaluation

Assessment for learning: Do students demonstrate their knowledge of Covenant?

Differentiated Instruction

Strategic grouping

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students can use technology to complete the written tasks

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	<ul style="list-style-type: none"> ● Digital (includes laptops, tablets, Chromebooks, etc.) ● Handouts ● Notes ● Bible 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Home Activity or Further Classroom Consolidation		
<p>Students can write a prayer asking for God’s strength to fulfill their obligations within their relationships and asking for forgiveness when they have failed to keep a covenant.</p> <p>Students can look into the second part of reconciliation –restitution: where you make right the wrong you did. How did Moses do this and how do you do this after reconciling with God through the Sacrament of Reconciliation.</p>		

Conscience

The word conscience comes from the Latin words:

- *“Con” meaning “with”*
- *“Science” meaning “knowledge.”*

It means “to act with knowledge.”

Conscience Is:

- one's best judgment, in a given situation, on what is to be done as good, or to be avoided as evil⁸
- in need of education and information in order to be properly formed
- to be followed since to go against it would mean doing something that, in your best judgment, is morally wrong

What Conscience is Not

- not our own belief about whether something is good or evil
- not just a feeling and not just an inner voice
- not a license for Catholics to act on the basis of what they personally judge is morally right in spite of Church teaching⁹

Forming Your Conscience¹⁰

- involves listening for the voice of God speaking in our hearts
- asks us to learn to love like Christ

⁸ McManaman, D. "A Clarification on the Meaning of 'Conscience'". (May 2006). <http://www.catholiceducation.org>

⁹ McManaman, D. "A Clarification on the Meaning of 'Conscience'". (May 2006). <http://www.catholiceducation.org>

¹⁰ Be With Me Student Text, p. 77

Your Covenant

Your task is to write a Covenant with God, a relative or a friend. You must outline what each party will provide and what the other will do in return.

Establish a symbol for your covenant.

How will you renew your covenant if you break any of the terms of the agreement?

Write a brief prayer asking for God's help in staying true to the covenant

COURSE: HRE10	UNIT 2: From Slavery to Freedom	
TOPIC 9: In Search of a Modern Day Moses		
Guiding Question(s): How does the Exodus story inform my faith and my relationship with God and others?		
Teacher Prompt(s): What are examples of slavery in our time? (Consider slavery in terms of addictions. These can be addictions to drugs or alcohol, or addictive patterns of living that are harmful to self or the environment. Also consider our societal addictions to consumerism, use of fossil fuels, materialism, etc.) For other ideas of addictions or slavery, refer to Pope Francis and Laudato Si. What would the people enslaved today need in order to be liberated? Did you ensure that you used vocabulary words from the course appropriately? Did you cite Scripture references and any Church documents appropriately?		
Learning Focus We are consolidating our learning and showing how we can apply the lessons learned from the book of Exodus to the world today.		
Overall Expectations	Specific Expectations	
<p>SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48; 849-856]</p> <p>RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;</p> <p>RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen</p>	<p>SC3.2 examine the Exodus event and identify the key elements of the story of God’s covenantal faithfulness and desire for people to be free, and identify and define the Church’s understanding of freedom and explain the importance of freedom in our relationship with God, others, and all of creation [CCC nos. 1731-1748]</p> <p>SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748]</p> <p>RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry</p>	

<p>topics, using appropriate research and inquiry methods;</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>RI1.2 identify key concepts (<i>e.g., through discussion, brainstorming, use of visual organizers</i>) related to their selected topics</p> <p>RI2.2 locate and select scripture narratives and references and other information (Church Teaching and Tradition, Social Science Studies, etc.) relevant to their investigations from a variety of primary sources (<i>e.g., interviews; observations; surveys and questionnaires; original documents in print or other media such as film, photographs, songs, advertisements</i>) and secondary sources (<i>e.g., book reviews, magazine articles, literature reviews in academic journals</i>)</p> <p>RI3.1 assess various aspects of information gathered from primary and secondary sources (<i>e.g., accuracy, relevance, reliability, inherent values and bias, voice</i>)</p> <p>RI3.2 record and organize, analyze and interpret research information (<i>e.g., compare results of surveys and interviews; determine whether common themes arise in different sources</i>) and key ideas using a variety of formats (<i>e.g., notes, graphic organizers, summaries, audio/digital records</i>)</p> <p>RI4.1 use an appropriate format (<i>e.g., oral presentation, written research report, poster, multimedia presentation, web page</i>) to communicate the results of their research and inquiry effectively for a specific purpose and audience</p> <p>RI4.2 use terms relating to the study of religion (<i>e.g., scripture, morality, prayer and sacramentality, family life, etc.</i>) and clearly communicate the results of their inquiries (<i>e.g., write clearly, organize ideas logically, use language conventions properly</i>), and follow APA conventions for acknowledging sources (<i>e.g., generate a reference list in APA style, use in-text author-date citations</i>)</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1g Discerning Believer Formed in the Catholic Faith Community Who: Illustrates</p>	<p>Human Dignity</p> <p>Created in the image and likeness of God, all human life is sacred and all people have dignity. Human persons do not lose dignity because of gender, sexual orientation, disability, poverty, age, or race.</p>

<p>a basic understanding of the saving story of our Christian faith.</p> <p>CGE2b An Effective Communicator Who: Reads, understand and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE3a A Reflective, Creative and Holistic Thinker Who: recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.</p> <p>CGE5g A Collaborative Contributor Who: Achieves excellences, originality, and integrity in one’s own work and supports these qualities in the work of others.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p> <p>Global Solidarity</p> <p>Catholic social teaching proclaims that we are our brothers’ and sisters’ keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that “loving our neighbor” has global dimensions in an interdependent world.</p> <p>Promotion of Peace</p> <p>Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, “Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements.” There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis</i></p> <p>https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
Evidence of Learning	
<p>I can identify contemporary people or groups who are trapped or enslaved.</p> <p>I can demonstrate understanding of the terms oppression and liberation</p> <p>I can explain various ways that people can be trapped or enslaved in our consumerist society.</p> <p>I can apply my knowledge of Moses’ call and vocation by comparing Moses to a modern-day person</p>	
Background	

The Catechism of the Catholic Church

1739 *Freedom and sin.* Man's freedom is limited and fallible. In fact, man failed. He freely sinned. By refusing God's plan of love, he deceived himself and became a slave to sin. This first alienation engendered a multitude of others. From its outset, human history attests the wretchedness and oppression born of the human heart in consequence of the abuse of freedom.

1740 *Threats to freedom.* The exercise of freedom does not imply a right to say or do everything. It is false to maintain that man, "the subject of this freedom," is "an individual who is fully self-sufficient and whose finality is the satisfaction of his own interests in the enjoyment of earthly goods."³³ Moreover, the economic, social, political, and cultural conditions that are needed for a just exercise of freedom are too often disregarded or violated. Such situations of blindness and injustice injure the moral life and involve the strong as well as the weak in the temptation to sin against charity. By deviating from the moral law man violates his own freedom, becomes imprisoned within himself, disrupts neighborly fellowship, and rebels against divine truth.

1741 *Liberation and salvation.* By his glorious Cross Christ has won salvation for all men. He redeemed them from the sin that held them in bondage. "For freedom Christ has set us free."³⁴ In him we have communion with the "truth that makes us free."³⁵ The Holy Spirit has been given to us and, as the Apostle teaches, "Where the Spirit of the Lord is, there is freedom."³⁶ Already we glory in the "liberty of the children of God."³⁷

Materials

- Bible
- Student Activity /Worksheets as appropriate
 - The Frayer Model (from Topic 2)
 - Exodus Then and Now (may be used to assist in assignment)
 - In Search of a Modern-Day Moses assignment
 - Rubric for Assignment

Lesson Activities and Process

Before: Getting Started (*consider time lines*)

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

Remind the class how we began the unit by exploring the story of Exodus and looking at the concept of Oppression.

Ask the class if they remember any of the groups we looked at when we were thinking about Oppression in our contemporary world. Remind them that we looked at different groups in the earlier topic.

We are going to look at the concept of Liberation and explore the stories of other oppressed groups who struggle for freedom.

Refer back to Topic 2 in this unit for material on [The Frayer Model](#). Ask them to get in groups of 2-3 to complete the model for the concept of Liberation.

When groups have finished, work together as a class to come up with a definition of Liberation that includes the idea of freeing people from injustice or oppression.

During: Action – Working on it

Explain to students that the end of unit task is to research a modern-day story of liberation. It may be connected to the groups that was explored earlier or one of the issues in the Public Service Announcements.

Assign the students [In Search of a Modern Day Moses](#). They might find [Exodus: Then and Now](#) helpful in organizing their thoughts. Go over the criteria for the assignment: In Search of a Modern-Day Moses. Work with the class to develop Success Criteria. The [Modern Day Moses Assignment Rubric](#) might assist with this.

After: Consolidate, Debrief, Reflect and Connect

Those who have completed a Visual Presentation may post their work around the room. Those who have completed a video may have their presentations set up to run on a device that students can access in the classroom or via a link.

Provide time for students to do a Gallery Walk to see the presentations of other students.

Assessment / Evaluation

Assessment of Learning: Use the Success Criteria generated and the Rubric

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Allow students to use technology to gather information about their group.

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion ● Internet / technologies ● Multimedia Presentations 	<ul style="list-style-type: none"> ● Digital (includes laptops, tablets, Chromebooks, etc.) ● Handouts ● Notes ● Bible 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Home Activity or Further Classroom Consolidation		
Students can research how they can get involved to support their efforts of a Modern Day Moses.		

In Search of a Modern Day Moses

Your task is to research a contemporary group who is experiencing oppression.

Find out:

- how they are experiencing oppression
- who the oppressors are
- the root cause of the oppression
- what liberation would look like
- who is called to liberate this group
- how this person is a Modern-Day Moses
- how effective has this person been in achieving liberation for the group
- what others can do to help

You will share information on this modern-day Moses with the class.

Be sure to make reference to the story of Exodus in your presentation.

You will present your information in the form of a poster, magazine spread, an iMovie or other media that is approved in advance.

Refer to the Rubric and the Success Criteria

Exodus: Then and Now

	Exodus	Modern Day Exodus
Who is enslaved? How are they enslaved?		
Who is the Oppressor?		
Describe the type of freedom that is needed?		
Who is called to free the oppressed?		
How did “the liberator” receive their calling?		
How did they respond to the call?		
What was Oppressor’s reaction when they received the request for liberation?		
What steps did the liberator take to free the oppressed?		
If they were freed, how did it happen? If not, what/who prevented it?		

Modern Day Moses Assignment Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge and Understanding				
You understand what enslaves people in our society today	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking				
You analyzed the information and integrated it into your assignment. You demonstrated creative and critical thinking.	analyzes and integrates information with limited effectiveness demonstrates creative and critical thinking with limited effectiveness	Analyses and integrates information with some effectiveness demonstrates creative and critical thinking with some effectiveness	Analyses and integrates information with considerable effectiveness demonstrates creative and critical thinking with some effectiveness	Analyses and integrates information with a high degree of effectiveness demonstrates creative and critical thinking with some effectiveness
Communication				
Your ideas and information are organized logically You communicate for a purpose: to inform and/or persuade others	organizes ideas and information with limited effectiveness inform &/or persuade others with limited effectiveness	organizes ideas and information with some effectiveness inform &/or persuade others with some effectiveness	organizes ideas and information with considerable effectiveness inform &/or persuade others with considerable effectiveness	organizes ideas and information with a high degree of effectiveness inform &/or persuade others with a high degree of effectiveness
Application				
You transfer knowledge of the events in Exodus to our current context. You connected Scripture and the world today.	transfers knowledge with limited effectiveness makes connections with limited effectiveness	transfers knowledge with some effectiveness makes connections with some effectiveness	transfers knowledge with considerable effectiveness makes connections with considerable effectiveness	transfers knowledge with a high degree of effectiveness makes connections with a high degree of effectiveness

COURSE: HRE101	UNIT 3: Justice and Wisdom	
TOPIC 1: History of Salvation from Joshua to Jesus		
<p>Guiding Question(s):</p> <p>How has God’s love for humanity been revealed in Hebrew Scriptures, Christian Scriptures and history?</p>		
<p>Teacher Prompts:</p> <p>Give examples of times you have been chosen, and you did not want to be the one chosen. (Take out the garbage, run an errand, demonstrate a skill in gym class, etc.) How did it feel to be chosen? Give examples of times you were chosen, and you wanted to be the one chosen. (Win a prize, most valuable player, take a trip, class president, etc.) How did it feel to be chosen? How can both experiences of being chosen help us understand what it means to be the Chosen people of God?</p> <p>What are some examples of contracts people enter into in our society today? What are some covenants people enter into today?</p> <p>How are contracts and covenants similar? Different? Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different.</p> <p>Who in your life proves that they are committed to you and tries to not let you down? Explain. To whom are you committed and do not wish to let down or disappoint? Write some vows that state the things you are committed to in your relationships. (Be mindful that this is likely to be a sensitive issue for some students.)</p>		
<p>Learning Focus</p> <p>To introduce Salvation History, with emphasis on some important prophets, judges, and kings. To recognize Sacred Scripture as God’s Self Revelation. Our relationship with God is a Covenant that is rooted in love, and involves a commitment from us.</p>		
Overall Expectations	Specific Expectations	
<p>SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141; 1820]</p> <p>SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through</p>	<p>SC1.3 identify, define and explain the various types of literature found in Scripture (e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels) and how they connect with the notion of Truth in scripture [CCC nos. 51-141]</p>	

<p>Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011]</p>	<p>SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. 198; 355-356; 381; 514-515; 522; 610-611; 1961-1964; 2410-2411]</p> <p>SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840; 1539-1541; 1961-1964; 2410-2411]</p> <p>FL2.1 analyze covenant in Scripture and present an example of God’s fidelity to humanity as part of a covenantal relationship [CCC nos. 30; 35; 62-64; 74; 205; 218-219; 307; 410; 422; 431; 2011; 2084-2085; 2782-2785]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1a Discerning Believer Formed in the Catholic Faith Community Who: illustrates a basic understanding of the saving story of our Christian faith.</p> <p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1g Discerning Believer Formed in the Catholic Faith Community Who: Understands that one’s purpose or call in life comes from God and strives to discern and live out this call throughout life’s journey.</p>	<p>Human Dignity</p> <p>In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.</p>

<p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5g A Collaborative Contributor Who: Respects the rights, responsibilities and contributions of self and others.</p> <p>CGE5f A Collaborative Contributor Who: Exercises Christian leadership in the achievement of individual and group goals.</p>	
Evidence of Learning	
<ul style="list-style-type: none"> • Students will become familiar with the Historical Books of the Old Testament and recognize that through the Prophets, God calls us to be people of justice. They will begin to recognize the pattern in human history of God’s call, humans turning away from God, and God’s mercy and forgiveness. 	
Background	
<p>“Salvation History Summary” (St. Mary’s Press, 2010), https://goo.gl/uY7fNa</p> <p>Salvation History Summary</p> <p>The Bible tells the story of God’s plan to save human beings from sin and bring them to eternal life. The history of that saving plan as told through the Scriptures is called salvation history. Some people divide the Bible’s account of salvation history into eight major periods. Here is a brief description of those periods.</p> <p>Primeval History</p> <p>The Bible begins with figurative (also called symbolic or mythic) accounts about how God created everything that exists. These are sometimes called “primeval” stories, meaning they are stories of things that happened before recorded history. The Creation accounts reveal that God’s creation was good, ordered, and harmonious, without sin or human death. The story of Adam and Eve’s disobedience teaches us that the sin of our first parents injured their relationship with God and with each other. This Original Sin is passed on to all human beings and makes it difficult for us to choose the good and to choose God. The stories of Cain and Abel, Noah and the Flood, and the Tower of Babel teach us that sin spreads and that without God’s help, sin leads to death and destruction. But despite the death and destruction, God has mercy on his creatures and begins a process of intervention to save us.</p> <p>Patriarchs (and Matriarchs)</p> <p>The stories of the patriarchs and matriarchs tell how God begins to form a special relationship with a chosen race of people. Most of humanity does not recognize the one true God. So he makes a special promise, called a Covenant, with a man named Abraham and his wife, Sarah. God promises that their descendants will be numerous and that they will inherit a Promised Land. Abraham and Sarah have several crises in which it appears that God’s Covenant will go unfulfilled: famine, war, Sarah’s</p>	

barrenness, even an attempt to sacrifice their own son, Isaac. But each time God steps in to ensure that things turn out okay.

The stories of Abraham and Sarah's children, grandchildren, and great-grandchildren repeat a pattern of crisis and God's faithfulness. Their son Isaac has difficulty finding a suitable wife. There is sibling rivalry between Jacob and Esau that nearly leads to violence. Jacob's older sons sell their youngest brother, Joseph, into slavery. But God leads Joseph to become Pharaoh's right-hand man. In an amazing story of reconciliation and forgiveness, Joseph welcomes back his father and brothers, providing them food and a place to live during another famine. Jacob's sons become the patriarchs—the founding fathers—of the Twelve Tribes of Israel.

In the cultural sense, a patriarch is the male leader of a tribal group and is responsible for their survival. The patriarch is a benevolent father figure, exercising unquestioned and absolute decision making in the tribe. The matriarch is his (primary) wife, who leads and has decision-making authority over the women in the tribe. In the religious or ecclesial sense, the patriarchs are the original ancestors of the Jewish faith—Abraham, Isaac, Jacob, and Jacob's twelve sons—who were chosen by God to lead his Chosen People.

Egypt and the Exodus

The third period of salvation history concerns the liberation of Jacob's descendants—now called Israelites—from slavery in Egypt. At the beginning of the Book of Exodus, we discover that the Israelites are in slavery in Egypt. God hears their cries and calls Moses to lead the people out of slavery. But Pharaoh, the Egyptian leader who is also seen by his people as a god, has a hard heart. In a contest of wills between "gods," Yahweh proves his might over Pharaoh by sending terrible plagues upon the Egyptians. The Israelites' escape from Egypt and journey to the Holy Land is called the Exodus.

On the way to the Promised Land, the Israelites stop at Mount Sinai. There the key event in Jewish salvation history occurs. In a dramatic theophany (appearance of God), God extends the Covenant he made with Abraham to all the Israelites. He gives Moses the Law, summarized in the Ten Commandments, which the people must obey as a sign of their commitment to the Covenant.

During the Exodus the people frequently complain and lose their faith in God. As a consequence they must wander in the desert for forty years, and only their children will be able to enter the Promised Land (with two exceptions, Joshua and Caleb).

Settling the Promised Land

The fourth period of salvation history concerns the Israelites' conquest of the Promised Land. Moses dies before the Israelites enter the Promised Land. God calls Moses' right-hand man, Joshua ("Jesus" is another form of his name), to lead the people into the land, much of which is inhabited by other people. The Israelites must fight to gain control of the land. When they trust God, they are successful in their battles; when they do not trust God, they fail. Eventually they gain control of the land, and Joshua divides the land between the twelve tribes.

New invaders try to capture the land. At this time the Israelites have no king, because God is their ruler. A pattern develops: (1) the Israelites forget about God and are unfaithful to the Covenant; (2)

they suffer at the hands of invaders; (3) they cry out to God for help; (4) God calls special leaders and warriors, called judges, to help deliver justice and defend the land against the invaders; (5) life is good for a while until the Israelites lapse into unfaithfulness and the cycle begins again. Deborah, Gideon, and Samson are some of the more famous judges. Unfortunately, with each cycle the violence gets worse and the judges are less holy. The Book of Judges ends with a horrible rape that leads to a civil war in which the whole tribe of Benjamin is slaughtered except for six hundred men.

Kingdoms of Judah and Israel

The next period of salvation history is typically referred to as the monarchy. Eventually the Israelites want their own king. God reluctantly answers their plea. He has Samuel—the last of the judges— anoint Saul as the first king of Israel. At the same time, Samuel warns the people of the dangers of kings and empires. Saul has many problems and is eventually killed in battle. David follows Saul as the second king. David is a mighty warrior and unites all the tribes into one kingdom. After David's death, one of his sons, Solomon, builds a temple at Jerusalem, the capital city. Despite their many positive accomplishments, both David and Solomon are guilty of many sins in building their empire, succumbing to the temptations of violence, sex, and power.

After Solomon's death there is disagreement among the tribes, and the kingdom splits in two. Israel is the name of the northern kingdom, and Judah is the name of the southern kingdom. Many of the kings of Israel and Judah worship foreign gods and allow injustice in the kingdom. So God calls prophets to tell the people to obey their Covenant with God. Prophets like Amos, Hosea, and Isaiah call the people to stop worshipping idols, to practice justice, to worship God with integrity, and to care for people in need. The sayings of the "writing prophets" are collected and become part of the Jewish Scriptures.

Several kings in Judah—particularly Hezekiah and Josiah—attempt religious reform and strive to end the worship of indigenous gods and goddesses, tearing down the high places and sacred groves where they are worshipped. It is likely that a significant portion of the Jewish Scriptures—the books Deuteronomy through Second Kings—are initially collected, written, and edited during their reigns.

Exile and Return

Despite the prophets' warnings, the people of Israel and Judah continue to turn away from God's Covenant with them. So God lets their kingdoms be conquered and their rulers overthrown. The Assyrians conquer Israel in 721 BC. The Babylonians conquer Judah in 587 BC. Many of the people are taken into captivity, so this period of salvation history is called the Exile. Prophets like Ezekiel and Second Isaiah comfort the Israelites with the promise that God is still with them. These great prophets also hint at the future coming of a just, gentle, and suffering servant-king who will lead the people back to God.

The Exile is a key event in Jewish salvation history. During and after the Exile, the Israelites rewrite much of their sacred Scriptures. They now believe that their special relationship with God is not centered on being a nation with a king. Their identity is primarily a religious identity centered on following the Mosaic Law, with an emphasis in the offering of ritual sacrifice at the Temple.

Fifty years pass in exile. Then a new Persian king allows the people—now called Judeans, or Jews—to return to rebuild Jerusalem and the Temple. The Books of Ezra and Nehemiah tell how the people saw God’s hand at work during the struggles and successes they experienced in this process.

When Alexander the Great comes along, the Greeks come to rule over Israel. One of the Greek governors tries to establish Greek culture and religion in Israel and put statues of Greek gods in the Temple. In response around 150 BC a Jewish family, the Hasmoneans (also called the Maccabees), lead a successful revolt against the Greeks to restore Jewish independence. During this troubled time, the common people hope for a messiah, or savior, to make them great again. New Jewish groups—the Essenes, the Pharisees, the Sadducees—arise during this time. Each group emphasizes a different approach to faithfully living the Jewish faith.

© 2010 by Saint Mary’s Press

Living in Christ Series Document #: TX001027

Materials

- Interactive White Board (IWB/black board/chart paper)
- KWL Chart
- a class set of bibles or access to online catholic bibles (such as at www.biblegateway.com)
- iPads with access to iMovie (one per group) or other appropriate technology
- Student Activity /Worksheets as appropriate
 - Movie Trailer Instruction Sheet
 - Movie Trailer Rubric

Lesson Activities and Process

Before: Getting Started

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

Suggestion: A Teacher’s Prayer by Olga De Juana

<https://www.catholic.org/prayers/prayer.php?p=2817>

Whole Group: Discussion

- The teacher explains to the students that we will begin a study of the History Books of the Old Testament (Joshua to 2 Maccabees) The teacher asks students to share what they remember about prophets. As students name the Prophets they have heard of, the teacher can record the names on the blackboard, chart paper, interactive white board, etc.
- Once students have named a number of prophets, the teacher distributes a KWL chart to each student and asks them to complete the chart as best they can at the time. After a few minutes, the teacher asks for volunteers to share notes they included in any of the three columns of their chart. The teacher asks students to keep their KWL chart and continue to add to it as the unit continues.

Small Groups: Think, Pair, Share

- The teacher then asks students to locate and read (Josh 1:1-9) and, with their elbow partner, discuss what they believe to be the key message in the passage. The teacher ensures students use the NRSV Translation Catholic Addition.
- Once pairs have discussed the passage, they are asked to share their ideas with the class.

During: Action – Working on it.

Whole Class: Discussion

- The teacher reviews the history of the prophets from Joshua on as summarized on “Salvation History Summary” (St. Mary’s Press, 2010), The teacher may want to use a PowerPoint/Google Slides to reinforce key information or the following video summary (The Old Testament in 8 minutes, from Mill City Church, Columbia. The video while made by a Protestant Church gives a quick easy to understand history of most of the Old Testament. <https://goo.gl/PfkrrG> Note that no mention is made of the Deuterocanonical books.)
- Students are asked to take notes on key information during the review. Students are asked to add any new information to their KWL Chart.

Small Group: Movie Trailer Project

- Teacher distributes Movie Trailer Instruction Sheet and its associated rubric: Movie Trailer Rubric and reads over the instructions with the class
- The teacher divides students into groups of 3 or 4. Each group is to select a prophet/biblical character from the list provided by the teacher and create a movie trailer using iMovie to introduce the prophet/biblical character to the rest of the class. Students are provided time in class to research their prophet/biblical character (using bibles or on-line bibles), create Movie Trailer, and present.

After: Consolidate, Debrief, Reflect and Connect

- The student should reflect upon the lesson, reading, and group assignment in their journals.
- The student should continue to add to their KWL Chart.

Assessment / Evaluation

Assessment for Learning: Teacher’s Observation during class discussions and work period, student/teacher conferences during group work.

Assessment of Learning (this lesson): Rubric

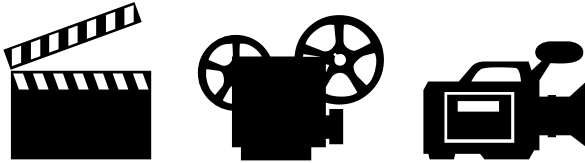
Assessment as Learning (ongoing): Students Journals

Differentiated Instruction

- Students can work independently or in groups

<ul style="list-style-type: none"> Students can choose alternate methods of presentation: oral summary (recorded or live); drawing/illustration accompanied by a brief oral or written summary; comic strip; Graphic Novella; Pamphlet/Newsletter; written biography (paragraph form); Photo Essay; Scrapbook 		
Strategies <ul style="list-style-type: none"> Read Aloud Prompts Independent Reading Note making Discussion Internet / technologies Multimedia Presentations 	Resources <ul style="list-style-type: none"> Digital (includes laptops, tablets, Chromebooks, etc.) Handouts Notes Bible 	Accommodations <ul style="list-style-type: none"> Computers Reduced questioning Extra time Graphic Organizers Handouts Assistive Technology
Home Activity or Further Classroom Consolidation		
<ul style="list-style-type: none"> Students Journal 		

Movie Trailer Assignment



In our Religion Class, we have been learning about people who have played a role in the History of our faith. In your groups, you will select one of the following Religious Historical Figures:

- Joshua
- Samuel
- Saul
- David
- Solomon
- Elijah

Your group will:

Research information about the historical figure using the Bible as your primary source.

① Use the information you gathered to create a Movie Trailer. Your teacher will direct you with the technology and the program you may use.

② Your movie trailer must provide a biography of the person and explain how he/she contributed to Salvation History.

You will be provided with time in class to research your topic, however, some of your research may have to be completed at home.

Rubric

Category	Level 1	Level 2	Level 3	Level 4
Knowledge/ Understanding	demonstrates limited knowledge of historical figures in Salvation History	demonstrates some knowledge of historical figures in Salvation History	demonstrates considerable knowledge of historical figures in Salvation History	demonstrates a high degree of knowledge of historical figures in Salvation History
Thinking	uses planning skills to focus research and gather information with limited effectiveness	uses planning skills to focus research and gather information with some effectiveness	uses planning skills to focus research and gather information with considerable effectiveness	uses planning skills to focus research and gather information with thorough effectiveness
Communication	communicates information to peers with limited effectiveness	communicates information to peers with some effectiveness	communicates information to peers with considerable effectiveness	communicates information to peers with a high degree of effectiveness
Application	transfers knowledge and skills to new contexts using technology with limited effectiveness	transfers knowledge and skills to new contexts using technology with some effectiveness	transfers knowledge and skills to new contexts using technology with considerable effectiveness	transfers knowledge and skills to new contexts using technology with thorough effectiveness

TOPIC 2: People of Wisdom...Hebrew Prophets**Guiding Question(s):**

- What does it mean to be chosen by God? What are some great things about being chosen? What are some challenges that come from being chosen? Is being chosen always easy? What does being chosen demand of us?

Teacher Prompts:

What are the many ways people communicate today? (social media, etc.) How is communication different in each social media tool?

How are songs different from stories? How are movies different from novels? Can each of these teach the same message in different ways?

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

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

What are some examples of contracts people enter into in our society today? What are some covenants people enter into today? (e.g., *Sacraments as covenant. Review the vows made in Baptism, Confirmation, Holy Orders, and Matrimony*)

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

How can we renew our commitment and relationship with God? Create a written contract with God and create a written covenant with God.

Who in your life proves that they are committed to you and tries to not let you down? Explain. To whom are you committed and do not wish to let down or disappoint? Write some vows that state the things you are committed to in your relationships. (Be mindful that this is likely to be a sensitive issue for some students.)

How do you know if you are in a truly healthy and loving relationship?

Learning Focus

Students explore the meaning of 'prophet' by exploring the characteristics of prophets through excerpts from Old Testament literature. They will recognize that the stories and lessons of the Bible can be applied to the personal, communal, and global experiences, situations and events of our time.

Overall Expectations

SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. [51-141](#); [1820](#)]

SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. [1716-19](#); [1726-28](#); [1820](#)]

FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. [1604](#); [1643](#); [1765-1766](#); [1824](#); [1828](#); [1849](#); [1855](#); [2658](#); [2011](#)]

Specific Expectations

SC1.3 identify, define and explain the various types of literature found in Scripture (e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels) and how they connect with the notion of Truth in scripture [CCC nos. [51-141](#)]

SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. [198](#); [355-356](#); [381](#); [514-515](#); [522](#); [610-611](#); [1961-1964](#); [2410-2411](#)]

SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. [839-840](#); [1539-1541](#); [1961-1964](#); [2410-2411](#)]

FL2.1 analyze covenant in Scripture and present an example of God's fidelity to humanity as part of a covenantal relationship [CCC nos. [30](#); [35](#); [62-64](#); [74](#); [205](#); [218-219](#); [307](#); [410](#); [422](#); [431](#); [2011](#); [2084-2085](#); [2782-2785](#)]

OCSGE's	Catholic Social Teachings
<p>CGE12a An Effective Communicator Who: Listens actively and critically to understand and learn in light of gospel values.</p> <p>CGE12b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE12c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p>	<p>Human Dignity</p> <p>In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.</p> <p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p>
Evidence of Learning	
<p>“I can...” or Students will...” Statements</p> <p>Students will become familiar with the key characteristics of a prophet. They will be able to recognize and identify those characteristics in some of the major prophets of the Old Testament. Students will also consider how the message of the Prophets relates to their faith journey.</p>	
Background	
<p><u>Prophets:</u></p> <p>From the United States Conference of Catholic Bishops:</p> <p>THE PROPHETIC BOOKS</p> <p>The prophetic books bear the names of the four major and twelve minor prophets, in addition to Lamentations and Baruch. The terms “major” and “minor” refer to the length of the respective compositions and not to their relative importance. Jonah is a story about a prophet rather than a collection of prophetic pronouncements. In the Hebrew Bible, Lamentations and Daniel are listed among the Writings (Hagiographa), not among the prophetic books. The former contains a series of laments over the destruction of Jerusalem by the Babylonians. The latter is considered to be a</p>	

prophetic book, though it consists of a collection of six edifying diaspora tales (chaps. 1–6) and four apocalyptic visions about the end time (chaps. 7–12). Baruch is not included in the Hebrew canon, but is in the Septuagint or Old Greek version of the Bible, and the Church has from the beginning acknowledged its sacred and inspired character.

The prophetic books contain a deposit of prophetic preaching, and several of them in addition are filled out with narrative about prophets (e.g., Is 7; 36–39; Jer 26–29; 36–45; Am 7:10–17). In ancient Israel a prophet was understood to be an intermediary between God and the community, someone called to proclaim the word of God. Prophets received such communications through various means, including visions and dreams, often in a state of transformed consciousness, and transmitted them to the people as God’s messengers through oracular utterances, sermons, writings, and symbolic actions.

It would be misleading to think of these works as books in our sense of the term. While some prophecies originated as written material, prophetic activity more commonly took the form of public speaking. Prophetic discourse addressed to different audiences in different situations would, typically, be committed first to memory, then to writing, often by the prophet’s followers, sometimes by the prophet himself (e.g., Is 8:1–4, 16; Jer 36:1–2; Hb 2:2). Small compilations of such pronouncements and discourses would be put together, arranged according to subject matter (e.g., pronouncements against foreign nations), audience (e.g., Jeremiah to King Zedekiah, Jer 21:1–24:10), chronological sequence (e.g., in Ezekiel generally), or by verbal association (e.g., catchwords). These units would be circulated, edited, expanded and interpreted as the need arose to bring out the contemporary relevance of older prophecies, and eventually integrated into larger collections. The titles would have been added at a later date, in some instances centuries after the time of the prophet in question.

The office of the prophet came about as the result of a direct call from God. Unlike that of the priest, the prophetic function was not hereditary and did not correspond to a fixed office. In Israel as elsewhere in the ancient Near East and Levant, there were, however, prophets (*nebí’im* in Hebrew) who were employed in temples and at royal courts, and some of the canonical prophets may have started out as “professionals” of this kind. Prophecy also differed from priesthood in ancient Israel in that there were both male and female prophets. Though none of the prophetic books is named for a female prophet, Miriam (Ex 15:20) and Deborah (Jgs 4:4) played important roles at the beginning of Israel’s history and Huldah (2 Kgs 22:14) toward the end. The Bible gives great importance to the call or commissioning of the prophet, which was often accompanied by visionary or other extraordinary experiences (e.g., Jer 23:21–22; Ez 1–2). In these accounts the prophetic intermediary can be represented as a messenger commissioned by the Lord as king (e.g., Micaiah in 1 Kgs 22:19–23, and Isaiah in Is 6:1–13), and therefore prophetic speech is often introduced with the form used in the delivery of a message: “thus says the Lord” or some similar formula. Sometimes the prophetic calling could be expected to involve struggle, persecution, and suffering.

While prophetic messages sometimes bore on the future, their primary concern was with contemporary events in the public sphere of social life and politics, national and international. They focus on public morality, the treatment of the poor and disadvantaged, and the abuse of power, especially of the judicial system. They pass judgment in the strongest terms on the moral conduct of

rulers and the ruling class, in the belief that a society that does not practice justice and righteousness will not survive. With equal rigor, they also condemn a religious formalism that would legitimate such a society (e.g., Is 1:10–17; Jer 7:1–15; Am 5:21–24). They view international affairs, the rise and fall of the great empires, in the light of their own passionate belief in the God of Israel and the destiny of Israel. The prophets never take political and military power as absolutes. They do not preach a new morality. They are radicals only in the sense of a radical commitment to and interpretation of the religious, legal, and moral traditions inherited from Israel's past.

Prophetic speech is not, however, confined to judgment and condemnation. The prophets also exhort, cajole, encourage; they announce salvation and a good prognosis for the future. Sometimes present realities and situations shade off into, or are taken up into, a panorama of a more distant future. In many instances, too, prophetic pronouncements are developed by a cumulative and incremental editorial process into a more inclusive and total vision of a final salvation and a final judgment, with or without the presence of a messianic figure. This process is particularly evident throughout the Book of Isaiah, and played an important part in the self-understanding of early Christian churches and their interpretation of the person and mission of Jesus. For early Christianity, therefore, prophetic texts were used to describe the new reality of Christ and the church (e.g., Mt 1:23; Acts 2:14–21; Gal 4:27).

<http://www.usccb.org/bible/scripture.cfm?src= intros/prophetic-intro.htm>

List of Prophetic books as found in Catholic Bible

Isaiah
Jeremiah
Lamentations
Baruch
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

There are other individuals who had prophetic roles in the Bible. A Big List of Prophets from the Bible: <http://www.patheos.com/blogs/christiancrier/2015/10/09/a-big-list-of-prophets-from-the-bible/>

Using Padlet

If teachers wish to access the technology, these two websites can assist:

1) Five Ways to use Padlet in the Classroom: http://www.educationworld.com/a_tech/using-padlet-in-the-classroom.shtml

2) Educational Ways to Use Padlet: <https://padlet.com/lkarpiuk/iheartedtechpadlet>

Materials

- Interactive White Board/black board/chart paper
- a class set of bibles or access to online catholic bibles
- Post It Notes
- Chart paper
- KWL Chart
- Student Activity/Worksheets as appropriate:
 - Biographical Worksheet
 - People of Wisdom – Hebrew Prophets – Isaiah
 - People of Wisdom – Hebrew Prophets – Jonah
 - People of Wisdom – Hebrew Prophets – Daniel
 - People of Wisdom – Hebrew Prophets – Elijah
 - People of Wisdom – Hebrew Prophets - Deborah

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the Classroom.

Begin with a prayer – consider using the Canticle of Zechariah
<https://www.catholic.org/prayers/prayer.php?p=896>

Whole Class (Post-It Note Pile-up):

- The teacher provides each student with a sticky note and instructs the students to write one word they would use to describe a prophet. The teacher puts up an outline of a person on the board. One at a time, each student reads their word and sticks their sticky note on the outline.

- Once students are done, discuss common themes that arose during the activity.

During: Action – Working on it.

Whole Class: Discussion

The teacher leads students in exploring the common traits and characteristics of the Hebrew prophets:

1. Prophets explained the “signs of the times” as a way of critiquing and calling back to God.
2. About 10% of prophets were “seers”: through visions, dreams or audible voice, prophets were given knowledge of events which were going to happen, or messages from God for their people. They were divine messengers from God.
3. Prophets were always “people of God”: prophets always had close relationships with God, although they did not always listen to God.
4. Prophets were often challenged and not believed by people they were leading.

Small Groups: Prophet Biographical Summaries

- Using students are divided into five groups of diverse abilities. In each group, one or two students are chosen as recorder, and one or two students are chosen as the reporter(s). All students read the biographical data for their particular prophet, and engage in discussion. Some students may need to be paired for reading. A worksheet is provided to assist with recording of the information: [Biographical Data Worksheet](#)
- Summaries have been developed for:
 - [People of Wisdom...Hebrew Prophets -- Isaiah](#)
 - [People of Wisdom...Hebrew Prophets -- Jonah](#)
 - [People of Wisdom...Hebrew Prophets -- Daniel](#)
 - [People of Wisdom...Hebrew Prophets --Elijah](#)
 - [People of Wisdom. Hebrew Prophets -- Deborah](#)
- After twenty minutes, (or when it is evident that all groups have completed the reading and work, the teacher invites the recorder(s) from each group to share their detailed information about the prophet that their group researched.
- The teacher has prepared a timeline on the board, and as each group presents, records the prophet’s information on the timeline.

After: Consolidate, Debrief, Reflect and Connect

- Students will record the teacher-created timeline into their notebooks.
- The student should reflect upon the lesson, reading, and group assignment in their Journals
- The student should continue to add to their KWL Chart.

Assessment / Evaluation		
<p>Assessment For Learning: Teacher’s Observation during class discussions and work period, student/teacher conferences during group work.</p> <p>Assessment As Learning (ongoing): Students Journal entry</p>		
Differentiated Instruction		
<ul style="list-style-type: none"> Students can choose to create a prophet “Facebook” page utilizing the classroom technology, PED, or on a poster-sized sheet of paper. Students should use the questions on Appendix F to guide their creation of the Facebook page. 		
<p>Strategies</p> <ul style="list-style-type: none"> Read Aloud Prompts Independent Reading Note making Discussion Internet / technologies Multimedia Presentations 	<p>Resources</p> <ul style="list-style-type: none"> Digital Handouts Notes Bible 	<p>Accommodations</p> <ul style="list-style-type: none"> Computers Reduced questioning Extra time Graphic Organizers Handouts Assistive Technology
Home Activity or Further Classroom Consolidation		
<ul style="list-style-type: none"> Students will write a comment on something they found interesting in today’s lesson and post it on the class Padlet. Teacher explains to students that they will find a Padlet on the class D2L Page and each student is to include one comment on the Padlet and read those posted by the other students in the class. Alternatively, teacher distributes a sticky note (preferably large sized) to each student. Students write their comment on the sticky note and return it to school the next day. Students will attach their sticky note to a large chart paper provided by the teacher. 		

ISAIAH

Famous as	Judean Prophet
Born in	Jerusalem
Nationality	Israel
Works & Achievements	Isaiah is regarded as one of the most influential prophets in Judaism. He is one of the main figures in the Biblical Book of Isaiah.
Background <p>A Judean Prophet, Isaiah is believed to have indulged in the act of prophesying, for forty-four years of his life. He is one of the main figures in the Biblical Book of Isaiah and is sometimes considered as its author also. He immensely believed in the power of God and said that the world belongs to the Almighty and that He would destroy it as well. Isaiah advised people to turn to God for everything in life and was immensely displeased by the lack of faith.</p>	
Childhood & Early Life <p>Isaiah was born in the 8th century BC, to a man named Amoz. In the records, there is no mention of Isaiah's mother as well as his childhood years. Isaiah prophesied when Uzziah (or Azariah), Jotham, Ahaz, Hezekiah and the Kings of Judah were in power. It is predicted that a few years before the death of Uzziah, in 740s BC, Isaiah began his prophesizing career and continued for about forty-four years, which rightly explains that he outlived Hezekiah. His foray into prophesy coincided with the time when the Assyrian empire was beginning its westward expansion. A threat to Israel, the expansion was proclaimed by Isaiah as a warning from God, to the group of godless people.</p>	
Later Life <p>Being one of the most political prophets, Isaiah is known to be a witness to one of the most unstable periods in Jerusalem's history, from both political and religious point of view. He enjoyed a good</p>	

relationship with the royal members and had free access to the palace. Claiming himself to be one of the Jerusalem aristocracy, Isaiah took an active part in events and guided people of the higher authority. However, this position did not deter him from being outspoken. He is known to have verbally attacked the ruling classes, in defense of common folk, against the corruption that the latter faced.

When Ahaz was in power, the kings of Israel and Damascus had called war against Judah. Isaiah had advised Ahaz to face the enemies and believe in God for support. Though the latter defeated his enemy, in contrast to Isaiah's counsel, he turned to Assyrians, under King Tiglath Pileser, for support. Displeased by the alliance, Isaiah prophesied the oppression of Judah by the Assyrians. The prophecy came true and Judah chafed under bondage to Assyrians.

Hezekiah, much against the willingness of Isaiah, formed an alliance with the Egyptians. Isaiah had advised the king only to turn to Jehovah (the principal and personal name of God in the Hebrew Bible) for assistance. Hezekiah, along with Egyptians, planned a revolt against the oppressors, only to face disastrous consequences. As a result, the Kingdom of Judah was almost destroyed. When the people turned to God, begging Him for help, Isaiah said that they could find a respite only by mending their evil ways.

Writings

Isaiah is known for his inspirational and moving works, which have a lyrical beauty to them. Though his works have poetic charm in them, they are depressing in nature, as in them, Isaiah condemns people for their sinfulness and lack of faith in God. However, despite the criticism mentioned in his work, there is a ray of hope for the poor and downtrodden. Isaiah dealt with the issue of hypocrisy and idolatry as well.

Death

Though there is no definite evidence of Isaiah's death, it is believed that he died in the reign of King Manasseh. According to the Jerusalem Talmud, Isaiah had been found hiding in a cedar tree. The tree was cut in half, sawing Isaiah into half as well.

Personal Life

Isaiah married a woman named 'the prophetess ' and had two sons - Shear-jashub and Maher-shalal-hash-baz. While some believe that his wife carried out a prophetic ministry in her own right, the others are of the opinion that she was thus called only because she was the wife of 'Isaiah, the prophet'. [1]

[1] <http://www.thefamouspeople.com/profiles/isaiah-86.php>

People of Wisdom...Hebrew Prophets -- Jonah

Jonah

Famous As	The prophet who was swallowed by a large fish
Born in	Gath-hepher, Israel
Nationality	Israel
Works & Achievements	Jonah is the key figure in the book named for him.
Born:	c. 800 B.C.
Died:	c. 740 B.C
<p>Jonah's Story</p> <p>Jonah is the reluctant biblical prophet whose story appears in the book named for him. The short, fast-moving story opens with God instructing Jonah to go east from Israel to Assyria to "cry out" against wickedness in the city of Nineveh. Jonah flees in the opposite direction, by sea. A storm hits, the ship's sailors attribute it to Jonah's flight from God, and he volunteers to be thrown overboard. A fish swallows him and spews him out on land three days later. This time Jonah obeys God and goes to Nineveh, where his shouted warnings work: the people repent, and the mind of God, who would have punished the city, is changed. The story ends with Jonah arguing with God about why Nineveh was spared. Jesus mentions Jonah in Christian scriptures (Matthew and Luke), and Islamic scriptures also regard him as a prophet (<i>Koran</i>, suras 10, 21 and 37), also known as Yunus or Dhan-Nun.</p>	
<p>Most versions of the Bible translate the Hebrew word for what swallowed Jonah as "great fish" or "large fish." Some translations of Matthew quote Jesus as saying "whale," and popular stories and songs often speak of "Jonah and the whale"... The biblical book 2 Kings briefly mentions Jonah as a prophet, son of Amittai, "from Gath-hepher," who delivers an oracle to King Jeroboam (ruler of Israel, 786 to 746 B.C.). [2]</p>	

[2] <http://www.infoplease.com/biography/var/jonah.html>

People of Wisdom...Hebrew Prophets -- Daniel

Daniel

Famous as	One of the Four Great Prophets (to Christians)
Born in	Jerusalem
Nationality	Israel
Works & Achievements	Daniel is regarded as one of the most influential prophets in Judaism. He is one of the main figures in the Biblical Book of Daniel.
Background <p>Daniel is the subject of the Book of Daniel. Christians consider Daniel to be one of the four great prophets, whose life and prophecies line the Book of Daniel although he is not once spoken of in the Old Testament as a prophet. Judaism does not consider Daniel to be a prophet. In the Christian Old Testament Daniel appears in "Prophets" but in the Jewish Tanach he appears in "Writings." There are two reasons Jews do not consider Daniel to be a prophet.</p> <p>A. Daniel never spoke directly to God. Jewish prophets (navis) speak to God, not to intermediaries like angels. Daniel saw angels and never spoke to God. This is the primary reason Daniel is not considered a prophet.</p> <p>B. In Judaism a prophet (navi) speaks to his or her generation, not to future generations. The Prophets in the Jewish Tanach (e.g., Isaiah, Ezekiel) spoke primarily to their generation, but their message was also pertinent to the future. Daniel's visions were for the future, not for his generation.</p>	
Daniel's Story <p>The history of Daniel is discussed through the Book of Daniel. This article describes him within the setting of the history that the Bible describes. Daniel was descended from one of the noble families of the kingdom of Judah (Dan. 1:3), and was probably born in Jerusalem about B.C. 623, during the reign of Josiah. At the first deportation of the Jews by Nebuchadnezzar II of Babylon (the kingdom</p>	

of Israel had come to an end nearly a century before), or immediately after his victory over the Egyptians at the second battle of Carchemish, in the fourth year of the reign of Jehoiakim (B.C. 606), Daniel and three other noble youths were carried off to Babylon, along with part of the vessels of the temple, having been chosen for their intellect and beauty. There he was obliged to enter into the service of the king of Babylon, and in accordance with the custom of the age received the Chaldean name of Belteshazzar, i.e., prince of Bel, or Bel protect the king! His residence in Babylon was very probably in the palace of Nebuchadnezzar. His training in the schools of the wise men in Babylon (Dan. 1:4) was to fit him for service to the empire. He was distinguished during this period for his piety and his strict observance of the Mosaic Law (1:8-16), and gained the confidence and esteem of those who were over him. At the close of his three years of discipline and training in the royal schools, Daniel was distinguished for his proficiency in the "wisdom" of his day, and was brought out into public life. He soon became known for his skill in the interpretation of dreams (1:17; 2:14), and rose to the rank of governor of the province of Babylon, and became "chief of the governors" (Chald. Rab-signin) over all the wise men of Babylon. He made known and also interpreted Nebuchadnezzar's dream; and many years afterwards, when he was now an old man, amid the alarm and consternation of the terrible night of Belshazzar's impious feast, he was called in at the instance of the queen-mother (perhaps Nitocris, the daughter of Nebuchadnezzar) to interpret the mysterious handwriting on the wall. He was rewarded with a purple robe and elevation to the rank of "third ruler." Belshazzar held the place of "second ruler" as associated with his father, Nabonidus, on the throne (5:16). Daniel interpreted the handwriting, and "in that night was Belshazzar the king of the Chaldeans slain."

The Lion's Den

His fidelity to God exposed him to persecution, and he was cast into a den of lions, but was miraculously delivered; after which Darius issued a decree enjoining reverence for "the God of Daniel" (6:26). He prospered in the reign of Darius, and in the reign of Cyrus the Persian, whom he probably greatly influenced in the matter of the decree, which put an end to the Captivity (B.C. 536). The time and circumstances of his death are not recorded. He possibly died at Susa, at about eighty-five years of age, where a tomb presumed to be his is also located, the site of which is known as Shush-Daniel. Ezekiel, with whom he was contemporary, mentions him as a pattern of righteousness (14:14, 20) and wisdom (28:3). Those scholars that consider the Daniel of the Book of Daniel as unhistorical, usually contend that Ezekiel meant another figure that is now forgotten, and that the author of the Book of Daniel took up this clue from Ezekiel to name his alleged prophet, to bind him to the older books of the Bible. [3]

[3] <http://www.short-biographies.com/biographies/Daniel.html>

People of Wisdom...Hebrew Prophets --Elijah

Elijah

Famous as	Hebrew Prophet
Born in	Probably Jerusalem
Nationality	Israel
Works & Achievements	Elijah struggles with the worshipers of Baal, and leads God’s people back to worshipping God alone.
<p>Background</p> <p>Elijah was a Hebrew prophet who ranks with Moses in saving the religion of Yahweh from being corrupted by the nature worship of Baal. Elijah's name means “Yahweh is my God” and is spelled Elias in some versions of the Bible. The story of his prophetic career in the northern kingdom of Israel during the reigns of Kings Ahab and Ahaziah is told in 1 Kings 17–19 and 2 Kings 1–2 in the Old Testament. Elijah claimed that there was no reality except the God of Israel, stressing monotheism to the people with possibly unprecedented emphasis. His feast day in Catholicism is on July 20 and is recognized as a prophet by Islam.</p>	
<p>Historical Setting</p> <p>The Israelite king Omri had allied himself with the Phoenician cities of the coast, and his son Ahab was married to Jezebel, daughter of Ethbaal, king of Tyre and Sidon. This meant that the Israelites accepted the false god Baal as well as Yahweh, putting Yahweh on a par with a nature-god whose supreme manifestations were the elements and biological fertility. Jezebel's policies intensified the gradual contamination of the religion of Yahweh by the Canaanite religion of Baal, a process made easier by the sapping of the Israelites' faith in Yahweh.</p>	
<p>Elijah’ Story</p> <p>1 Kings 18:17-40</p> <p>When King Ahab saw Elijah, Ahab said to him, "Is it you, the troubler of Israel?" And he answered, "I have not troubled Israel; but you have, and your father's house, because you have abandoned the commandments of the LORD and followed the idols of Baal. Now therefore send and gather all Israel to me at Mount Carmel, and the 450 prophets of Baal and the 400 prophets of Asherah, who eat at Jezebel's table."</p>	

So Ahab sent to all the people of Israel, and gathered the prophets together at Mount Carmel. And Elijah came near to all the people, and said, "How long will you try to follow two paths? If the LORD is God, follow him; but if Baal, then follow him." And the people did not answer him a word. Then Elijah said to the people, "I, even I only, am left a prophet of the LORD; but Baal's prophets are 450 men. Let two bulls be given to us; and let them choose one bull for themselves, and I will prepare the other bull. We will lay it on the wood, but put no fire to it. And you call on the name of your god and I will call on the name of the LORD; and the God who answers by fire, he is God." And all the people answered, "It is well said."

Then Elijah said to the prophets of Baal, "Prepare yours first, for you are many." And they took the bull which was given them, and they prepared it, and called on the name of Baal from morning until noon, saying, "O Baal, answer us!" But there was no voice, and no one answered. And they jumped about the altar which they had made. And at noon Elijah mocked them, saying, "Cry aloud, for he is a god; either he is meditating, or he has wandered away, or he is on a journey, or perhaps he is asleep and must be awakened." And they cried aloud, and cut themselves as was their custom with swords and lances, until the blood gushed out upon them. And as midday passed, they raved on until the time of the offering, but there was no voice; no one answered, no one listened.

Elijah calls to God for fire

Then Elijah said to all the people, "Come near to me"; and all the people came near to him. And he repaired the altar of the LORD that had been thrown down; Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, and with the stones he built an altar in the name of the lord.

And he made a deep trench about the altar. And he cut the bull in pieces and laid it on the wood. And he said, "Fill four jars with water, and pour it on the burnt offering, and on the wood." And he said, "Do it a second time"; and they did it a second time. And he said, "Do it a third time"; and they did it a third time. And the water ran round about the altar, and filled the trench with water.

And at the time of the offering, Elijah the prophet came near and said, "O LORD, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. Answer me, O LORD, answer me, that this people may know that you, O LORD, are God, and that you have turned their hearts back."

Then the fire of the LORD fell, and burnt not only the offering, and the wood, but also the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, "The LORD, he is God; the LORD, he is God." And Elijah said to them, "Seize the prophets of Baal; let not one of them escape." And they seized them; and Elijah brought them down to the brook Kishon, and did away with them.

Theological Significance

One of the most important moments in the history of monotheism is the climax of Elijah's struggle with Baalism. His momentous words, "If Yahweh is God, follow him, but if Baal, then follow him" —

especially when taken with the prayer “Hear me, Yahweh, that this people may know that you, Yahweh, are God”—show that more is at stake than simply allotting to divinities their particular spheres of influence. The true question is whether Yahweh or Baal is God, simply and universally. Elijah's words proclaim that there is no reality except the God of Israel, there are no other beings entitled to the name of divinity. The acclamation of the people, “Yahweh, he is God” expresses a fully conscious monotheism, never before perhaps brought home to them so clearly.

Elijah's deepest prophetic experience takes place on his pilgrimage to Horeb, where he learns that God is not in the storm, the earthquake, or the lightning. Nature, so far from being God's embodiment, is not even an adequate symbol. God is invisible and spiritual and is best known in the intellectual word of revelation, “the still, small voice.” The transcendence of God receives here one of its earliest expressions. Elijah's story also expresses for the first time a thought that was to dominate Hebrew prophecy: in contrast to the bland hopes of the people, salvation is bestowed only on a “remnant,” those purified by God's judgment. The theme of the later prophets, that morality must be at the heart of ritual worship, is also taught by Elijah, who upholds the unity of law and religion against the despotic cruelty of a king influenced by a pagan wife. Elijah's work may also be regarded as a protest against every effort to find religious experience in self-induced ecstasy and sensual frenzy rather than in a faith linked with reason and morality.

People of Wisdom. Hebrew Prophets -- Deborah

Deborah

Famous as	Hebrew Prophetess
Born in	Jerusalem
Nationality	Israel
Works & Achievements	Deborah was a poet... often thought of as the Mother of Israel.
Background <p>In Judaism, women have played an important part in shaping history. One of these seven prophetesses was Deborah.</p> <p>Deborah used to sit under a palm-tree and speak to the people who flocked to hear her words of wisdom and encouragement, which lifted them out of their despair. Deborah lived more than three thousand years ago. This was less than 200 years after Joshua led the Jewish people into the Holy Land. The period in which Deborah lived is known as the period of the judges, and she was in fact the Judge in her time.</p> <p>This was the time when the Jewish people had not yet become united under one king, which came later, in the time of King Saul and King David. During Deborah's time the twelve tribes of Israel lived more or less independently, each one in his part of the country. The neighboring peoples often took advantage of this fact, making trouble now for one tribe, now for another. The trouble came whenever the Jewish people abandoned the ways and laws of the Torah and started to imitate the ways of their heathen neighbors. But under the cruel oppression of the enemy, they cried out to God and returned to Him with all their heart. Then God sent them a great leader who delivered them from the oppression, and continued to teach them and keep them in the way of the Torah as long as he lived. When this leader, who was called judge, passed on, the Jews, left without a spiritual guide, fell back into their old ways, and immediately trouble waited at their door.</p>	
Deborah's Story <p>So it was in the time of Deborah. It was the cruel Canaanite king Jabin of Hazor who mercilessly oppressed the Jews. He had an equally cruel and brutal general named Sisera who, for twenty years,</p>	

did everything possible to make the lives of his Jewish neighbors miserable. When the Jews could stand it no longer, they cried out to God to send them a deliverer.

At that time there lived a wise and God fearing woman named Deborah who, in the midst of sin and idolatry, remained loyal and true to Judaism. She and her husband Lapidoth lived in a place between Ramah and Beth-El, in the mountain of Ephraim.

Deborah used to sit under a palm-tree and speak to the people who flocked to hear her words of wisdom and encouragement, which lifted them out of their despair, God told Deborah to free her people from the oppression of the cruel Jabin and Sisera. So she sent for Barak the son of Abinoam and asked him to head the Jewish army and lead it to victory against the Canaanites. Barak agreed to accept Deborah's plan, on condition that she would accompany the Jewish army into battle.

Meanwhile Sisera learned of the battle being planned against his Canaanite army. He brought out his iron chariots and cavalry in preparation, confident that he would be able to crush the ill-prepared Jewish army.

At the beginning of the battle things certainly seemed to be on the side of the mighty Canaanites, but suddenly, Sisera's army was thrown into confusion and terror, causing his terrified warriors to flee in all directions. Sisera, unable to regain control of his demoralized army, also took to his heels and fled to a house, where he intended to hide until it would be safe for him to return.

This was the home of Heber the Kenite, who was a descendant of Jethro, the father-in-law of Moses. Heber had been on good terms with Jabin, king of Hazor, and Sisera felt safe in hiding there. But he did not reckon with Jael, the wife of Heber. She was a fair-minded woman who was shocked at Sisera's cruel treatment of the oppressed Jews. Now she decided to punish him for it, seeing it was in her hands to do so. She tiptoed into the room where Sisera had fallen asleep from sheer exhaustion. Cautiously she approached him and, with all her might, drove a long nail through his Temple, putting an end to his chances of doing any further harm to anybody.

For twenty years the Jews lived in peace under the wise guardianship of Deborah and Barak

In the meantime, Barak had been hot on the track of Sisera, and traced him to Heber's house. Just as he reached the entrance, Jael came out to meet him, with a flushed look of triumph on her face.

"Come in," she exclaimed, "and I will show you the man you are seeking." Jael led him into the house and showed him the dead body of the cruel general, the hated oppressor of the Jews.

After the victory of the Israelites, the Canaanites lost their power, and the Jews were able to live peacefully. Deborah returned to her abode in the mountain of Ephraim, and composed a most beautiful poem about the battle. It is a song which, even today, is considered second only to the song of Moses. It is a song of God's might since the days of old, as He led His chosen people from Egypt through the desert and gave them the Torah at Mount Sinai. It describes Israel's terrible plight under the oppression at the hands of the Canaanites, when all travel on the highways was abandoned, and the people had no weapons with which to defend themselves.

Deborah, in her poem, goes on to rebuke those who were slow to join in the battle against the enemy. She describes the terrible battle, and the wonderful miracles that helped Israel to victory.

"They fought from heaven,
The stars in their courses
Fought against Sisera."

Deborah praises the brave woman Jael, the wife of Heber the Kenite, who, with her own hands killed the cruel Sisera:

"Blessed above women shalt Jael be,
The wife of Heber the Kenite,
Above women in the tent shalt she be blessed . . .
At her feet he sank, he lay;
Where he sank he fell dead. . . .
So perish all thine enemies, O God,
But they that love Him
Be as the sun going forth in its might."

For twenty years the Jews lived in peace under the wise guardianship of Deborah and Barak. It proves what a great woman Deborah must have been to command so much respect and admiration. Throughout centuries of history there have been women who have been praised for excellence in one thing or another. One of the greatest has been the Jewish prophetess Deborah, who was steadfast and loyal to God's word, and who inspired her people to victory in battle, and guided them to live in faith and peace. [4]

[4] *From Talks and Tales*, by Kehot Publication Institute. Available at www.kehotonline.com

[1] <http://www.thefamouspeople.com/profiles/isaiah-86.php>

[2] <http://www.infoplease.com/biography/var/jonah.html>

[3] <http://www.short-biographies.com/biographies/Daniel.html>

[4] *From Talks and Tales*, by Kehot Publication Institute. Available at www.kehotonline.com

Biographical Data Worksheet

Our Prophet is:
Background (biographical) information on this Prophet:
How God called this prophet:
How God used this prophet:
What we can learn from this prophet:
Something from this reading we want to know more about:

TOPIC 3: Prophecy and Justice - Contemporary Prophets**Guiding Question(s):**

Why is it important to embrace our essential goodness? To do good?

What evidence is there of Christians being authentic witnesses of Christ's healing in our world?

What is the relationship between building a more just society and building the reign of God in the world?

Teacher Prompt(s):

Give examples of times you have been chosen, and you did not want to be the one chosen. How can both experiences of being chosen help us understand what it means to be the Chosen people of God?

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

Read the following and discuss the three main ideas from the Second Vatican Council quotation.

Deep within their consciences humans discover a law which they do not lay upon themselves, and which they must obey. Its voice, ever calling them to love and to do what is good and to avoid evil, tells them inwardly at the right moment: do this, shun that. For they have in their hearts a law inscribed by God. Their dignity rests in observing this law, and by it they will be judged. Gaudium et Spes, n.16

How does this help us to understand what it means to live a good, moral and forgiving life? How can we use the Moral Teachings of the Church to guide us to goodness?

What are times we have been tempted to do things we know are wrong? How does prayer help?

What struggles did holy people identify in their own lives (e.g., St. Augustine, Saint Teresa of Calcutta)? How did they deal with these struggles and temptations?

What are some moral issues today that you could research? How is the topic related to scripture?

What are some Social Justice topics you would like to explore?

How will you keep track of the concepts? Is there an electronic resource that you might use?

What are some ways to locate reliable sources of information? (e.g., www.vatican.va; *Catholic Encyclopedia*) What criteria can you use to determine whether a particular website is a reliable source of information?

What methods would you use to ensure that you are following ethical guidelines when you develop surveys or interviews? What access do you have to research sources?

What strategies can you use to determine the relevance of the information you have gathered?
Consider accessing sources that have a *Nihil Obstat*.

If two sources contradict each other, how might you determine which is more reliable? What values are embedded in these sources?

Whose voices are represented and whose are absent? Whose interests are advanced if you believe the main message of this source?

How do you best organize your work? Is there a digital format you prefer?

How are Catholic sources cited? What common abbreviations are used for Catholic sources?

Justify the choice of format chosen for your presentation.

Did you ensure that you used vocabulary words from the course appropriately?

How are Church documents cited in the APA style?

In what ways did your sources confirm what you already knew and understood about the topic? In what ways did they contradict what you thought was true?

Learning Focus:

Prophets are not only found within the pages of the Bible. God continues to work through contemporary people to send messages to society. We, as God’s people, are called to spread God’s message through our words and actions in today’s society. To be followers of Jesus in our world today means we are a holy people who express love of self, others and all of Creation.

Overall Expectations	Specific Expectations
<p>SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew people (through</p>	<p>SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. 198; 355-356; 381; 514-515; 522; 610-611; 1961-1964; 2410-2411]</p> <p>PF1.2 explain how the love of God for all people as revealed in the Bible requires justice (preferential option for the poor, ecological justice) and identify how the demands of justice can be challenging for followers of Jesus</p>

<p>Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p> <p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p> <p>CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. 1716-1724]</p> <p>RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;</p> <p>RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen topics, using appropriate research and inquiry methods;</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>(sacrifice and offering) [CCC nos. 1805-1807; 2411; 2420-2425]</p> <p>CM2.1 retell stories of discernment and prayer in the life of Jesus (<i>e.g., Temptation in the Desert</i>), lives of the Saints, and contemporary models of holiness [CCC nos. 538-540; 566; 2030-2040; 2697]</p> <p>CM3.1 relate scripture stories of call and service to the value of voluntarism in our contemporary society [CCC nos. 1143; 2440; 2443-2449]</p> <p>RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry</p> <p>RI1.2 identify key concepts (<i>e.g., through discussion, brainstorming, use of visual organizers</i>) related to their selected topics</p> <p>RI2.1 create appropriate research plans to investigate their selected topics (<i>e.g., outline purpose and method; identify sources of information</i>), ensuring that their plans follow guidelines for ethical research</p> <p>RI3.1 assess various aspects of information gathered from primary and secondary sources (<i>e.g., accuracy, relevance, reliability, inherent values and bias, voice</i>)</p> <p>RI3.2 record and organize, analyze and interpret research information (<i>e.g., compare results of surveys and interviews; determine whether common themes arise in different sources</i>) and key ideas using a variety of formats (<i>e.g., notes, graphic organizers, summaries, audio/digital records</i>)</p> <p>RI3.3 demonstrate academic honesty by documenting the sources of all information generated through research and synthesize</p>
---	--

	<p>findings and formulate conclusions (<i>e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question</i>)</p> <p>RI4.1 use an appropriate format (<i>e.g., oral presentation, written research report, poster, multimedia presentation, web page</i>) to communicate the results of their research and inquiry effectively for a specific purpose and audience</p> <p>RI4.2 use terms relating to the study of religion (<i>e.g., scripture, morality, prayer and sacramentality, family life, etc.</i>) and clearly communicate the results of their inquiries (<i>e.g., write clearly, organize ideas logically, use language conventions properly</i>), and follow APA conventions for acknowledging sources (<i>e.g., generate a reference list in APA style, use in-text author-date citations</i>)</p> <p>RI4.3: demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1a Discerning Believer Formed in the Catholic Faith Community Who: illustrates a basic understanding of the saving story of our Christian faith.</p> <p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1g Discerning Believer Formed in the Catholic Faith Community Who: Understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey.</p>	<p>Rights and Responsibilities</p> <p>Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p>Option for the Poor and Vulnerable</p>

<p>CGE1j Discerning Believer Formed in the Catholic Faith Community Who: Integrates faith with life.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE12c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE4f. A Self-Directed, Responsible, Lifelong Learner Who: Applies effective communication, decision-making, problem-solving, time and resource management skills.</p> <p>CGE4f A Self-Directed, Responsible, Lifelong Learner Who: Examines and reflects on one’s personal values, abilities and aspirations influencing life’s choices and opportunities.</p>	<p>Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.</p> <p>Promotion of Peace</p> <p>Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, “Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements.” There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.</p>
Evidence of Learning	
<ul style="list-style-type: none"> • Students will be able to recognize and identify the characteristics of a prophet in contemporary men and women who have chosen to use their God-given talents to improve society in some way. 	
Background	
<p>From the Catechism of the Catholic Church:</p> <p>VI. LOVE FOR THE POOR</p> <p><u>2443</u> God blesses those who come to the aid of the poor and rebukes those who turn away from them: "Give to him who begs from you, do not refuse him who would borrow from you"; "you received without pay, give without pay."²³² It is by what they have done for the poor that Jesus Christ will recognize his chosen ones.²³³ When "the poor have the good news preached to them," it is the sign of Christ's presence.²³⁴</p> <p><u>2444</u> "The Church's love for the poor . . . is a part of her constant tradition." This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor.²³⁵ Love for the poor is even one of the motives for the duty of working so as to "be able to give to those in</p>	

need."²³⁶ It extends not only to material poverty but also to the many forms of cultural and religious poverty.²³⁷

2445 Love for the poor is incompatible with immoderate love of riches or their selfish use:

Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. You have condemned, you have killed the righteous man; he does not resist you.²³⁸

2446 St. John Chrysostom vigorously recalls this: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs."²³⁹ "The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity".²⁴⁰

When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.²⁴¹

2447 The *works of mercy* are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities.²⁴² Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead.²⁴³ Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God:²⁴⁴

He who has two coats, let him share with him who has none and he who has food must do likewise.²⁴⁵ But give for alms those things which are within; and behold, everything is clean for you.²⁴⁶ If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit?²⁴⁷

2448 "In its various forms - material deprivation, unjust oppression, physical and psychological illness and death - *human misery* is the obvious sign of the inherited condition of frailty and need for salvation in which man finds himself as a consequence of original sin. This misery elicited the compassion of Christ the Savior, who willingly took it upon himself and identified himself with the least of his brethren. Hence, those who are oppressed by poverty are the object of *a preferential love* on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense, and liberation through numerous works of charity which remain indispensable always and everywhere."²⁴⁸

2449 Beginning with the Old Testament, all kinds of juridical measures (the jubilee year of forgiveness of debts, prohibition of loans at interest and the keeping of collateral, the obligation to tithe, the daily payment of the day-laborer, the right to glean vines and fields) answer the exhortation of *Deuteronomy*: "For the poor will never cease out of the land; therefore I command you, 'You shall

open wide your hand to your brother, to the needy and to the poor in the land."²⁴⁹ Jesus makes these words his own: "The poor you always have with you, but you do not always have me."²⁵⁰ In so doing he does not soften the vehemence of former oracles against "buying the poor for silver and the needy for a pair of sandals . . .," but invites us to recognize his own presence in the poor who are his brethren:²⁵

Materials

- Interactive White Board/black board/chart paper
- Access to on-line resources
- Student Worksheets/Resources as appropriate:
 - Research Starters (Biography Article & Suggested Internet L)
 - Prophet Internet Research Project Instructions
 - Group Work Peer and Self Evaluation Sheet
 - Prophet Internet Research Project Rubric

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the Classroom.

Begin with a prayer. Consider using the Prayer of St. Francis sung by Sarah McLachlan, <https://www.youtube.com/watch?v=agPnMxp5Ooc>

Whole Class: Discussion

- The teacher displays the quote, "Be the change you wish to see in the world", Mahatma Gandhi: <https://goo.gl/sVQmEB> or writes the quote out on the black board/chart paper
- The teacher asks the class what this quote means to them.
- The teacher directs student to connect their ideas with the general criteria of a prophet presented earlier.

During: Action – Working on it.

Whole Class: Discussion

- The teacher leads students in brainstorming a list of 20th and 21st century prophets, who fit the general criteria as presented previously. As students suggest their 'prophets', the teacher records the names. Some key suggestions which students may not know about include: Dorothy Day; Bono; Mother Teresa (Saint Teresa of Calcutta); Al Gore; Catherine Doherty; Dalai Lama; William Harris (Australian Civil Rights leader); International Council of 13 Indigenous Grandmothers; Nelson Mandela; Martin Luther King Junior; Archbishop Oscar Romero (as of October 14, 2018, Saint Oscar Romero); The Kielburger brothers, Gordon Downie, Elijah Harper, Dr. Andrew Simone (founder of Canadian Food for Children).. If students suggest people who the teacher is unclear about, have the students

explain how that particular person meets the criteria of prophet. Once a list of potential 'prophets' has been compiled, the outline of the research project is given.

- Background information on Dorothy Day is provided. [Research Starter: Dorothy Day](#)
- The teacher decides how to pair-up students prior to class.
- The teacher explains the expectations of the research project, including school board rules around Internet usage, as outlined in the student handbook.
- The teacher may suggest further options, or modify the options given, for group presentations.
- The teacher explains the rubric with students. [Research Project Rubric](#) and [Peer Evaluation](#)

Small Groups: Cooperative Learning Projects

- Students are provided time to work on group presentations in class

After projects are complete, the teacher allows for time for presentations.

After: Consolidate, Debrief, Reflect and Connect

- The student should reflect upon the lesson, reading, and group assignment in their Journals
- The student should continue to add to their KWL Chart.
- Group Work Peer and Self Evaluation Sheet.

Assessment / Evaluation

Assessment for Learning: Teacher's Observation during class discussions and work period, student/teacher conferences during group work.

Assessment of Learning: [Research Project Rubric](#)

Assessment as Learning (ongoing): Student Journal entry

Differentiated Instruction

- Students can choose method of presentation

Strategies

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

Resources

- Digital
- Handouts
- Notes
- Bible

Accommodations

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

Home Activity or Further Classroom Consolidation

- Students should comment on the lesson in their Journals

Research Starter: [Dorothy Day](#)



Dorothy Day Biography.com

Women's Rights Activist, Religious Figure, Editor, Anti-War Activist, Activist, Journalist (1897–1980)

Dorothy Day was an activist who worked for such social causes as pacifism and women's suffrage through the prism of the Catholic Church.

QUOTES

“I never considered myself a liberal—I considered myself a radical.” —Dorothy Day

Synopsis

Intrigued by the Catholic faith for years, Dorothy Day converted in 1927. In 1933, she co-founded *The Catholic Worker*, a newspaper promoting Catholic teachings that became very successful and spawned the Catholic Worker Movement, which tackled issues of social justice. Day also helped establish special homes to help those in need.

Early Life

Writer, editor and social reformer Dorothy Day was born on November 8, 1897, in New York City. Day was a radical during her time, working for such social causes as pacifism and women's suffrage. She was the third of five children born to her parents, Grace and John, who worked as a journalist. The family moved to California for his job when Dorothy was 6 years old. They later lived in Chicago.

A bright student, Day was accepted to the University of Illinois. She was enrolled there from 1914 to 1916, but she abandoned her studies to move to New York City. There, Day became involved with a literary and liberal crowd in the city's Greenwich Village neighborhood. Playwright Eugene O'Neill was one of her friends at the time. Day worked as a journalist, writing for several socialist and progressive publications in the 1910s and '20s. She interviewed a number of interesting public figures of the day, including Leon Trotsky.

Journalist and Activist

Socially and politically active, Day was arrested several times for her involvement in protests. She even went on a hunger strike after being jailed for protesting in front of the White House in 1917 as part of an effort to secure the right to vote for women.

In her personal life, Day experienced some turmoil. She was involved with writer Lionel Moise for a time. After Day became pregnant, she gave in to Moise's insistence that she have an abortion, but the relationship still didn't last. Day then married a literary promoter named Berkeley Tobey, with whom she toured Europe, but they separated within a year.

Using her experiences as a progressive activist and an artistic bohemian, Day wrote *The Eleventh Virgin*, a novel that was published in 1924. It was also around this time that she began a relationship with Forster Batterham, a biologist and an anarchist. While the couple never married, they welcomed a daughter named Tamar Teresa and Day had the child baptized at a Catholic church—a decision that started her on the path to her spiritual awakening. In late 1927, she converted to Catholicism and left Batterham, though she pined for him for a long while afterward.

'The Catholic Worker'

Day met Peter Maurin, a French immigrant and former Christian Brother, in 1932. The following year, they founded *The Catholic Worker*, a newspaper that promoted Catholic teachings and examined societal issues. The publication became very successful and spawned the Catholic Worker Movement, which followed its religious principles to tackle issues of social justice. As part of the movement's belief in hospitality, Day helped establish special homes to help those in need.

In addition to her writing for *The Catholic Worker*, Day also penned several autobiographical works. She explained her religious conversion in 1938's *From Union Square to Rome*, writing the book as a letter to her brother, an ardent communist. In 1952, Day released her second autobiography, *The Long Loneliness*.

Death and Legacy

Dorothy Day dedicated much of her life in service to her socialist beliefs and her adopted faith. She died on November 29, 1980, in New York City, at Maryhouse—one of the Catholic settlement houses she had helped establish. The movement she created continues to thrive to this day, with more than 200 communities across the United States and another 28 communities abroad.

Over the years, Day's life story has been the subject of numerous books and films. In 1996, Moira Kelly played her in the movie *Entertaining Angels: The Dorothy Day Story*. Martin Sheen portrayed her *Catholic Worker* co-founder, Peter Maurin, in the film. Day was also the subject of the 2006 documentary *Dorothy Day: Don't Call Me a Saint*.

Despite that documentary's title, many people have proposed that Day be named a saint for her social activism and commitment to her faith. In 2015, Pope Francis called her out as one of "four great Americans," along with Abraham Lincoln, Martin Luther King Jr. and Thomas Merton.

<https://goo.gl/xyCBHU> Dorothy Day Biography.com

Modern Day Prophet Research Project

You will be working with a partner to research a “Modern-day” Prophet. You may select one of the prophets suggested by your teacher or select one of your own. Follow these steps to complete your Research Project.

With your partner, select a contemporary individual that you feel meets the criteria of a “Modern-day Prophet” as described in class.

Do some research on your “Modern-day Prophet” using the internet, encyclopedias, books, magazines, etc. You can begin with the articles and suggested links provided by your teacher or you may do your own research. Take notes on relevant information.

Sources: You should use and cite at least three sources.

While reading about your prophet, try to answer relevant questions such as:

Public Life: What kind of beliefs or values did (does) this person have? What common political, religious or social ideas did (do) they challenge? What contributions have they made to the world? What are this person’s religious views?

Impact on the World: How was this person called to their mission? How did they discern what they were meant to do with their gifts/talents? Would the world look any different if this person had not lived? Explain. (Think about the impact of the contributions of this person on general or specific populations). How is this person a witness to Christ?

Once you have compiled all of your information on your “Modern-day Prophet”, decide how you want to share your learning with the class.

Presentations should be no longer than 10 minutes.

Possible ways to present your information:

- **PowerPoint:** No less than eight slides highlighting the life of the prophet and her/his key contributions to the modern world.
- **Interview Skit:** A skit of at least two pages of written dialogue, clearly showing the character of the prophet, and the contribution of the prophet to the modern world.
- **Poster:** Create a ‘Facebook’ type poster, which clearly shows the character of the prophet; an illustration of the prophet; the contribution to the world community/the world-view of the prophet.

Peer Evaluation

Use this form to evaluate how well you and your partners functioned.

Group Cooperation

1. How many people were in your group? _____

2. How did your group members get along?

Not well

Well

Very well

3. How many members participated eagerly and made a contribution to the group effort?

4. List one or more things you learned from the other members of your group.

5. List one thing that the other people in your group learned from you.

6. Suggest one way that this assignment could be improved to help group members cooperate more fully.

Personal Contribution

1. List the tasks that you completed during this group assignment.

2. Explain how your task was important to the group's final product.

3. How would you evaluate your performance on this assignment?

Excellent

Good

Could have been better

4. What steps could you take to improve your performance in the future?

Research Project Rubric

Category	Level 1	Level 2	Level 3	Level 4
Knowledge/ Understanding	demonstrates limited knowledge of contemporary peacemakers	demonstrates some knowledge of contemporary peacemakers	demonstrates considerable knowledge of contemporary peacemakers	demonstrates a high degree of knowledge of contemporary peacemakers
Thinking	uses planning skills to focus research and gather information with limited effectiveness	uses planning skills to focus research and gather information with some effectiveness	uses planning skills to focus research and gather information with considerable effectiveness	uses planning skills to focus research and gather information with thorough effectiveness
Communication	communicates information to peers with limited effectiveness	communicates information to peers with some effectiveness	communicates information to peers with considerable effectiveness	communicates information to peers with a high degree of effectiveness
Inquiry	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with thorough effectiveness

COURSE: HRE101	UNIT 3: Justice and Wisdom
TOPIC 4: Prophetic Wisdom - Seven Grandfather Teachings	
<p>Guiding Question(s):</p> <ul style="list-style-type: none"> • How can the lessons and stories of the Bible be applied in our world today? • Why does faith necessarily involve taking responsibility for others and the Created world? • What responsibilities do we have to the environment if we believe creation is sacred and holy? 	
<p>Teacher Prompt(s):</p> <p>How are we called to embrace the preferential option for the poor and ecological justice?</p>	
<p>Learning Focus</p> <p>The stories and lessons of the Bible can be applied to the personal, communal, and global experiences, situations and events of our time.</p>	
Overall Expectations	Specific Expectations
<p>PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p>	<p>PF1.2 explain how the love of God for all people as revealed in the Bible requires justice (preferential option for the poor, ecological justice) and identify how the demands of justice can be challenging for followers of Jesus (sacrifice and offering) [CCC nos. 1805-1807; 2411; 2420-2425]</p>
OCSGE’s	Catholic Social Teachings
<p>CGE1h Discerning Believer Formed in the Catholic Faith Community Who: Respects the faith traditions, world religions and the life-journeys of all people of good will.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE3b. A Reflective, Creative and Holistic Thinker Who: Creates, adapts, evaluates new ideas in light of the common good.</p>	<p><u>Stewardship of Creation</u></p> <p>Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.</p> <p><u>Rights and Responsibilities</u></p> <p>Catholic tradition teaches that human dignity can be protected and a healthy community can</p>

<p>CGE5g A Collaborative Contributor Who: Respects the rights, responsibilities and contributions of self and others.</p> <p>CGE7f A Responsible Citizen Who: Respects and affirms the diversity and interdependence of the world’s peoples and cultures.</p> <p>CGE7g A Responsible Citizen Who Respects and understands the history, cultural heritage and pluralism of today’s contemporary society.</p>	<p>be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p>
Evidence of Learning	
<p>“I can...” or Students will...” Statements</p> <ul style="list-style-type: none"> ● Students will be able to identify the Seven Grandfather teachings as understood by the Anishnaabeg. Students will appreciate the wisdom of the Seven Grandfather teachings as a model of balance for the twenty-first century. Student will appreciate the prophetic nature of the Seven Grandfather teachings. 	
Background	
<p>Rabbit and Bear Paws http://rabbitandbearpaws.com/teachings/</p> <p>Anishnaabeg Bimaadiziwin: An Ojibwe People Resource http://ojibweresources.weebly.com/ojibwe-teachings--the-7-grandfathers.html</p> <p>Consult with your local Indigenous Education Advisory Council and the school board Indigenous Consultant for material that might be appropriate to use in your school community.</p>	
Materials	
<ul style="list-style-type: none"> ● Interactive White Board/black board/chart paper ● Student Activity Sheets/Resource as appropriate: <ul style="list-style-type: none"> ○ The Gifts of the Grandfathers ○ Worksheet – Prophetic Wisdom and -The Seven Grandfathers teaching ● a class set of bibles or access to online catholic bibles https://goo.gl/uo1stJ 	
Lesson Activities and Process	
Before: Getting Started	
<p>Post the Learning Focus and the Evidence of Learning in the Classroom.</p>	

Begin with a prayer such as the Anishnaabeg Give Thanks Prayer <http://oijbwe.net/projects/prayers-teachings/give-thanks-prayer/>

Whole Class: Discussion

- The teacher asks student what they know about “The Golden Rule.” The teacher records student responses. After a few minutes, the teacher displays The Golden Rule Poster http://www.scarboromissions.ca/wp-content/uploads/2015/01/item_34_lg.jpg
- The teacher asks students to add to their previous descriptions of the Golden Rule. The teacher explains that there is a form of The Golden Rule in 13 of the major faiths, as indicated on the poster. The teacher relates this to other similarities between faiths.

During: Action – Working on it.

- Instruct students that as it was with the Hebrew people, important messages about the ways we should live and of what should be valued as a community, are often communicated through ‘prophets’ or wise people who are connected with God. In the case of the Anishnaabeg people, the Seven Grandfathers are the prophets.
- In Anishnaabeg culture, the values of the community are taught through ancient teachings known as the Seven Grandfathers. According to the traditional story, the teachings were given to the people early in Anishnaabeg history. Seven Grandfathers asked their messenger to take a survey of how humans were doing spiritually. At that time the human condition was not very good. Eventually in his quest, the messenger came across a child. After receiving approval from the Seven Grandfathers, the messenger tutored the child in the "Good way of Life". Before departing from the Seven Grandfathers, each of the Grandfathers shared a lesson about how to live the ‘good life’. These lessons are the teachings of Seven Grandfathers.
- Distribute [The Gifts of the Grandfathers](#) to the students. Instruct the students that you are going to read “The Gifts of the Grandfathers” aloud. (Be sure to read slowly, and pause for a couple of minutes after each of the seven teachings appears in the story, to ensure that the students have had ample time to do their writing). Instruct students to jot down, either in written form or pictorially, what each of the seven teachings mean, on [Worksheet - Prophetic Wisdom & The 7 Grandfather Teachings](#), as you read the story.
- Ask students to reflect on how they believe that the Anishnaabeg community would have received the teachings of the Grandfathers.
- Have students revisit the Ten Commandments of Moses (Exodus 20:2–17). Have students volunteer to read one-at-a-time, as the teacher records the commandment on the board. When all ten are recorded, compare these commandments with the teachings of the Seven Grandfathers. Ask students if they see similarities in the teachings. (Offer that the Ten Commandments incorporate; love; humility; respect; honesty; wisdom etc.) Have students respond in class discussion about the similarities and unique qualities inherent in each.

After: Consolidate, Debrief, Reflect and Connect

- Students will reflect on ways in which the Seven Grandfather teachings are either being embraced or neglected, in our society. Give examples of ways in which our current society, with an emphasis on ‘individualism’ rather than the community, either does or does not embrace these values today.
- Teacher may ask guiding questions such as:
 - Think about the people you know, either personally or people you have heard of.
 - Can you name someone who shows evidence of having Wisdom? Can you think of someone show shows evidence of lacking Wisdom?
 - Can you name someone who shows evidence of having Love? Can you think of someone show shows evidence of lacking Love?
 - Can you name someone who shows evidence of having Respect? Can you think of someone show shows evidence of lacking Respect?
 - Can you name someone who shows evidence of having Courage? Can you think of someone show shows evidence of lacking Courage?
 - Can you name someone who shows evidence of having Honesty? Can you think of someone show shows evidence of lacking Honesty?
 - Can you name someone who shows evidence of having Humility? Can you think of someone show shows evidence of lacking Humility?
 - Can you name someone who shows evidence of having Truthfulness? Can you think of someone show shows evidence of lacking Truthfulness?

Assessment / Evaluation

Assessment for Learning: Teacher’s Observation during class discussions.

Differentiated Instruction

- Students can choose to work independently, in pairs or in groups
- Students can choose alternate method of presentation:

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

Home Activity or Further Classroom Consolidation

- Students are asked to further research the Seven Grandfather Teachings independently. They will be asked to identify the animals associated with each gift and explain the reason for the association.
- Students should comment on the lesson in their blogs.

The Gifts of the Grandfathers

At one time the Anishnaabeg people were not healthy. Many were sick, and many were so weak that when they fell down, their bones would break. Many were sad, and many others didn't know what to do with their lives. The Seven Grandfathers who watched over the people were concerned. They worried that their people were so sickly and they didn't know how to live good lives. So they decided to send seven gifts to the people, gifts that would teach them how to become strong and healthy. The Grandfathers thought and thought about how to teach the people, and they finally decided that the best way to send these gifts to the people was to use a messenger. A young child was brought before them to be this messenger.

The Grandfathers first had the boy taught all about the Earth and its beauty and its power. When the boy had learned all he needed to know about the Earth, he was brought before the Seven Grandfathers once again. They gave the boy seven gifts to take to the Anishnaabeg people. The boy didn't understand the gifts, and because he was still so young they called an otter to travel with him and help him along the way. The otter was given the gift of speech so he could teach the boy what he needed to know as they traveled. So the boy was given a large pack filled with the gifts for his people, and he and the otter began their journey.

As the boy and the otter traveled, the otter stopped them seven times. Each time the otter picked up a strange shell from the ground, and told the boy to open his pack and take out one of the gifts. Then the otter explained the meaning of the gift.

At the first stop the boy learned about the gift of **wisdom**. The otter told the boy, "To have wisdom you must love knowledge and learning. Teach your people about wisdom so they will want to keep learning all their lives."

At the second stop the boy learned about the gift of **love**. The otter said, "When you know love, you also know peace. Teach your people to love each other so they will stop fighting."

At the third stop the boy learned about the gift of **respect**. The otter told the boy, "Teach your people to respect all life on Earth. They must honor the animals, their clan members, and above all the grandmothers and grandfathers of their tribe."

At the fourth stop the boy learned about the gift of **courage**. The otter said, "Give courage and bravery to your people. Teach them that bravery means to always do the right thing, not the easiest thing."

At the fifth stop the boy learned the gift of **honesty**. The otter told the boy, “To be honest means to never lie or gossip about one another. Teach your people to be truthful.”

At the sixth stop the boy learned the gift of **humility**. The otter said, “This is a big word for the people to learn. Teach them that they must learn to think about their family, their tribe, and their community before they think about them-selves. Humility is the gift of giving, not taking.”

At the seventh stop the boy learned about the last gift. It was the gift of **truth**. The otter told him, “Truth comes from knowing all of the gifts of the Seven Grandfathers. If your people search for truth in all things, they will be strong and healthy.”

The boy’s travels took a long time, and by the time he had learned about the seven gifts he had become an old man. Finally his journey was done, and he returned to his people to share with them the Gifts of the Grandfathers. When he was done, the otter gave him the shells he’d collected, gave up the gift of speech, and returned to his home in the water. The boy returned to live with his family. This is how the Anishnaabeg learned to live according to the good path.



Anishinaabe Adisokan Stories

Worksheet - Prophetic Wisdom & The 7 Grandfather Teachings



Instructions: As the story of the Teachings of the Seven Grandfathers is read aloud, record the meaning of each of the teachings in the chart provided.

Teaching of the Seven Grandfathers	The meaning of each of the teachings
Wisdom	
Love	
Respect	
Courage	
Honesty	
Humility	
Truth	

COURSE: HRE101

UNIT 3 : Justice and Wisdom

TOPIC 5: Prayer and the Sacraments

Guiding Question(s):

How has God's love for humanity been revealed in Hebrew Scriptures, Christian Scriptures and history?

How can the lessons and stories of the Bible be applied in our world today?

How can prayer help us?

How can prayer help us as we live our lives of faith?

What are the ways Catholics pray?

When do we pray?

What in our lives makes it difficult to pray? When is it difficult to pray?

When is it easier to pray?

Teacher Prompt(s):

Give examples of when you have felt the need to speak to God.

What are some reasons we would want to speak to God?

Provide examples of when we may have experienced the presence of God in our lives (in a quiet moment; in nature; during a Church service; during a difficult time in our lives; during a happy time in our lives; at the birth of a child; when looking at a moving piece of Art or viewing a film; etc.)

Can we experience God's presence when we are with others? When we are alone?

Give examples of when it may appear to be difficult to speak to God or feel God's presence in our lives? (when we are under pressure; when we are facing challenges; when we are disappointed; when we feel let down; etc.)

How can we look for the presence of God in our lives even during the difficult times?

Discuss how prayer can help unite us with God.

Discuss the connection between the sacrament of Baptism, grace, prayer, and the sacrament of Holy Eucharist (Christians believe that Baptism gives us God's grace to help us overcome Original Sin; humans are tempted by forces outside of themselves; God's grace gives us the power to resist temptation and sin; prayer helps prepare us for participation in the Eucharist which is the source of our Christian life.

Learning Focus

<p>The teacher will lead the students through an understanding of the different types of prayer and their connection with scripture. Students will become familiar with examples of prayer in the Bible including The Our Father, as shared with us through Jesus. Students will develop an understanding of the obstacles to prayer and begin to develop strategies that can help them overcome these obstacles in their prayer life. Students will also begin to understand the connection amongst the sacrament of Baptism, prayer and the sacrament of Holy Eucharist.</p>	
Overall Expectations	Specific Expectations
<p>PS1. Prayer: Demonstrate a knowledge of the connections between a life of prayer (personal and communal) and the challenge of the Christian call to be loving in contemporary culture sustained by God’s Grace and the Holy Spirit; [CCC nos. 1113-1130; 1145-1152]</p> <p>PS3. Living out Prayer and Sacrament: Demonstrate an understanding of the spiritual nature of the human person and the role of prayer as a way to both enrich and express personal and communal spirituality and the challenges to a Catholic Christian life of prayer in contemporary culture. [CCC nos. 2689; 2691; 2697-2699]</p> <p>RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;</p>	<p>PS1.1 explain the importance of Sunday Mass and the participation in the sacramental life of the Church for a Christian life and receiving God’s Grace through Jesus and the Holy Spirit [CCC nos. 737; 1210-11; 1324-30; 1392-94]</p> <p>PS1.3 defend the value of a variety of prayer forms (including traditional forms such as retreats, the Rosary, Litanies, Eucharistic Adoration, etc.) as opportunities to encounter God’s grace that is necessary for living a life of faith in contemporary society [CCC nos. 2559-2565; 2623-2643]</p> <p>PS3.3 articulate and defend the importance of prayer for the living of an authentic Christian life, and the obstacles or challenges to a life of prayer in contemporary society [CCC nos. 2697; 2732-2733; 2755]</p> <p>RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry</p>
OCSGE’s	Catholic Social Teachings
<p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1d Discerning Believer Formed in the Catholic Faith Community Who: Develops attitudes and values founded on Catholic social teaching and acts</p>	<p>Option for the Poor and Vulnerable</p> <p>Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment</p> <p>(Mt. 25) and instructs us to put the needs of the poor and vulnerable first.</p>

<p>to promote social responsibility, human solidarity and the common good.</p> <p>CGE12b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5g A Collaborative Contributor Who: Respects the rights, responsibilities and contributions of self and others.</p> <p>CGE5f A Collaborative Contributor Who: Exercises Christian leadership in the achievement of individual and group goals.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p>
---	--

Evidence of Learning

- “I can...” or Students will...” Statements
- Students will recognize that individual and communal prayer as an important part of living the Catholic faith.
 - Students will recognize that there are different ways to pray.
 - Students will be able to identify the connections amongst prayer, scripture, and the sacraments of Baptism and Eucharist.

Background

The Five Types of Prayer <https://www.thoughtco.com/the-types-of-prayer-542772>

Catechism of the Catholic Church
http://www.vatican.va/archive/ccc_css/archive/catechism/p4s1c1a3.htm

Seven Sacraments of the Catholic Church <https://www.loyolapress.com/our-catholic-faith/sacraments/the-seven-sacraments/the-seven-sacramentsarticle2>

Materials

- Interactive Whiteboard/blackboard/chart paper
- a class set of bibles or access to online catholic bibles
- Student Worksheets/Handouts as appropriate:
 - The Seven Sacraments
 - Sacraments Bible Search
 - Types of Prayer
 - Prayer Activity
 - Are You Listening, God? Article

- o Comic Strip Prayer Activity

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the Classroom.

Begin with a prayer

Whole Class: Sacrament Review

- The teacher asks students to share what they remember about the Sacraments of the Catholic Church
- The teacher either displays or shares the information [The Seven Sacraments](#)
- The teacher either reads aloud or asks for volunteers to read aloud the handout.
- The teacher focuses on the following points:
 - o the sacraments are signs of Jesus' presence in our lives
 - o they are a means for receiving God's grace which we need to live lives of holiness, goodness and authentic witness to Christ
 - o the Eucharist is the core of our faith and of all the other sacraments
 - o the Eucharist celebrates God's loving covenant with all people through Jesus

Pairs or Small Groups: Sacrament Bible Search

- Students work with their elbow partner or a small group, in order to complete the Sacrament Bible Search [Sacrament Bible Search](#)

Whole Class: Discussion/Brainstorming

- The teacher leads a discussion on Prayer. Some guiding questions can be:
 - o What is prayer?
 - o Why do we pray?
 - o How do we pray?
 - o Is there only one way to pray?
- The teacher then reads or ask for volunteers to read Bible passages on prayer: Luke 11:1-4, Ps 34:15, Dan 9:18, Ps 5:3, 1 Jn 5:14, Mt 26:42

Partners/Small Groups: Think Pair Share

- After reading the passages, the teacher asks students to discuss the similarities/differences/ common themes of the prayers read in class with their elbow partners

- After a few minutes, the students are asked to share with the class one or two points brought up during the discussions with their elbow partners
- The teacher records ideas for future reference

Whole Class: Discussion

- The teacher explains that there are 5 types of prayer and/or displays Prayer note [Prayer](#)
- The teacher asks students to copy the note on Prayer for future reference

During: Action – Working on it.

Small Group Cooperative Activity: Modified Jigsaw (group presentation)

- The teacher divides the class into 7 groups of different abilities and assigns each group a number 1 through 7. The groups are asked to find a place in the classroom to sit together.
- All students are provided with a copy of Prayer Activity [Are You Listening, God? With Timothy Jones](#) along with any materials needed.
- The teacher gives the class the following instructions: Once you are sitting with your group, read the article together carefully. You may select one person to read the article or take turns reading different sections of the article aloud. You may highlight or take notes on the article as you read. Once you have read the article, as a group, answer the question number that corresponds to your group number (i.e. group number 1 will answer question number 1, etc.). Record your answer.
- At the end of the activity (after about 30 minutes), the groups share their answers with the class.

Comic Strip Activity

Teacher can have students apply what they've learned with the [Comic Strip Prayer Activity](#). Teachers might want to use some of the commercial apps and programs that are available.

After: Consolidate, Debrief, Reflect and Connect

Whole Class: Discussion

- The other students may be given the opportunity to share their opinions of the different questions after each presentation.

Assessment / Evaluation

- **Assessment For Learning:** Teacher's Observation during class discussions and work period, student/teacher conferences during group work.
- **Assessment as Learning(ongoing):** Independent Reflection, Student Journals
- **Assessment of Learning:** Comic Strip Prayer Activity Rubric

Differentiated Instruction

- Students can use different methods of recording and sharing information during the lesson:

Strategies

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

Resources

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

Accommodations

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

Home Activity or Further Classroom Consolidation

- Students should comment on the lesson in their Journals

The Seven Sacraments

Jesus touches our lives through the sacraments. Our celebrations of the sacraments are signs of Jesus' presence in our lives and a means for receiving his grace. The Church celebrates seven sacraments, which are divided into three categories.

Sacraments of Initiation

These sacraments lay the foundation of every Christian life.

Baptism In Baptism we receive new life in Christ. Baptism takes away original sin and gives us a new birth in the Holy Spirit. Its sign is the pouring of water.

Confirmation seals our life of faith in Jesus. Its signs are the laying on of hands on a person's head, most often by a bishop, and the anointing with oil. Like Baptism, Confirmation is received only once.

Eucharist The Eucharist nourishes our life of faith. Its signs are the bread and wine we receive—the Body and Blood of Christ.

Sacraments of Healing

These sacraments celebrate the healing power of Jesus.

Reconciliation/Penance Through Penance we receive God's forgiveness. Forgiveness requires being sorry for our sins. In Penance we receive Jesus' healing grace through absolution by the priest. The signs of this sacrament are our confession of sins and the words of absolution.

Anointing of the Sick This sacrament unites a sick person's suffering with that of Jesus and brings forgiveness of sins. Oil, a symbol of strength, is the sign of this sacrament. A person is anointed with oil and receives the laying on of hands from a priest.

Sacraments at the Service of Communion

These sacraments help members serve the community.

Matrimony In Matrimony a baptized man and woman are united with each other as a sign of the unity between Jesus and his Church. Matrimony requires the consent of the couple, as expressed in the marriage promises. The couple and their wedding rings are the signs of this sacrament.

Holy Orders In Holy Orders men are ordained as priests, deacons, or bishops. Priests serve as spiritual leaders of their communities, and deacons serve to remind us of our baptismal call to help others. Bishops carry on the teachings of the apostles. The signs of this sacrament are the laying on of hands and anointing with oil by the bishop.

Sacrament Bible Search

With a partner, locate and read the Bible Passages. Then, summarize what the passage says about each sacrament.

Sacrament	Reference	Description
Baptism	Mark 1:9-11	
Confirmation	Acts 2:1-4	
Eucharist	Matthew 26:26-28	
Reconciliation	John 20:21-23	
Anointing of the Sick	Gospel of Mark 6:7, 12-13	
Holy Orders	Luke 22:19	
Matrimony	Matthew 19:4	

Prayer

- Prayer is our living relationship with God.
- God answers our prayers in God's own way.
- Sometimes we can't see how God has answered our prayers or we don't understand why they have been answered that way.
- Prayer helps provide us with the Grace we need for the weekly culmination of our prayer in the Eucharist

What Does Prayer Require?

- Prayer takes time
- Prayer takes discipline (practice)
- Prayer needs to be done daily
- Prayer is focused on God, not ourselves

Kinds of Prayer

Adoration	To worship God with love and reverence.
Blessing	To call for Divine favour so we are sanctified.
Thanksgiving	To give thanks for everything we have.
Petition	A solemn request to God.
Intercession	To ask God for something on behalf of others.
Praise	To glorify God and express admiration for God.

The Sacraments and Prayer

There are 7 sacraments in the Church: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. Through the Sacrament of **Baptism**, we are freed from sin and become members of Christ. Baptism gives us the Grace we need to resist temptation and sin. Prayer is part of our Catholic Spirituality which provides us with the Grace we need for participation in the Eucharist.

Prayer Activity

Read the interview with Timothy Jones who is an author, editor, and speaker about spiritual life. He talks about Prayer in the life of a young adult and answers questions about the importance of prayer in our daily lives. In your groups, answer your assigned question(s).

1. Why do we pray? Does it have a purpose?
2. What are some reasons we don't always feel God's presence when we pray?
3. How can we learn to "hear" God respond to our prayers?
4. What does it mean to "pray without ceasing"?
5. Why does it sometimes seem that God is not giving us what we ask for in prayer? Is God breaking His promise to us to "give us what we ask for"?
6. Why does it seem that God answers some prayers while ignoring others?

Independent Reflection:

After your group activity, write a half page reflection, double-spaced, on "The importance of Prayer in our daily lives". Here are a few questions to get you started.

- What importance do you place on prayer in your life?
- How often do you pray?
- What kinds of things do you say or ask for in your prayers?
- Does God answer your prayers? Do you think God is listening to you?
- Do you think that some prayers are not answered immediately for a reason?
- How can we incorporate more prayer opportunities in our lives?

Are You Listening, God? With Timothy Jones

You say your prayers, then pause and listen ... and you hear nothing in return. So why talk to God?
Interview by Amber Penney

What is prayer? How does it work? When should I do it? We took these questions and others to Timothy Jones, author of *The Art of Prayer*.

What is the purpose of prayer?

Prayer puts us into a day-by-day, moment-by-moment relationship with God. It allows us to get to know him. It's how we communicate with him. But it's more than just talking to God. So often we think of prayer as doing or saying something, but sometimes it's just being in God's presence.

Why don't I always feel God's presence when I pray?

There could be a number of reasons. Perhaps you're feeling disconnected because your times of seeking God have been inconsistent. That can make a difference. Perhaps there is some unconfessed sin in your life that's nagging at you, making you feel like you need to slink around when near God. Or maybe you're mad at God and need to have it out with him. But even a bigger issue: Feelings lie. We tend to take our emotional temperature at every turn. Feelings aren't everything. The important thing is to keep praying. Don't quickly conclude that because you don't "feel" much nothing is happening. There is never prayer where nothing happens.

Why don't I hear God respond to my prayers?

How do you know you haven't heard God? How do you know God hasn't been answering, perhaps in a whisper, or through circumstances, or through your conscience? A lot of times we're so rushed and busy talking we don't pause to listen. We fill our lives with sound and drown out God's normal way of speaking, which is through a still, small voice.

It takes patience and practice to hear God. As we grow in familiarity and intimacy with him, we will be better able to hear. God communicates with us all the time—through the beauty of creation, the love of friends and family, and especially through Jesus Christ. Jesus was the Word of God made flesh. His coming to earth was God conking us over the head with the truth that we can enjoy fellowship with him. And then, of course, he speaks to us through the Bible. It's called "The Word" for a good reason. It's full of all the truth and guidance we need to live a rich, faithful Christian life.

Sometimes it's hard for me to talk to someone I can't see, someone I can't really picture.

I think having a mental picture of the God you're talking to is absolutely essential for a vibrant prayer life. To form that picture, you have to understand something about the nature of God. Obviously, if your idea of God is a silent or uncaring being, it's not going to inspire very much prayer. But if you take to heart what Scripture says about God, you'll find he's a God of compassion—a caring God who wants us to come to him.

I first began to see this when I was in junior high. I remember one day I was talking to my best friend, and a mutual friend of ours came up and asked my friend, "Have you ever read the Bible?" I don't remember how my friend responded, but I remember that an answer began forming in me which was, "Here I've gone to church all these years, and I really don't know what's in the Bible. I don't really read it for myself. I don't have that first-hand acquaintance with God."

So I went home and began reading the Gospels. As I read I found myself awed. I began to sense that God was real, and that Jesus was not just a historical figure but a living reality. That made all the difference in my prayer life. I began waking up in the mornings with this wonderful sense of discovery, realizing that God loved me and that he was there. It was a big motivator for me to want to spend time with God.

When the Bible says to pray without ceasing, what does that mean?

It obviously does not mean we're always holed up in our room, on our knees with hands folded. It cannot mean that because we have to live, we have to eat, we have to relate to people.

I think it's talking about a life characterized by prayerfulness. I also think it's talking about a discipline that's cultivated throughout the day, one of learning to turn the mind and attention to God. You can do that while taking a test, walking to school or driving a car. Whenever a thought of God comes or whenever a need arises, we can offer it to him in prayer.

So I need to learn to pray throughout the day. But should I also set apart some time when I can focus solely on prayer?

Someone once said that the only way to pray all of the time everywhere is to resolutely set about to pray some of the time somewhere.

In other words, I think if a person tries to pray only when they're on the run, only in the car, or only when they're walking from one class to another, that's going to make for a pretty scarce prayer life. So we should set apart times when we can really focus on God—regular times of sitting down or going for a walk or run, getting away from the normal routine.

That's not to say you have to legalistically clock a certain number of minutes at a certain time each day. I would just say that every day should have some period of time where God is given our primary focus. I mean, we eat every day, we talk to our friends every day, we do all kinds of things every day, things we wouldn't dream of not doing. I think prayer should be one of those things.

Do my prayers really matter that much? I mean, doesn't God already have everything planned out?

For some reason God has willingly chosen to act through us and through our asking. This seems almost too good to be true. It boggles the imagination of many people I know. They reason that either God wills something, in which he brings it about anyway. Or he does not will something, and their asking can't change anything.

But I believe there's another option: that God intends for some particular thing to happen *and* wants to use us to make it happen. Perhaps for some things he wants and plans to do, he even *waits* for our prayers before he acts. Yes, this is an incredible opportunity he gives us. It's also a responsibility. It's a promise not only of what can happen, it suggests what may not happen if we ignore the invitation.

There is more to our asking than we can ever imagine, because there is more to God than we can ever fathom.

Will God be more likely to answer a prayer I pray over and over again?

Jesus told a wonderfully odd story to make sure we don't give up on asking God for something. A widow kept nagging a crabby judge for "justice" against her adversary. She felt wronged, and would not stop pestering the judge until he ruled on her behalf. She was persistent to the point of rudeness. She had nerve. Why did the case come out in her favor? The official couldn't care less about God or widows. It was, Jesus said, so that the woman would not "eventually wear out" the poor man with her nagging. Think about it, then: If an irritable, insensitive judge will respond, how much more will God?

The Bible says, "Ask and it will be given to you." But there have been times I've needed something urgently, and he didn't answer. It seems like God's breaking his promise.

Here's where faith comes in, and patience. As someone once said, I have lived to thank God that not all my prayers have been answered. I've prayed for relationships that at the time I was convinced were absolutely the right thing. With the benefit of time, I see they wouldn't have been good in the long run. Sometimes we ask for possessions that would ruin us if we got them, power that would corrupt us if we got it.

I think God is less concerned about the request on our lips than he is in shaping us. Quickly granting a request might not truly help us.

Why does God answer prayers that seem insignificant, yet ignore other prayers that, if answered, could save a life?

I don't think there are easy answers. We can say God knows best, that God loves us even when we hurt and grieve. And those are important truths. But they will not always take away the pain.

Perhaps no one asked such questions more heart-wrenchingly than Job in the Old Testament. He lost it all: family, possessions, health. But even in the midst of unbelievable heartache, Job found it unthinkable to forsake God. So he said, "Though [God] slay me, yet will I hope in him" (Job 13:15).

Job didn't receive answers for his unanswered prayers. God brought not explanations, but *himself*. I think that's what matters more than anything else—knowing that we are not alone. We may never solve the mystery of evil. We may not receive the relief or healing we hoped for, but we can meet a real God who can carry us through the pain of what seems to be a meager answer. With him by our side, we find the ultimate answer.

Timothy Jones is an author, editor and speaker. He has written many books about the spiritual life. His most recent book is Prayer's Apprentice. You can find this book at your local bookstore or on the Web at amazon.com.

Comic Strip Prayer Activity

We have learned that prayer helps to strengthen our faith and our relationship with God. We have also learned that there are 6 kinds of prayers:

1. Adoration
2. Blessing
3. Thanksgiving
4. Petition
5. Intercession
6. Praise

Task: You will write an original prayer and present it in a comic strip form.

Requirements:

- a) First, select the kind of prayer you would like to create- chose one that is meaningful to you in your life at this time.
- b) Write a prayer that correctly corresponds to the type of prayer chosen. Your prayers should be the length of one to two paragraphs.
- c) Write a rough copy. Edit your work, followed by two peers.
- d) Creat a comic strip that reflects your prayer. You are to have 6-8 scenes.
- e) Be prepared to share your comic strip prayer with the class.

Comic Strip Prayer Activity Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
Thinking Reflective and original thinking	Incorporates reflective ideas that are limited and that lack appeal	Incorporates some reflective and original ideas that are somewhat appealing	Incorporates reflective and original ideas that are considerably appealing	Incorporates highly reflective and original ideas that are uniquely appealing
Communication Presentation of final product	Final presentation of prayer is communicated in a manner that lacks clarity	Final presentation of prayer is communicated in a fair manner	Final presentation of prayer is communicated in a considerable manner	Final presentation of prayer is communicated in a highly clear and creative manner

COURSE: HRE101	UNIT 3: Justice and Wisdom	
TOPIC 6: Building the Reign of God (Intimacy and Sexuality)		
<p>Guiding Question(s):</p> <p>Who in your life would you say you love, or is your beloved? What does it mean to say this about another person?</p> <p>What is love? How is love more than an emotion or being nice?</p> <p>Why is it important to love and care for others? How is it different from allowing others to mistreat, abuse or take advantage of you?</p> <p>When is it easy to love another person?</p> <p>How is sexuality different from sex in the Catholic understanding?</p> <p>Whom do we love? How does our love for others differ? (friends, parent, spouse)</p> <p>What are the types of love?</p> <p>What does 1 Corinthians 13:4-8 teach us about perfect love?</p>		
<p>Teacher Prompts</p> <p>What are some examples of different kinds of love?</p> <p>How does God express love to humanity?</p> <p>How does Jesus show us examples of different kinds of love?</p> <p>What do the Hebrew Scriptures portray love?</p> <p>Describe Perfect love.</p> <p>In what ways can we show love for others?</p> <p>Describe the dimensions of sexuality and how they support a loving relationship?</p>		
<p>Learning Focus</p> <p>To introduce students to different kinds of love (agape, philia, eros). To demonstrate examples of Christ-like love. To introduce students of examples of love found in scripture in order to demonstrate their connection to the sacredness of sexuality within the loving union of marriage.</p>		
Overall Expectations	Specific Expectations	
FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and	FL2.2 explore the Christian concept of unconditional love, agape, as distinct from	

<p>connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011]</p> <p>FL3. Created Sexual: Demonstrate an understanding of the Church’s Teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297]</p>	<p>popular notions of love, and compare and contrast the meaning of the word ‘love’ in light of the Gospel meaning and its use in society [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011]</p> <p>FL3.2 examine how the Church’s teaching on the dignity of persons, and the consistent ethic of life informs sexual expression in the light of the virtue of chastity and the meaning of God’s gift of sexuality [CCC nos. 1832; 2258-2261; 2273; 2297]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1a Discerning Believer Formed in the Catholic Faith Community Who: illustrates a basic understanding of the saving story of our Christian faith.</p> <p>CGE1c Discerning Believer Formed in the Catholic Faith Community Who: Actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures.</p> <p>CGE1g Discerning Believer Formed in the Catholic Faith Community Who: Understands that one’s purpose or call in life comes from God and strives to discern and live out this call throughout life’s journey.</p> <p>CGE12b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE12c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5g A Collaborative Contributor Who: Respects the rights, responsibilities and contributions of self and others.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society – in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p> <p>Promotion of Peace</p> <p>Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, “Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements.” There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.</p>
<p>Evidence of Learning</p>	

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

- Students will become familiar with the different kinds of love.
- Students will demonstrate an understanding of Christ-like love.
- Students will recognize example of love found in scripture.
- Students will be able to recognize the sacredness of sexuality within the loving union of marriage.

Background

From the Catechism of the Catholic Church

1832 The *fruits* of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. The tradition of the Church lists twelve of them: "charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity."¹¹²

2273 The inalienable right to life of every innocent human individual is a *constitutive element of a civil society and its legislation*:

"The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."⁸⁰

I. "MALE AND FEMALE HE CREATED THEM . . ."

2331 "God is love and in himself he lives a mystery of personal loving communion. Creating the human race in his own image. . . . God inscribed in the humanity of man and woman the *vocation*, and thus the capacity and responsibility, *of love* and communion."¹¹⁵

"God created man in his own image . . . male and female he created them";¹¹⁶ He blessed them and said, "Be fruitful and multiply";¹¹⁷ "When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created."¹¹⁸

2332 *Sexuality* affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others.

2318 "In [God's] hand is the life of every living thing and the breath of all mankind" (*Job* 12:10).

2319 Every human life, from the moment of conception until death, is sacred because the human person has been willed for its own sake in the image and likeness of the living and holy God.

Materials

- Interactive Whiteboard/blackboard/chart paper
- a class set of bibles or access to online catholic bibles:
- Student Worksheets/Resources as appropriate:
 - “One of Us” Joan Osborne Song Lyrics
 - 1 Corinthians 13:4-8
 - Appendix 3.9-10.3: Bible Search
 - Appendix 3.9-10.4: Christ-like Love
 - Appendix 3.9-10.5: Intimacy and Sexuality Note
 - Appendix 3.9-10.6: Types of Love Note
 - Appendix 3.9-10.7 Retell, Reflect, Relate
- Post It Notes

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the Classroom. Begin with a prayer.
Beatitudes meditation <https://goo.gl/p3sPT2>; <https://www.catholic.org/prayers/prayer.php?p=452>

Whole Class: Discussion

- Teacher plays the song, “One of Us” By Joan Osborne
- The teacher can display the lyrics on the IWB or distribute a copy of [“One of Us” Joan Osborne Song Lyrics](#) for student reference
- After hearing the song, the teacher leads a discussion on how we recognize God/we are made in the image of God

During: Action – Working on it.

Whole Class: Comparison

- The teacher reads or asks for student volunteers to read the Parable of the Good Samaritan (Lk 10:25-37)
- The teacher can ask guiding questions such as:
 - Who is the hero or problem solver?
 - Who is the victim?
 - Who are the bystanders?
 - What did each character “do”?
 - What did each character “not do”?
 - Is doing “no harm” the same as doing “the right thing”?
 - According to the Golden Rule, what should the people of God “do”?

- The teacher displays or writes out Bible verse 1 Corinthians 13:4-8
- The teacher asks students to share their ideas/thoughts about this quote
- The teacher explains that love is a gift from God and that there are three levels of love and provides a definition for each:

Agape - caring unconditionally for others as Jesus did

Philia - liking another person; friendship

Eros - romantic, sexual attraction; "being in love"

- The teacher asks students for examples of the different levels of love
- The teacher records student ideas on chart paper for future reference
- The teacher explains to students that Jesus has provided us with examples of love in the Bible

Small Group:

- In pairs or small groups, students will use [Scripture Activity on Love](#) to complete a Bible Search on Love.

Whole Class:

- After small groups are finished, the teacher brings the class back together to share their findings.
- The teacher asks students to describe some of the examples of love they read about using adjectives or descriptive words
- The teacher records the adjectives
- The teacher either displays the note on [Christ-like Love](#) or distributes a copy to each student and reads through the statements together

Small Group: Think Pair Share/Post It Pile Up

- The teacher instructs students to turn to their elbow partner, discuss the statements, and try to provide an example for each statement.
- The teacher could provide each pair of students some Post It Notes and asks students to record each example on a separate Post It Note
- The teacher writes the 9 statements as a heading
- After a few minutes, the teacher brings students back together, asks each pair to place their Post Its on the corresponding chart paper
- The teacher reads the examples to the class and discusses the ideas

Whole Group: Discussion

- The teacher explains that intimacy and sexuality are a special and sacred part of love

<ul style="list-style-type: none"> • The teacher displays Intimacy and Sexuality and Types of Love • The teacher reads or asks for a volunteer to read the note • The teacher asks students to copy note into their notebook 		
After: Consolidate, Debrief, Reflect and Connect		
Independent Work: Reflection (Retell, Reflect, Relate) <ul style="list-style-type: none"> • The teacher asks students to reflect upon the descriptions of Love they discussed during the lesson using Retell, Reflect, Relate or in their journal • The student should reflect upon the lesson, reading, and group assignment in their Journal entry • The student should continue to add to their KWL Chart 		
Assessment / Evaluation		
Assessment for Learning: Teacher’s Observation during class discussions and work period, student/teacher conferences during group work. Assessment of Learning (this lesson): Retell, Reflect, Relate Activity Assessment as Learning (ongoing): Student Journal		
Differentiated Instruction		
<ul style="list-style-type: none"> • Students can choose to work independently, in pairs or in groups • Students can choose alternate method of presentation: <ul style="list-style-type: none"> ○ oral summary (recorded or live) ○ dramatic performance (recorded or live) ○ song or rap accompanied by lyrics and performed (recorded or live) ○ drawing/illustration/3D Art piece accompanied by a brief oral or written summary or comic strip/storyboard 		
Strategies <ul style="list-style-type: none"> • Read Aloud • Prompts • Independent Reading • Note making 	Resources <ul style="list-style-type: none"> • Digital • Handouts • Notes • Bible 	Accommodations <ul style="list-style-type: none"> • Reduced questioning • Extra time • Graphic Organizers • Handouts • Assistive Technology
Home Activity or Further Classroom Consolidation		
<ul style="list-style-type: none"> • Students write a brief description of one thing they learned • Students should comment on the lesson in their Journals. 		

One of Us" Joan Osborne Song Lyrics

[Intro:]

So one of these nights and about twelve o'clock
This old world's going to reel and rock
Saints will tremble and cry for pain
For the Lord's gonna come in his heavenly airplane

If God had a name, what would it be?
And would you call it to his face,
If you were faced with Him in all His glory?
What would you ask if you had just one question?

And yeah, yeah, God is great
Yeah, yeah, God is good
Yeah, yeah, yeah, yeah, yeah

What if God was one of us?
Just a slob like one of us?
Just a stranger on the bus
Trying to make His way home?

If God had a face, what would it look like?
And would you want to see
If seeing meant that you would have to believe
In things like Heaven and in Jesus and the saints
And all the prophets? And...

Yeah, yeah, God is great
Yeah, yeah, God is good

Yeah, yeah, yeah, yeah, yeah

What if God was one of us
Just a slob like one of us
Just a stranger on the bus
Trying to make His way home?

(Just?) tryin' to make His way home
Back up to Heaven all alone
Nobody callin' on the phone
'Cept for the Pope, maybe, in Rome

Yeah, yeah, God is great
Yeah, yeah, God is good
Yeah, yeah, yeah, yeah, yeah

What if God was one of us
Just a slob like one of us
Just a stranger on the bus
Trying to make His way home?

Just tryin' to make His way home
Like a holy rolling stone
Back up to Heaven all alone
Just tryin' to make His way home
Nobody callin' on the phone
'Cept for the Pope, maybe, in Rome.

LOVE IS PATIENT
LOVE IS KIND
IT DOES NOT ENVY
IT DOES NOT BOAST
IT IS NOT PROUD
IT DOES NOT DISHONOUR
IT IS NOT SELF-SEEKING
IT IS NOT EASILY ANGERED
IT KEEPS NO RECORD OF WRONGS
LOVE DOES NOT DELIGHT IN EVIL
LOVE REJOICES WITH THE TRUTH
LOVE PROTECTS
LOVE ALWAYS TRUSTS
LOVE ALWAYS HOPES
LOVE ALWAYS PERSEVERES
LOVE NEVER FAILS

1 Corinthians 13:4-8

Scripture Activity on Love

Read the scripture passages below and explain what each teaches us about love.

Bible Reference	Title	What does Jesus teach us about love?
Matthew 22:36-40	The Greatest Commandment	
1 John 4:7-12	Love is From God	
John 13:1-15	Jesus washes the disciples' feet	
1 Timothy 4:12	Set an Example	
Hebrews 10:24-25	Provoke One-another to Love	
Matthew 5:43-46	Love for Enemies	
Mark 10:17-22	Rich Man	

Christ-like Love

1. A Christ-like love is not just an emotion, it is also a decision.
2. A Christ-like love desires what is best for the other.
3. A Christ-like love understands and accepts the emotions of others, rejoicing with those who rejoice and weeping with those who weep.
4. A Christ-Like love is generous and does not calculate the cost of giving.
5. A Christ-like love is not repulsed by illness or ugliness.
6. A Christ-like love is patient and forgiving
7. A person with a Christ-like love takes time for him or herself as well as for others.
8. Christ-like love does not suffer needlessly, but neither does it run from suffering when running would be a denial of love.
9. The cross is the symbol of Christ-like love.

Intimacy and Sexuality

SEX means “secare” in Latin, which means “separate”.

- God made us two so we can become one.
- “This is why a man leaves his father and mother and becomes attached to his wife and they become one flesh.” (Gen. 2:24)
- The Adam and Eve Creation story teaches us that God made everything good, including our sexuality.
- In Adam and Eve, man and woman are equal and intimate with one-another and they are given power to co-create with God by having children.

The Church Teaching on Human Sexuality

1. Body and Soul Union

- Human beings are both body and soul.
- When our bodies unite, our souls must also be united in a loving, permanent, and unconditional commitment OR ELSE . . . we experience spiritual pain.
- This feeling of spiritual pain is the feeling of being very empty and broken when a relationship ends.

2. Dimensions of Sexuality

- Sexual Intercourse is both **UNITIVE** (love-giving) and **PRO-CREATIVE** (life-giving).
- The best **love** is committed love in **marriage** where we form a spiritual union with our spouse.
- From this spiritual union we are able to form a physical union through **sexual intercourse**.
- Out of this physical and spiritual love comes **children** – the creation of new life made out of the love of the two parents and equally made up of the genetic identify of both parents.



Types of Love

The Greeks distinguished 4 Types of Love

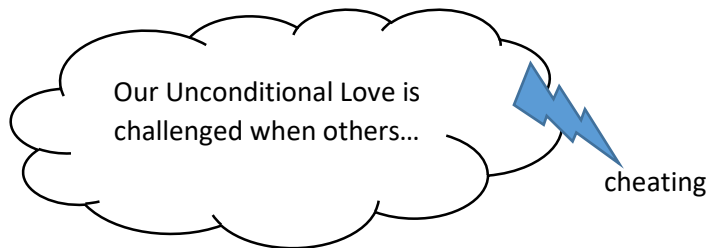
1. Storge—empathy bond. – loving those around you in your life, family, strangers, animals, the earth.
2. Philia—friendship bond. – companionship you share.
3. Eros—erotic bond. – relational love experienced in marriage.
4. Agape—unconditional "God" love. – giving love so abundantly and not expecting to be matched and returned.

Agape – unconditional love is loving someone regardless of his or her faults and mistakes. God does this for us and Jesus did this for us too.

Showing this unconditional love can be difficult when:

1. Those you love act poorly or make bad choices;
2. We are called to love strangers who have done bad things.

In the Brainstorm cloud below add some lightning bolts of examples that challenge our unconditional love



Unconditional love asks us to constantly forgive the mistakes of others and work to repair our relationship with them if possible.

Conditions of Forgiveness

When someone has committed a wrong, they must fulfill two conditions in order for them to **receive forgiveness**:

1. The person must be **sincerely (truly) sorry**;
2. The person must make an effort to right the wrong that they committed (**a repenting action**).

Forgiving people who **do not** fulfill these conditions may encourage them to commit further wrongs against you and others. However, we are **still encouraged** to love who will never fulfill the conditions of forgiveness like God does for us.

Jesus reminds us in scripture: "Let anyone among you who is without sin be the first to throw a stone"
John 8:1-11

Retell, Reflect, Relate

Retell – or summarize, what you learned about love and relationships.

Reflect - upon the lesson on Love and Relationships. In your opinion, what is the main message of the Catholic Church about Love and Relationships?

Relate - or provide an example (real or hypothetical) in which this message of Love and Relationships can be applied to a real life situation. When would the message in the story be applicable to a contemporary issue?

TOPIC 7: How Do We Know What God Wants?

Guiding Question(s):

How can thinking, praying, seeking advice, etc., help us to be more faithful disciples of Jesus as we make moral decisions in our lives?

How can the Bible help us when we are making moral decisions?

How can the Teachings of the Church and the lives of the Saints help us as we make moral decisions?

To whom can we turn for good advice, rooted in our faith tradition, when we are making moral decisions?

How is loving someone and being in a relationship with them different from just doing what you are told, or doing what you have to?

Why is it important to love and care for others? How is it different from allowing others to mistreat, abuse, or take advantage of us?

Teachers Prompts:

When people are spiritually joyful, are they less likely to look for fulfillment in the ‘wrong places’ (e.g., substance misuse, pornography, and exploitative relationships)? Explain.

How can a Catholic understanding of human dignity help us value every person, and hence every person’s culture?

How can a Catholic understanding of stewardship of the earth be enhanced through dialogue with First Nations, Métis and Inuit communities?

In light of Pope Francis’ encyclical *Laudato Si*, how are sins of omission connected to protecting the environment?

How is sin a kind of evil, what constitutes a venial/mortal sin, and how can we heal after sin by our repentance, reconciliation, and the sacrament of Penance?

If our ‘being’ is good, since all being comes from God, why do people sometimes not see good in themselves?

If God is all-powerful and good, can God bring a ‘greater good’ from permitted temporary evil? Explain.

What does it mean to say that the proper object of reason/intellect is ‘the truth’, and the proper object of free will is ‘the good’? Is everything that is true and good also beautiful? Explain. How can beauty lead us to what is good and true? (e.g., do Christian arts [fine arts, drama, music, liturgical movement] call us to deeper knowledge and virtue?) What evidence suggests we are ethical beings?

Why is living a good moral life more important than simply knowing ethical truths? Why does St. Thomas Aquinas say ‘to love God is more than to know [God]’?

How can we know if an action is good or evil, and why should we care?

Is love a feeling or a decision? Explain.

Learning Focus:

Being able to discern about moral decisions is an essential part of living a Catholic Christian Morality. Catholic discernment involves turning to Scripture, the Teachings and Tradition of the Church and Prayer Life and wisdom of the current living faith community.

Overall Expectations	Specific Expectations
<p>PF3: Faith Lived: Demonstrate an understanding of how Catholic Christians, as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self and neighbour, and all of Creation. [CCC nos. 1717; 2013-2015; 2030]</p> <p>CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724; 2056]</p> <p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p> <p>FL1. Living in Relationship: Demonstrate an understanding of the Catholic Christian call to chastity as a virtue that is an expression of a healthy sense of self and capacity to live in healthy relationships with others; [CCC no. 1832]</p> <p>FL3. Created Sexual: Demonstrate an understanding of the Church’s Teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light</p>	<p>PF3.2 analyze why it is important to understand how a wide range of emotions can influence personal decisions, actions, and relationships [CCC nos. 1868; 1951; 1957; 1975-1976]</p> <p>PF3.3 recognize, compare and contrast the signs of healthy and unhealthy relationships -- in light of our God-given dignity -- with peers, within families and communities, and our relationship with the earth (Social Justice, Ecological Justice and the Common Good) [CCC nos. 299; 340; 2013-2015; 1717; 2030]</p> <p>CM1.1 describe how Church teaching informs moral decision-making and explains how the Church enables and facilitates reconciliation [CCC nos. 2030-2040]</p> <p>CM1.2 examine the nature of sin (personal and social), types of sin (original, venial, mortal; sins in thought, word, deed and omission) and the role of conscience in moral decision-making [CCC nos. 1776-1794; 1846-53]</p> <p>CM2.2 review and apply decision-making models of see, judge, act, evaluate as a way of discerning appropriate actions whether between negative and positive (<i>e.g., not to sin or sin</i>), or discernment between two goods (<i>e.g., whether to marry or pursue consecrated religious life</i>) [CCC nos. 953; 1440; 1472; 1871-1872]</p> <p>CM2.3 explain what makes authority legitimate [CCC nos. 1897-1904] and explore the role of Church teaching, law and conscience in moral decision making [CCC nos. 1776-1794]</p>

<p>of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297]</p>	<p>FL1.1 define chastity as a virtue and express connections between the elements of healthy and unhealthy relationships described in biblical events and their own life experiences [CCC nos. 2337-2359]</p> <p>FL1.3 identify and explain the elements of healthy relationships in family, in communities and among peers (e.g., <i>the social determinants of health – poverty, mental health and wellness, education; supports for understanding gender identity and sexual orientation</i>) and the threats to healthy relationships (e.g., <i>substance abuse, violence, abuse</i>) and strategies to respond to these threats [CCC nos. 1762-1769; 1832; 2354-2356; 2357-2359; 2389]</p> <p>FL3.1 identify and explain how a wide range of emotions influence personal decisions, actions, and relationships; furthermore, articulate the importance of a healthy positive acceptance of self, with strengths and weaknesses, in living our lives as sexual beings who use decision-making and assertiveness skills which protect and promote chastity [CCC nos. 1735; 1762-1767; 1769-75; 1832; 1860; 2552]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1d Discerning Believer Formed in the Catholic Faith Community Who: Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.</p> <p>CGE2g An Effective Communicator Who::Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.</p> <p>CGE3d A Reflective, Creative and Holistic Thinker Who:Makes decisions in light of gospel values with an informed moral conscience.</p> <p>CGE4f A Self-Directed, Responsible, Lifelong Learner Who: Applies effective communication,</p>	<p>Human Dignity</p> <p>In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.</p>

<p>decision-making, problem-solving, time and resource management skills.</p> <p>CGE4g A Self-Directed, Responsible, Lifelong Learner Who: Examines and reflects on one’s personal values, abilities and aspirations influencing life’s choices and opportunities.</p>	
Evidence of Learning	
<p>“I can...” or Students will...” Statements</p> <p>The students will recognize a process of moral decision making which involves seeing, judging, acting, and evaluating. Students will develop an understanding of the characteristics of healthy and unhealthy relationships. Students will become familiar with applying the Moral Decision Making Model to decisions related to relationships.</p>	
Background	
<p>“Catholic Moral Decision Making” https://goo.gl/q3axme; http://www.hspgeist.org/PDF/rcia_Catholic_moral_decision_making.pdf</p> <p>“The Method of See, Judge, Act, Review” https://goo.gl/SW16gN; http://www.ycw.ie/resources/see-judge-act-resources-2/</p> <p>“Characteristics of Healthy and Unhealthy Relationships” https://goo.gl/LJ2GNs (which is an American resource; some of the information will NOT be appropriate for use in Ontario. You might want to check with your local school board for resources)</p> <p>From the Catechism of the Catholic Church:</p> <p>I. THE VOCATION TO CHASTITY</p> <p><u>2337</u> Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman.</p> <p>The virtue of chastity therefore involves the integrity of the person and the integrality of the gift.</p> <p>The integrity of the person</p> <p><u>2338</u> The chaste person maintains the integrity of the powers of life and love placed in him. This integrity ensures the unity of the person; it is opposed to any behavior that would impair it. It tolerates neither a double life nor duplicity in speech.¹²⁵</p>	

2339 Chastity includes an *apprenticeship in self-mastery* which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy.¹²⁶ "Man's dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions, he presses forward to his goal by freely choosing what is good and, by his diligence and skill, effectively secures for himself the means suited to this end."¹²⁷

2340 Whoever wants to remain faithful to his baptismal promises and resist temptations will want to adopt the means for doing so: self-knowledge, practice of an asceticism adapted to the situations that confront him, obedience to God's commandments, exercise of the moral virtues, and fidelity to prayer. "Indeed it is through chastity that we are gathered together and led back to the unity from which we were fragmented into multiplicity."¹²⁸

2341 The virtue of chastity comes under the cardinal virtue of *temperance*, which seeks to permeate the passions and appetites of the senses with reason.

2342 Self-mastery is a *long and exacting work*. One can never consider it acquired once and for all. It presupposes renewed effort at all stages of life.¹²⁹ The effort required can be more intense in certain periods, such as when the personality is being formed during childhood and adolescence.

2343 Chastity has *laws of growth* which progress through stages marked by imperfection and too often by sin. "Man . . . day by day builds himself up through his many free decisions; and so he knows, loves, and accomplishes moral good by stages of growth."¹³⁰

2344 Chastity represents an eminently personal task; it also involves a *cultural effort*, for there is "an interdependence between personal betterment and the improvement of society."¹³¹ Chastity presupposes respect for the rights of the person, in particular the right to receive information and an education that respect the moral and spiritual dimensions of human life.

2345 Chastity is a moral virtue. It is also a gift from God, a *grace*, a fruit of spiritual effort.¹³² The Holy Spirit enables one whom the water of Baptism has regenerated to imitate the purity of Christ.¹³³

Materials

- Interactive Whiteboard/blackboard/chart paper
- KWL Chart
- a class set of bibles or access to online catholic bibles
 - Student Worksheets/Resources as appropriate:
 - Characteristics of Healthy and Unhealthy Relationships
 - Evaluating Our Relationships
 - Healthy vs. Unhealthy Relationships Poster Activity
 - Article "Discernment: Making Inspired Choices"
 - Applying the Decision-making Model of See, Judge, Act, Evaluate

- Post It Notes

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the Classroom.

Begin with a prayer such as: A Prayer to Help in Making a Decision, by William Barclay

<https://goo.gl/DFdFVC>;

<http://www.stjosephschoolbcs.org/documents/prayers/A%20PRAYER%20TO%20HELP%20IN%20MAKING%20A%20DECISION.pdf>

Whole Class: Discussion

- The teacher shows a clip from “Finding Nemo” <https://goo.gl/6JmAQ9>
<http://viewpure.com/9RhX3IRJQMg>
- After viewing the clip, the teacher leads a class discussion about decision making. Some guiding questions may include:
 - What factors did Nemo use when deciding to swim out in open water?
 - Did Nemo consider his decision thoroughly before acting on it?
 - Are there different types of decisions that require different amounts of consideration?
 - What types of decisions require more/less consideration?
 - What steps/processes can we use to ensure we make the best possible decisions?
- The teacher can record student responses/ideas for later reflection
- The teacher explains that God has provided us with tools to help us with difficult decisions which can be found in scripture and Church teachings

During: Action – Working on it.

Whole Group: Discussion

- The teacher asks students:
 - Do you think Jesus ever had to make a big decision? Give examples.
 - What methods may Jesus have used to make His decision?
- Teacher reads or asks for a volunteer to read (Matthew 4:1-11) “Jesus Is Tested in the Wilderness” and/or shows video of “Jesus Temptation in the Desert”
<https://www.youtube.com/watch?v=ixfYkAHjAgM> or at <https://goo.gl/ddJZwm>
- The teacher asks students:
 - What method did Jesus used to make a serious decision in this example? (scripture)
- The teacher asks students:
 - What other tools do we have to help us with our decision making? (conscience)
- The teacher asks students:

- Are there any other tools at our disposal for decision making?

Whole Group: Discussion

- The teacher shows Google Slides Presentation, “Moral Decision Making Model” <https://goo.gl/s7j914>
- The teacher asks students to brainstorm a list of moral decisions that teenagers may have to make, the teacher records the decisions on the blackboard/IWB/chart paper
- The teacher reviews the previous lesson on love, specifically focusing on the dimensions of sexuality (unitive and procreative)
- The teacher leads a discussion on Chastity, providing a definition (decency, virtue, purity) and explaining that it is the Virtue that corresponds to the Capital Sin of Lust. The background information from the Catechism above provides some background material that will be useful in the discussion.

Independent: Guided Reflection

- The teacher asks students to think about an example of a healthy relationship they know of (i.e. parents, grandparents, family friends, classmates, etc.)
- The teacher could ask students to write down in their notebooks/journals some words that describe those relationships
- The teacher then asks students to think about an example of an unhealthy relationship they may know of (perhaps a real relationship or one they may know of from a television show, movie, novel, etc.)
- The teacher asks students to write down in their notebooks/journals some words that describe those relationships

Whole Group: Reflection

- The teacher asks students to share some of their words/ideas with the class
- the teacher records the word/ideas with two different headings (Characteristics of Healthy Relationships/ Characteristics of Unhealthy Relationships)

Small Groups: Reading and Discussion

- The teacher divides the students into groups of 4 or 5 (varied abilities)
- The teacher distributes the handout [Characteristics of Healthy & Unhealthy Relationships](#)
- The teacher instructs students to read the handout as a group (i.e. the group can choose 1 member to read while the rest follow along, or the members can take turns reading sections of the handout)
- After reading the handout, each group is asked to create a poster depicting Healthy vs. Unhealthy Relationships as described on Instruction sheet [Healthy vs. Unhealthy Relationships Poster Activity](#)
- Students are provided time to complete their posters
- Posters are displayed in the classroom

Whole Group: Discussion

The teacher shares with the class, the following quote from Mater Et Magistra,

236. There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: look, judge, act.

MATER ET MAGISTRA, ENCYCLICAL OF POPE JOHN XXIII, ON CHRISTIANITY AND SOCIAL PROGRESS, MAY 15, 1961 http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html

- The teacher leads a discussion on how we can use the Moral Decision Making Model to help determine whether the relationships we are in have healthy/unhealthy characteristics
- The teacher asks students to provide possible decisions that relate to relationships that can be determined through the model [Applying the Decision-making Model of See, Judge, Act, Evaluate](#)
- Together, the class selects a hypothetical decision and works through the steps of the Moral Decisions Making Model [Using the See, Judge, Act, Evaluate Model](#)

After: Consolidate, Debrief, Reflect and Connect

Whole Group: Post It Pile Up: The teacher distributes Post It Notes to each student and asks them to write down key points they have learned during the lesson an attach the Post It Notes to an appropriate surface (chart paper, white board, etc.). The teacher could also use an electronic system instead.

- Post It notes are then read aloud by the teacher
- Use [Discernment: Making Inspired Choices](#) to read independently for further clarification.

Assessment / Evaluation

Assessment for Learning: Teacher’s Observation during class discussions and work period, student/teacher conferences during group work.

Assessment of Learning: [Healthy vs. Unhealthy Relationships Poster Rubric](#)

Differentiated Instruction

Students can use different methods of recording and sharing information during the lesson:

Strategies

- Read Aloud
- Prompts
- Independent Reading
- Note making

Resources

- Digital
- Handouts
- Notes

Accommodations

- Computers
- Reduced questioning
- Extra time
- Graphic Organizers

<ul style="list-style-type: none"> • Discussion • Internet / technologies • Multimedia Presentations 	<ul style="list-style-type: none"> • Bible 	<ul style="list-style-type: none"> • Handouts • Assistive Technology
<p>Home Activity or Further Classroom Consolidation</p>		
<ul style="list-style-type: none"> • The teacher distributes Discernment: Making Inspired Choices • Students will be asked to continue their investigation into moral decision making by reading an excerpt on the moral decision making model of see, judge, act, evaluate; accessing a website which explains the model; and applying the method 		

Characteristics of Healthy & Unhealthy Relationships

Respect for both oneself and others is a key characteristic of healthy relationships. In contrast, in unhealthy relationships, one partner tries to exert control and power over the other physically, sexually, and/or emotionally.

Healthy Relationships

Healthy relationships share certain characteristics that teens should be taught to expect. They include:

- Mutual respect. Respect means that each person values who the other is and understands the other person's boundaries.
- Trust. Partners should place trust in each other and give each other the benefit of the doubt.
- Honesty. Honesty builds trust and strengthens the relationship.
- Compromise. In a dating relationship, each partner does not always get his or her way. Each should acknowledge different points of view and be willing to give and take.
- Individuality. Neither partner should have to compromise who he/she is, and his/her identity should not be based on a partner's. Each should continue seeing his or her friends and doing the things he/she loves. Each should be supportive of his/her partner wanting to pursue new hobbies or make new friends.
- Good communication. Each partner should speak honestly and openly to avoid miscommunication. If one person needs to sort out his or her feelings first, the other partner should respect those wishes and wait until he or she is ready to talk.
- Anger control. We all get angry, but how we express it can affect our relationships with others. Anger can be handled in healthy ways such as taking a deep breath, counting to ten, or talking it out.
- Fighting fair. Everyone argues at some point, but those who are fair, stick to the subject, and avoid insults are more likely to come up with a possible solution. Partners should take a short break away from each other if the discussion gets too heated.
- Problem solving. Dating partners can learn to solve problems and identify new solutions by breaking a problem into small parts or by talking through the situation.
- Understanding. Each partner should take time to understand what the other might be feeling.
- Self-confidence. When dating partners have confidence in themselves, it can help their relationships with others. It shows that they are calm and comfortable enough to allow others to express their opinions without forcing their own opinions on them.
- Being a role model. By embodying what respect means, partners can inspire each other, friends, and family to also behave in a respectful way.
- Healthy sexual relationship. Dating partners engage in a sexual relationship that both are comfortable with, and neither partner feels pressured or forced to engage in sexual activity that is outside his or her comfort zone or without consent.

Unhealthy relationships are marked by characteristics such as disrespect and control. It is important for youth to be able to recognize signs of unhealthy relationships before they escalate.

Some characteristics of unhealthy relationships include:

- Control. One dating partner makes all the decisions and tells the other what to do, what to wear, or who to spend time with. He or she is unreasonably jealous, and/or tries to isolate the other partner from his or her friends and family.
- Hostility. One dating partner picks a fight with or antagonizes the other dating partner. This may lead to one dating partner changing his or her behavior in order to avoid upsetting the other.
- Dishonesty. One dating partner lies to or keeps information from the other. One dating partner steals from the other.
- Disrespect. One dating partner makes fun of the opinions and interests of the other partner or destroys something that belongs to the partner.
- Dependence. One dating partner feels that he or she “cannot live without” the other. He or she may threaten to do something drastic if the relationship ends.
- Intimidation. One dating partner tries to control aspects of the other's life by making the other partner fearful or timid. One dating partner may attempt to keep his or her partner from friends and family or threaten violence or a break-up.
- Physical violence. One partner uses force to get his or her way (such as hitting, slapping, grabbing, or shoving).
- Sexual violence. One dating partner pressures or forces the other into sexual activity against his or her will or without consent.

It is important to educate youth about the value of respect and the characteristics of healthy and unhealthy relationships before they start to date. Youth may not be equipped with the necessary skills to develop and maintain healthy relationships, and may not know how to break up in an appropriate way when necessary. Maintaining open lines of communication may help them form healthy relationships and recognize the signs of unhealthy relationships, thus preventing the violence before it starts.

1 Adapted from Centers for Disease Control and Prevention. National Center for Injury Prevention and Control. (2005). Choose respect community action kit: Helping preteens and teens build healthy relationships. Retrieved from

http://www.unajauladeoro.com/cd/manuales/choose_respect_action_kit.pdf (PDF, 60 pages)

Evaluating Our Relationships

Qualities of a loving Relationship

St. Paul Describes how Jesus wants us to treat each other in our Loving Relationships, in his Letters to the Corinthians. 1 Corinthians 13:4-8 Read and list the 8 things St. Paul describes.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.

Signs of an Unhealthy Relationship

Unhealthy relationships are a sign that love have gone wrong. People in unhealthy relationships can experience coercion, manipulation or abuse (verbal, emotional or physical)

List 10 examples or qualities of an unhealthy relationship as stated in the article “Characteristics of Healthy and Unhealthy Relationships.

Applying the Decision-making Model of See, Judge, Act, Evaluate

SEE, JUDGE, ACT MODEL

The Australian Catholic Social Justice Council explains the first three principles:

1. See

- **Seeing, hearing, and experiencing** the lived reality of individuals and communities.
- **Naming** what is happening that causes you concern
- Carefully and intentionally **examining** the primary data of the situation. What are the people in this situation doing, feeling, and saying? What is happening to them and how do you/they respond?

2. Judge

The word 'judge' is used here in a positive sense – to **analyse** the situation and **make an informed judgement** about it.

This involves two key parts:

- social analysis
- theological reflection.

3. Act

Planning and carrying out actions aimed at transforming the social structures that contribute to suffering and injustice.

Think of one moral decision you or a typical teenager may have to make. If you cannot think of one, go back to the list created during the class discussion and select one of those. Use the chart on the next page to record how you could use the “see, judge, act, evaluate” model to help make the decision.

Source: <http://www.socialjustice.catholic.org.au/spirituality-for-justice/10-social-teaching/94-reading-the-signs-of-the-times>

Using the See, Judge, Act, Evaluate Model

Steps	Thoughts/Actions
<p>See</p> <p>What is the problem or concern?</p> <p>Who will this decision affect?</p> <p>Is this a moral decision?</p> <p>Does this decision have anything to do with loving God, loving myself, or loving others?</p>	
<p>Judge</p> <p>What are all the options?</p> <p>Which options would be a loving choice?</p> <p>What does my conscience say?</p> <p>What does the Bible say?</p> <p>What does the Church say?</p> <p>What would people I trust (parents, teachers, friends) say?</p>	
<p>Act</p> <p>What is the loving thing to do?</p> <p>What does God want me to do?</p> <p>What is my plan?</p>	
<p>Evaluate</p> <p>How have my actions affected my relationship with God?</p> <p>How have my actions affected my relationship with myself?</p> <p>How have my actions affected my relationship with others?</p>	

Healthy vs. Unhealthy Relationships Poster Activity

For this activity, you will be working in small groups. Your group must:

- 1.** Read the handout, “Characteristics of Healthy and Unhealthy Relationships”
- 2.** Determine which aspects of Healthy Relationships & Unhealthy Relationship you will focus on
- 3.** Select word/phrases which depict Healthy and Unhealthy Relationships.
- 4.** Select images which depict Healthy and Unhealthy Relationships.
- 5.** Decide how you will display your information on the paper provided and to create an informative poster about Relationships.

Healthy vs. Unhealthy Relationships Poster Rubric

Category	Level 1	Level 2	Level 3	Level 4
Thinking	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with a high degree of effectiveness
Communication	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with a high degree of effectiveness

Discernment: Making Inspired Choices

by Joe Paprocki, D.Min.

“Just do it.”

Sounds easy, right? On the one hand, there's something to be said for spontaneity. On the other hand, some of our choices in life require deep thought, prayer, and consideration, lest we find ourselves facing the consequences of a poor decision. That's where the art of *discernment* comes in.

Discernment is a time-honored practice in the Christian tradition. In essence, discernment is a decision-making process that honors the place of God's will in our lives. It is an interior search that seeks to align our own will with the will of God in order to learn what God is calling us to. Every choice we make, no matter how small, is an opportunity to align ourselves with God's will. Here are some tried-and-true pointers that can help you discern God's will.

Talk to Someone You Respect.

God often speaks to us through the will; otherwise it will come back to bite you anyway! wisdom of others. Seek out the wisdom of at least one and perhaps several people who you feel have the gift of wisdom and ask for their advice.

Find Some Solitude.

It's good to talk to other people when making important decisions, but at some point, it is crucial to make some time to be alone with your thoughts and with God. Invite God into your decision-making process.

Start with What You Know.

Lay out all of the facts in front of yourself so that you can deal with the known before you delve into the unknown!

Tell God What It Is That You Desire and What You Fear.

Be honest and tell God what your deepest desires and fears are in this situation is. Before you can say the words, “thy will be done,” be sure you are truly in touch with your own

Let God Speak to You.

Most of us don't actually hear a voice when God speaks to us. However, pay attention closely to the ways that God is speaking to you. What kinds of thoughts, feelings (especially love, joy, and peace, or a lack thereof), and memories might God be stirring within you to help you make your decision? What Scripture story or saint's life comes to mind that might enlighten your decision? Find the passage or story and prayerfully read it.

Know That God Has a Plan for You.

Remind yourself that you are not on your own and that you don't have to yell and scream to get God's attention to help you in this matter. On the contrary, remind yourself that God has a plan for you and that his plan is driven purely by love.

Pray to Do God's Will.

As difficult as it may be, pray the words, “thy will be done,” asking God to give you the strength you need to continue to discern his will and to follow it.

Wait.

If circumstances allow, wait before making your decision. Continue to pay attention to your feelings to see which direction you are being drawn to.

Prayerfully Commit.

At some point, you need to act. Knowing that you have sought God's will, set forth to do the loving thing.

Check Out the Fruits.

Discernment is ongoing. After you make a decision, prayerfully evaluate it. If the fruits (outcomes) of your decision—your words, actions, and behaviors—are good, then it is a good indication that the decision you made is good. If the fruits are “rotten,” then that is a good indication that you may need to alter your course. True discernment results in good fruit (even if it's something we wouldn't normally pick out for ourselves).

Discernment can help you when you face decisions. Even though making good decisions can be difficult at times, trust that the Holy Spirit is with you to guide you and help you choose what is good and true.

© 2017 Loyola Press.

<http://www.loyolapress.com/our-catholic-faith/ignatian-spirituality/discernment/discernment-making-inspired-choices?p=1>

COURSE: HRE101	UNIT 3: Justice and Wisdom
TOPIC 8: Wisdom in Our World (Reconciliation)	
<p>Guiding Question(s):</p> <p>In what way does Jesus desire to heal us of our sin? How do the corporal and spiritual works of mercy relate to justice and love?</p>	
<p>Teacher Prompts:</p> <p>What emotions do we associate with the groups we are part of (family, friends, parish, and sports? How do our emotions affect how we treat others (<i>e.g., anger, love, joy, frustration, etc.</i>)?</p> <p>How do we know when others are treating us badly? How do we know when others are treating us properly?"</p> <p>How do we know when we are kind to the environment? What are the signs that we are unkind to others and the environment?</p> <p>Why is it a good thing that we have positive and healthy relationships with others?</p>	
<p>Learning Focus</p> <p>To be followers of Jesus in our world today means we are a holy people who express love of self, others and all creation.</p>	
Overall Expectations	Specific Expectations
<p>PF3: Faith Lived: Demonstrate an understanding of how Catholic Christians, as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self and neighbour, and all of Creation. [CCC nos. 1717; 2013-2015; 2030]</p> <p>CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724; 2056]</p>	<p>PF3.2 analyze why it is important to understand how a wide range of emotions can influence personal decisions, actions, and relationships [CCC nos. 1868; 1951; 1957; 1975-1976]</p> <p>PF3.3 recognize, compare and contrast the signs of healthy and unhealthy relationships -- in light of our God-given dignity -- with peers, within families and communities, and our relationship with the earth (Social Justice, Ecological Justice and the Common Good) [CCC nos. 299; 340; 2013-2015; 1717; 2030]</p> <p>CM1.1 describe how Church teaching informs moral decision-making and explains how the Church enables and facilitates reconciliation [CCC nos. 2030-2040]</p>

	<p>CM1.3 define forgiveness, mercy and hope, explain their role in Christian moral living and identify areas in students’ lives where they have experienced forgiveness, mercy, and hope both given and received [CCC nos. 1424; 2030-2040]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1j Discerning Believer Formed in the Catholic Faith Community Who: Recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)</p> <p>CGE3c. A Reflective, Creative and Holistic Thinker Who: Thinks reflectively and creatively to evaluate situations and solve problems.</p> <p>CGE7c. A Responsible Citizen Who: Seeks and grants forgiveness.</p> <p>CGE7ce A Responsible Citizen Who: Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.</p>	<p>Promotion of Peace</p> <p>Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, “Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements.” There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.</p>
<p>Evidence of Learning</p>	
<p>“I can...” or Students will...” Statements</p> <p>Students will recognize examples of and the need for mercy, apology, forgiveness, and reconciliation in the Bible, in society and in their lives.</p> <p>Students will contemplate their faith journey and relationship with God in light of the examples (scriptural and contemporary) that have been brought up in this unit.</p>	
<p>Background</p>	
<p>CBC A History of Residential Schools In Canada http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280 or via this link, https://goo.gl/woB9KP</p> <p>Where Are the Children?, http://wherearethekids.ca/en/</p>	

Please consult with the Indigenous Education Advisory Council for your school board, and the Indigenous Consultant for more resources, and materials that could be helpful.

From the Catechism of the Catholic Church

IV. INTERIOR PENANCE

1430 Jesus' call to conversion and penance, like that of the prophets before him, does not aim first at outward works, "sackcloth and ashes," fasting and mortification, but at the *conversion of the heart, interior conversion*. Without this, such penances remain sterile and false; however, interior conversion urges expression in visible signs, gestures and works of penance.²³

1431 Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed. At the same time it entails the desire and resolution to change one's life, with hope in God's mercy and trust in the help of his grace. This conversion of heart is accompanied by a salutary pain and sadness which the Fathers called *animi cruciatus* (affliction of spirit) and *compunctio cordis* (repentance of heart).²⁴

1432 The human heart is heavy and hardened. God must give man a new heart.²⁵ Conversion is first of all a work of the grace of God who makes our hearts return to him: "Restore us to thyself, O LORD, that we may be restored!"²⁶ God gives us the strength to begin anew. It is in discovering the greatness of God's love that our heart is shaken by the horror and weight of sin and begins to fear offending God by sin and being separated from him. The human heart is converted by looking upon him whom our sins have pierced:²⁷

Let us fix our eyes on Christ's blood and understand how precious it is to his Father, for, poured out for our salvation it has brought to the whole world the grace of repentance.

1433 Since Easter, the Holy Spirit has proved "the world wrong about sin,"²⁹ i.e., proved that the world has not believed in him whom the Father has sent. But this same Spirit who brings sin to light is also the Consoler who gives the human heart grace for repentance and conversion.³⁰

Materials

Signs for Four Corners Activity (Agree, Disagree, Strongly Agree, Strongly Disagree)

Student Worksheets/Resources as appropriate:

- A Survivor's Prayer, by Terry Lusty
- Definitions of Forgiveness, Mercy, and Hope
- "Stolen Children" article
- Retell, Reflect, Relate Worksheet
- Summative Task
- Assignment Rubric

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the Classroom.

Begin with a prayer such as the poem “A Survivors Prayer” by Terry Lusty. A resource sheet with it on it is provided. [A Survivors Prayer](#)

Whole Class: Four Corners

- The teacher sets up the room with one of the following labels on each of the four corners (strongly agree, agree, disagree, strongly disagree)
- The teacher explains the steps of the game to the students.
- The teacher begins by making a statement. Examples of statements (should be related to forgiveness):
 - There are some behaviours that cannot ever be forgiven
 - God does not forgive certain sins
 - It is easier to forgive people you love than people you don't like or know
 - We can hurt others without knowing it
 - Everyone deserves forgiveness
- After each statement, each student decides how they feel about the statement and moves to the corner of the room that is labeled accordingly.
- Students in the same corners discuss their feelings about the statement and why they selected the respective corner
- Each group selects a spokesperson to share their ideas
- Repeat with another question

During: Action – Working on it.

Whole Class: Biblical Discussion on Forgiveness

- Teacher displays [Definitions of Forgiveness, Mercy, and Hope](#)
- Teacher reads or asks for a volunteer to read the definitions to the class in order to establish a common understanding for the lesson
- The teacher reads or asks a volunteer to read Exodus 20: 1-21 (the 10 Commandments), Mat 6: 7-15 (The Lord's Prayer) and Matthew (18:21-35) (The Parable of the Unforgiving Servant), The teacher leads a discussion on forgiveness and mercy

Partners/Small Groups: Think Pair Share

- The teacher asks students to talk with their elbow partners or group members about a time they were forgiven for something they had done (by a parent, sibling, friend, etc.)
- The teacher asks students to share how they felt about being forgiven

Whole Class: Sharing Ideas

- When students are finished, the teacher asks pairs/groups to share some of their ideas with the rest of the class
- The teacher records the information on chart paper
- The teacher explains that Mercy and Forgiveness are virtues modelled by Jesus and espoused in the Sacrament of Reconciliation
- The teacher explains that sometimes Mercy and Forgiveness are not only needed for individuals, but by large groups as well.
- The teacher displays or distributes a copy to each student [Truth & Reconciliation: Apologies to First Nations, Metis and Inuit \(FNMI\) Peoples](#)
- As the article is being read, the teacher pauses to ask students questions to ensure understanding and to ask for their feedback

Summative Assignment: [Unit 3 Summative Assessment](#)

After: Consolidate, Debrief, Reflect and Connect

Independent: Internet Reading Activity

[Retell, Reflect, Relate Worksheet “5 Astonishing Real Examples of Forgiveness”](#)

- After reading through the 5 examples of forgiveness, students are asked to select one example in the article, and Retell, Reflect, Relate to their section of the article.

Assessment / Evaluation

Assessment for Learning: Teacher’s Observation during class discussions and work period.

Assessment of Learning (this unit): [Unit 3 Summative Assessment Rubric](#)

Differentiated Instruction

- Students can choose to work independently, in pairs or in groups
- Students can choose alternate method of presentation:

Strategies

- Read Aloud
- Prompts
- Independent Reading
- Discussion

Resources

- Digital
- Handouts
- Notes
- Bible

Accommodations

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

Home Activity or Further Classroom Consolidation

A Survivors Prayer

By Terry Lusty

Creator help me, ease my pain
Do not let my prayers be in vain
Raise me gently to your clouds on high
Comfort us survivors 'til the day we die.
It's been no easy matter to forgive and forget
Those who wronged us in their religious net
Still, many of us put it behind and forgave
In our quest for closure, our sanity to save.
We have travelled so long, so very far
Bearing the memories, healing our scars
We lived with the trauma all of these years
It truly is difficult to stifle these tears.
We lose control, let emotions take flight
Any time, any place, be it day or night
No matter how resilient our people may be
Only you, Creator, can set us free.
So Creator, help us, ease our pain
Do not allow our prayers to be in vain
Raise us gently to your world on high
Comfort us survivors 'til the day we die.
Hiy – hiy! (Thank you!)

<http://edmontonsun.com/2014/03/27/edmontonian-shares-his-poem-about-surviving-residential-schools/wcm/c908e87c-e54a-4579-ab26-4d683107ea8d>

Definitions of Forgiveness, Mercy, and Hope

Forgiveness

Pardon or remission of an offense. The Catholic Church believes that sins forgiven are actually removed from the soul (John 20) and not merely covered over by the merits of Christ. Only God can forgive sins, since he alone can restore sanctifying grace to a person who has sinned gravely and thereby lost the state of grace. God forgives sins to the truly repentant either immediately through an act of perfect contrition or mediately through a sacrament. The sacraments primarily directed to the forgiveness of sins are baptism and penance, and secondarily, under certain conditions, also the sacrament of anointing.

<https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=33609>

Mercy

The disposition to be kind and forgiving. Founded on compassion, mercy differs from compassion or the feeling of sympathy in putting this feeling into practice with a readiness to assist. It is therefore the ready willingness to help anyone in need, especially in need of pardon or reconciliation.

<https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=34849>

Hope

The confident desire of obtaining a future good that is difficult to attain. It is therefore a desire, which implies seeking and pursuing; some future good that is not yet possessed but wanted, unlike fear that shrinks from a future evil. This future good draws out a person's volition. Hope is confident that what is desired will certainly be attained. It is the opposite of despair. Yet it recognizes that the object wanted is not easily obtained and that it requires effort to overcome whatever obstacles stand in the way. (Etym. Latin spes, hope.)

<https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=33993>

Stolen Children

What is a residential school?

In the 19th century, the Canadian government believed it was responsible for educating and caring for the country's First Nations people. It thought their best chance for success was to learn English and adopt Christianity and Canadian customs. Ideally, they would pass their adopted lifestyle on to their children, and native traditions would diminish, or be completely abolished in a few generations.

The Canadian government developed a policy called "aggressive assimilation" to be taught at church-run, government-funded industrial schools, later called residential schools. The government felt children were easier to mould than adults, and the concept of a boarding school was the best way to prepare them for life in mainstream society.

Residential schools were federally run, under the Department of Indian Affairs. Attendance was mandatory. Agents were employed by the government to ensure all native children attended.

What went wrong?

Residential schools were established with the assumption that First Nations, Metis and Inuit (FNMI) culture was unable to adapt to a rapidly modernizing society. It was believed that native children could be successful if they assimilated into mainstream Canadian society by adopting Christianity and speaking English or French. Students were discouraged from speaking their first language or practising native traditions. If they were caught, they would experience severe punishment.

Throughout the years, students lived in substandard conditions and endured physical and emotional abuse. There are also many allegations of sexual abuse. Students at residential schools rarely had opportunities to see examples of normal family life. They were in school 10 months a year, away from their parents. All correspondence from the children was written in English, which many parents couldn't read. Brothers and sisters at the same school rarely saw each other, as all activities were segregated by gender.

When students returned to the reserve, they often found they didn't belong. They didn't have the skills to help their parents, and became ashamed of their native heritage. The skills taught at the schools were generally substandard; many found it hard to function in an urban setting. The aims of assimilation meant devastation for those who were subjected to years of mistreatment.

Source: A History of Residential Schools in Canada, CBC, <http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>

Apology

Who else has apologized for the abuse?

Though the Catholic Church oversaw three-quarters of Canadian residential schools, it was the last church to have one of its leaders officially address the abuse.

On April 29, 2009, Pope Benedict XVI expressed his sorrow to a delegation from Canada's Assembly of First Nations for the abuse and "deplorable" treatment that aboriginal students suffered at Roman Catholic Church-run residential schools.

Assembly of First Nations Leader Phil Fontaine said it wasn't an "official apology" but added that he hoped the statement will "close the book" on the issue of apologies for residential school survivors.

Other churches implicated in the abuse apologized in the 1990s.

Archbishop Michael Peers clearly offered an apology on behalf of the Anglican Church of Canada in 1993, stating "I am sorry, more than I can say, that we were part of a system which took you and your children from home and family."

Four leaders of the Presbyterian Church signed a statement of apology in 1994. "It is with deep humility and in great sorrow that we come before God and our aboriginal brothers and sisters with our confession," it said.

The United Church of Canada formally apologized to Canada's First Nations people in 1986, and offered its second apology in 1998 for the abuse that happened at residential schools.

"To those individuals who were physically, sexually, and mentally abused as students of the Indian Residential Schools in which the United Church of Canada was involved, I offer you our most sincere apology," the statement by the church's General Council Executive said.

Forgiveness

What will happen in those cases of alleged sexual or serious physical abuse?

An Independent Assessment Process, or IAP, was set up to address sexual abuse cases and serious incidents of physical abuse. A former student who accepts the Common Experience Payment can pursue a further claim for sexual or serious physical abuse.

Is there more to the package than compensating the victims?

The government will also fund a Commemoration initiative, which consists of events, projects and memorials on a national and community level. A total of \$20 million will be available over five years.

The Aboriginal Healing Foundation was given an additional \$125 million.

Churches involved in the administration of residential school will contribute up to \$100 million in cash and services toward healing initiatives.

The settlement also promised a Truth and Reconciliation Commission to examine the legacy of the residential schools. The commission was established on June 1, 2008, but has been in limbo since October 2008, when Justice Harry LaForme resigned as its chairman.

Prime Minister Stephen Harper delivered an official apology to residential school students in Parliament on June 11, 2008.

<http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>

Reconciliation

Here are excerpts from the text of Prime Minister Stephen Harper's statement of apology

Mr. Speaker, I stand before you today to offer an apology to former students of Indian residential schools. The treatment of children in Indian residential schools is a sad chapter in our history.

In the 1870's, the federal government, partly in order to meet its obligation to educate aboriginal children, began to play a role in the development and administration of these schools.

Two primary objectives of the residential schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture.

These objectives were based on the assumption aboriginal cultures and spiritual beliefs were inferior and unequal.

Indeed, some sought, as it was infamously said, "to kill the Indian in the child."

Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

The government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities.

Many were inadequately fed, clothed and housed.

All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools.

Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language.

The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today. It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation.

Therefore, on behalf of the government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada's role in the Indian residential schools system.

To the approximately 80,000 living former students, and all family members and communities, the government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this.

We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this.

We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you.

Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long.

The burden is properly ours as a government, and as a country.

There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail.

You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

Retell, Reflect, Relate Worksheet "5 Astonishing Real Examples of Forgiveness"

Using material provided at <http://www.beliefnet.com/faiths/christianity/galleries/5-astonishing-real-examples-of-forgiveness.aspx> , fill in the information below:

Retell - give a brief summary of the story.

Reflect - provide your opinion of the incident in the story.

Relate - provide an example of how this story can relate to you or someone you know.

Unit 3 Summative Assessment

In Unit 3: Justice and Wisdom, we have read about and discussed the relationship between God and humans beginning with the prophets of the Old Testament; continuing with Contemporary Prophets; moving on to the First Nations Peoples; and finally with us.

The relationship between God and humans is not a simple one and it is constantly changing. God chose us and created us in God's own image and desires a relationship with us. But we must choose to have a relationship with God and determine what that relationship will be like.

The Bible and other Church documents provide us with the tools we need to help build our relationship with God. Each of us is on a unique journey towards building our own individual relationship with God. This concept is the basis of many Papal Encyclicals, including Pope John Paul II's "*VERITATIS SPLENDOR*" (August 6, 1993).

Task

1. Read the excerpt from the introduction of "Veritatis Splendor" found on the next page.
 2. After reading the excerpt:
 - think about your current relationship with God
 - think about what you would like to see change within your relationship
 - think about what you would like to keep the same
 - think about who or what can help you make changes or develop your relationship
 - Record your thoughts in a journal or other location.
 3. Once you have thought about your relationship with God, write a personal prayer to God asking for guidance and help with your relationship with God (We can't do it alone)
 4. Finally, select a method from the following list to communicate your prayer:
 - oral reading/Poetry Slam (recorded or live)
 - interior monologue (recorded or live)
 - dramatic performance (recorded or live)
 - interpretive dance performance accompanied by lyrics (recorded or live)
 - song or rap accompanied by lyrics and performed (recorded or live)
 - drawing/illustration/3D Art piece accompanied by an oral or written summary
 - comic strip/storyboard
 - other (must be approved by the teacher)
- ❖ A copy of your Prayer must be submitted with your presentation

VERITATIS SPLENDOR

August 6, 1993

Blessing

Venerable Brothers in the Episcopate,

Health and the Apostolic Blessing!

The splendour of truth shines forth in all the works of the Creator and, in a special way, in man, created in the image and likeness of God (cf. *Gen* 1:26). Truth enlightens man's intelligence and shapes his freedom, leading him to know and love the Lord. Hence the Psalmist prays: "Let the light of your face shine on us, O Lord" (*Ps* 4:6).

INTRODUCTION

Jesus Christ, the true light that enlightens everyone

1. Called to salvation through faith in Jesus Christ, "the true light that enlightens everyone" (*Jn* 1:9), people become "light in the Lord" and "children of light" (*Eph* 5:8), and are made holy by "obedience to the truth" (*1 Pet* 1:22).

This obedience is not always easy. As a result of that mysterious original sin, committed at the prompting of Satan, the one who is "a liar and the father of lies" (*Jn* 8:44), man is constantly tempted to turn his gaze away from the living and true God in order to direct it towards idols (cf. *1 Thes* 1:9), exchanging "the truth about God for a lie" (*Rom* 1:25)...

...But no darkness of error or of sin can totally take away from man the light of God the Creator. In the depths of his heart there always remains a yearning for absolute truth and a thirst to attain full knowledge of it. This is eloquently proved by man's tireless search for knowledge in all fields.

source: http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html

Unit 3 Summative Assessment Rubric

Category	Level 1	Level 2	Level 3	Level 4
Knowledge/ Understanding	demonstrates limited understanding of unit content including scripture, moral principles and social teachings	demonstrates some understanding of unit content including scripture, moral principles and social teachings	demonstrates considerable understanding of unit content including scripture, moral principles and social teachings	demonstrates thorough understanding of unit content including scripture, moral principles and social teachings
Inquiry	uses critical/creative thinking processes in order to reflect and analyse their personal relationship with God with limited effectiveness	uses critical/creative thinking processes in order to reflect and analyse their personal relationship with God with some effectiveness	uses critical/creative thinking processes in order to reflect and analyse their personal relationship with God with considerable effectiveness	uses critical/creative thinking processes in order to reflect and analyse their personal relationship with God with a high degree of effectiveness
Communication	expresses and organizes ideas in order to communicate meaning with limited effectiveness	expresses and organizes ideas in order to communicate meaning with some effectiveness	expresses and organizes ideas in order to communicate meaning with considerable effectiveness	expresses and organizes ideas in order to communicate meaning with a high degree of effectiveness
Application	makes connections between Religious Education and the world with limited effectiveness	makes connections between Religious Education and the world with some effectiveness	makes connections between Religious Education and the world with considerable effectiveness	makes connections between Religious Education and the world with a high degree of effectiveness

COURSE: HRE101	UNIT 4: ENCOUNTERING GOD	
TOPIC 1: The New Testament Canon		
<p>Guiding Questions:</p> <p>What is the primary importance of the New Testament?</p>		
<p>Teacher Prompts:</p> <p>Use a story you know in the Bible and through various media techniques, establish the context of the story.</p> <p>What does it mean to say that the Bible is not one book, but a series of books written by many authors over thousands of years? How is the Bible like a library?</p> <p>What is the difference between a primary and a secondary source? How can you determine whether a source is primary or secondary? Why is it important to base your research on a variety of sources?</p> <p>With all the various Scripture sources available, how do you choose ones that are relevant and connect with your topic?</p>		
<p>Learning Focus:</p> <p>This lesson provides students with the opportunity to research how the New Testament books came to be, how it is recognized as a primary source of faithful living and the source of inspiration for the church.</p>		
Overall Expectations	Specific Expectations	
<p>SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141; 1820]</p> <p>RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen topics, using appropriate research and inquiry methods;</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p>	<p>SC1.1 explain the Catholic understanding of Sacred Scripture (contextualism) as divinely inspired literature and the Word of God expressed in human terms and compare and contrast the contextualist approach (Dei Verbum) with the Literalist approach to biblical interpretation [CCC nos. 51-141]</p> <p>SC1.2 identify the canon of Sacred Scripture as defined by the Catholic Church as 27 books in the New Testament and 46 books in the Old Testament [CCC nos. 51-141]</p> <p>RI2.2 locate and select scripture narratives and references and other information (Church Teaching and Tradition, Social Science Studies, etc.) relevant to their investigations from a variety of primary sources (e.g., interviews; observations; surveys and questionnaires; original documents in print or other</p>	

	<p>media such as film, photographs, songs, advertisements) and secondary sources (e.g., book reviews, magazine articles, literature reviews in academic journals)</p> <p>RI3.1 assess various aspects of information gathered from primary and secondary sources (e.g., accuracy, relevance, reliability, inherent values and bias, voice)</p> <p>RI3.2 record and organize, analyze and interpret research information (e.g., compare results of surveys and interviews; determine whether common themes arise in different sources) and key ideas using a variety of formats (e.g., notes, graphic organizers, summaries, audio/digital records)</p>
OCSGE's	Catholic Social Teachings
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.</p>	<p>Participation in Society</p> <p>All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society. In the words of the U.S. bishops, "The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings."</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis.</i> https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
Evidence of Learning	
<p>I can articulate that the Bible is divinely inspired.</p> <p>I can identify the New Testament and its books as the second part of the Bible.</p> <p>I can explain how the New Testament is a collection of the experiences and understandings of the early Christians in their encounter with Jesus Christ.</p>	

Background

The material presented is primarily knowledge based. It is a collection of information about the Bible, its formation, sources, time lines etc. This information should show that the Bible is not only a source for our faith but that it is also a historic account of thousands of years. The Bible gives us insight into the culture and thoughts of the community as well as the ever-present call to a relationship with the Divine.

If you are doing your own research on the Bible, ensure that the sources are reputable and the documentation is from a Catholic institution. Please find below some links and sources that may support your own learning.

- This document is indicated in the Grade 9 Scripture Specific Expectations and might support the instruction of this lesson. Dogmatic Constitution on Divine Revelation *Dei Verbum* Solemnly Promulgated By His Holiness Pope Paul Vi On November 18, 1965.
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html
- A wonderful website, focused on New Testament resources has been developed by Father Felix Just, S.J. <http://catholic-resources.org>
- Information on the formation of the Catholic Scripture Canon was written by Margaret Nutting Ralph, PhD and published by Saint Mary's Press, 2012.
https://www.smp.org/dynamicmedia/files/83eb32a7bca2cdaa3be2de2b33380e36/TX002233-1-content-Formation_of_the_Canon.pdf

On-line Catholic bible: <https://www.biblegateway.com> You may need or want to use an electronic version of the Bible. This is one of many sites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that is used by the Catholic Church in Canada. This is the version that we use in our masses.

Materials

- Class set of Bibles in print or electronic [New Revised Standard Version]
- For the Jigsaw Activity, teachers might opt to use technology instead of paper resources. The paper resources needed include:
 - Words written on a separate slip of paper: Gospels, Acts, Letters, Revelation, e so students can pick out of a jar for a jigsaw activity. For a class of 30 you will need each word written eight times. Let the groups keep the slip so each subject is represented.
 - Bristol board (8 for a class of approximately 30) or some means to post information.
- Student Worksheets/Activity Pages, as appropriate

- Books of the Bible” (from Unit 1 – copy provided
- About the New Testament - 1 copy for teacher, one for students who may need assistance in recording material- Check student IEP for this accommodation. The teacher may also want to project this sheet
- My Notes On The New Testament - One per student

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

Good and Gracious God,

You sent your only begotten Son to be among us and the world has never been the same. We thank you for your deep love in person of Jesus Christ. Through His birth, life, death and resurrection we come to know you better. As we read and learn about the New Testament, guide our hearts and minds and bring us into an understanding of what you are calling us to do with our lives, in this time and space. We ask this through Jesus Christ our Lord, Amen.

Review with students the development of the Old Testament, the living and oral tradition as well as the many different forms of literature present in the Old Testament (i.e. Songs, poetry, history, allegory etc.) Remind students that as Christians we believe that God inspired the writings of the Bible. That the Bible is God’s way of communicating with us throughout time.

Invite students to physically look at the New Testament if using a print version. If you are using an electronic version, you could adjust the questions. What are some of the similarities? What are some of the differences? (There are fewer pages in the New Testament, the books are typically longer than some of the Old Testament Books, a majority of the New Testament is in the Acts of the Apostles (~25%).

Have students work in groups of two or three and ask them to write or illustrate all that they know about the New Testament. They may use their bibles to assist them and can include stories they remember.

Ask students to guess when the New Testament was written and who they think wrote the books.

Hand out or display the information found in [Books of the Bible](#)

During: Action – Working on it.

Using [Books of the Bible](#), the teacher should review some of what students learned about the Old Testament and share what they know about the New Testament as they recorded in their pairs.

Jigsaw activity. Divide students into groups of four. Have one person in each group choose one slip of paper to indicate which of the four sections they will work on. Students should be given about 20 minutes to compile information on one of the four divisions of the New Testament (Gospels, Acts, Letters, Revelation). Ask students to print the division in large letters somewhere on the Bristol board. Tell students you are giving them 5 minutes to gather information about their section. Put a timer on 5 minutes and let them begin. At the end of 5 minutes, stop and regroup the class. Ask them to share ONE item they learned. Ask the rest of the class to record it on their sheet MY NOTES ON THE NEW TESTAMENT Repeat after each five minutes, until the end of 20 minutes.

Teacher may wish to use [About the New Testament](#) to assist groups in collecting accurate information.

After: Consolidate, Debrief, Reflect and Connect

At the end of the 30 minutes, each group should present the information they have gathered. Students are encouraged to take notes during the presentations. [My Notes on The New Testament](#) can assist with that.

Share with students *About the New Testament* in whichever format most applicable to the class.

Ask students to identify in oral or written form which of the 4 parts of the New Testament are most intriguing to you and why?

Assessment / Evaluation

The primary purpose of assessment and evaluation is to improve student learning. In a Catholic context, this means that teacher practice recognizes and affirms the dignity of all learners, encouraging and supporting students to reach their potential, optimized their achievement and foster a sense of belonging and well-being.

Please refer to the Provincial and school board resources on the most current Assessment and Evaluation practices.

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students use assistive devices to research and present.

Strategies	Resources	Accommodations
<ul style="list-style-type: none">• Read Aloud• Prompts• Textbook• Independent Reading• Note making• Discussion	<ul style="list-style-type: none">• Laptop• Chart paper• Handouts• Notes	<ul style="list-style-type: none">• Computers• Reduced questioning• Extra time• Graphic Organizers• Handouts• Assistive Technology

Extension Activity

Students are asked to create a quiz on the New Testament for family members to complete. Ask students to share what they have learned about the New Testament with family.

Students may find a contemporary song, poem book or video game that uses New Testament themes, stories and/or language.

Books of the Bible



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

About the New Testament

GENERAL

1. The Bible has 73 books. There are 27 books in the New Testament. The Bible is a **primary source** of information on the Christian history, tradition and life. The majority of the New Testament was written in Greek.
2. The 27 books of the New Testament begin with Jesus' life, the start of the church, issues that arose with the new believers and the last book of the New Testament, The Book of Revelation deals with the Eschaton or the end of times.
3. The New Testament clearly demonstrates how we ought to live our lives, following the example of Jesus Christ.
4. As Catholics, we read the Bible in a **contextual** way. This means that we do not read one sentence and use it to prove something. We read the Bible and learn about the culture, the symbols, the CONTEXT in which it was written. It is not possible to take what is written in the Bible in a literalist fashion. When Jesus says that you should cut out your eye if it makes you sin, he does not really want you to cut out your eye (Matt 5.29, Mark 9.47). This would be a literal understanding of the Bible.
5. There are four ways a book was accepted into the New Testament Canon. The books had to have a) Apostolic Origin b) Universal Acceptance c) Liturgical Use d) Consistent Message.
6. Writing that was from the first-generation apostles or those closest to them is known as Apostolic Origin.
7. Universal Acceptance is writing that is recognized by all Christian communities in the Mediterranean region by the end of the fourth century.
8. Books that were used by the early Christians gathering to remember Jesus in their worship.
9. Books that consistently sent the same theological messages about Jesus as a human and the divine presence of Christ.

GOSPELS

1. There are four Gospels. Three of the Gospels are synoptic: Matthew, Mark and Luke. Synoptic means they are similar. Our liturgical year follows each of the synoptic gospels. Year A we read from Matthew. Year B we read from Mark and Year C we read from Luke. The last Gospel is that of John and it is more of a philosophical understanding of the birth, life, death and resurrection of Jesus Christ.
2. The four Gospels are listed in what was believed to be chronological order (meaning from the earliest to the latest.) However, most scholars today believe that Mark's Gospel was the first one written.
3. The goal of the Gospel writers was to share their experience and belief in Jesus Christ with others.

4. In the Gospels, Jesus performed miracles healing blind men, raising another from the dead and feeding thousands of people.

ACTS OF THE APOSTLES

1. This book tells us about the first Christians, what they believed, how they created moments to remember Jesus and how they developed some of the signs, symbols and rituals we still use today.
2. The Acts of the Apostles is also attributed to Luke but it was not placed with the Gospel of Luke but after John's Gospel.
3. This book tells of how the first Christians gathered and celebrated baptisms as well as the early mass.

LETTERS

1. Most of the letters are attributed to Paul but not all of the letters were actually written by Paul. Some were written by his friends and followers.
2. Paul travelled extensively and worked hard to bring about the Good News. You would be surprised to learn of how far he travelled and how difficult it was to travel in the first century. He endured harsh conditions but was adamant in sharing all that he came to know, learn and love about Jesus Christ.
3. The Letters of Paul are divided into two groups: those written to communities and those to individuals. These letters are generally arranged from longest to shortest.
4. There are twenty-one letters

BOOK OF REVELATION

1. The final book in the New Testament is the Book of Revelation. Many people say Revelations, plural but it is one Revelation.
2. It concludes with a description of the end times or Eschaton. It describes a new heaven, new earth and new Jerusalem.
3. Many songs, poems, movies, books and even video games have used the words from this book. Not all of them have been true to the meaning and purpose of this book. Use critical thinking skills to decipher when the quotes are being used to indicate the truth of this book.

Information adapted and expanded from The New Testament Canon by Rev. Felix Just, SJ

My Notes on The New Testament

GENERAL

1.

2.

3.

4.

5.

GOSPELS

1.

2.

3.

4.

ACTS OF THE APOSTLES

1.

2.

3.

LETTERS

•

•

BOOK OF REVELATION

1.

2.

COURSE: HRE101	UNIT 4: ENCOUNTERING GOD	
TOPIC 2: The New Testament as Covenant		
<p>Guiding Questions:</p> <p>How is the New Testament a Covenant?</p> <p>How are you a part of that Covenant?</p> <p>How does prayer support the Covenant?</p>		
<p>Teacher Prompts:</p> <p>What are some examples of contracts people enter into in our society today? What are some covenants people enter into today?</p> <p>How are contracts and covenants similar? Different? Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different.</p> <p>How can we renew our commitment and relationship with God?</p> <p>It is said that Mary the Mother of Jesus is a model for all mothers and parents. How do the actions of the Blessed Virgin Mary model the actions of your parents? The first disciples were some of the many students Jesus encountered. How do the actions of the first disciples model the actions of you as students and as teenagers?</p>		
<p>Learning Focus:</p> <p>The learning focus of this lesson is to develop an understanding of Covenant. Students should come to an understanding of how a Covenant is different than a contract and that the New Testament is proof of God’s continued covenant with the faithful. This covenant also promotes that all persons have dignity in that they were created in the image and likeness of God.</p>		
Overall Expectations	Specific Expectations	
<p>SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the</p>	<p>SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. 839-840; 1539-1541; 1961-1964; 2410-2411]</p> <p>PF2.1 analyze the key elements of the lives of Biblical figures, Mary the Mother of Jesus, and the first disciples and explain how their actions reflected a</p>	

<p>community's response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>PF2. Faith Seeking Understanding: Demonstrate an understanding of what it means to be a disciple of Jesus as revealed in the stories of the Apostles and Disciples of Jesus recorded in the New Testament and the implication of such in contemporary society; [CCC nos. 425; 542; 645-647; 730; 1816]</p> <p>PS3: Living out Prayer and Sacrament: Demonstrate an understanding of the spiritual nature of the human person and the role of prayer as a way to both enrich and express personal and communal spirituality and the challenges to a Catholic Christian life of prayer in contemporary culture. [CCC nos. 2689; 2691; 2697-2699]</p> <p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011]</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>radical commitment to God and Jesus Christ [CCC nos. 773; 829; 963-972; 1813; 1817-1821; 2030]</p> <p>PS3.2 examine the role of prayer in the life of Jesus and in the lives of holy people in the Christian tradition [CCC nos. 2697; 2732-2733]</p> <p>FL2.1 analyze covenant in Scripture and present an example of God's fidelity to humanity as part of a covenantal relationship [CCC nos. 30; 35; 62-64; 74; 205; 218-219; 307; 410; 422; 431; 2011; 2084-2085; 2782-2785]</p> <p>FL2.3 compare and contrast the elements of covenant and contract as they pertain to the relationship humans have with God, and relationships with one another [CCC nos. 30; 35; 62-64; 74; 205; 218-19; 307; 410; 422; 431; 2011; 2084-85; 2782-85; 2577]</p> <p>RI4.2 use terms relating to the study of religion (<i>e.g., scripture, morality, prayer and sacramentality, family life, etc.</i>) and clearly communicate the results of their inquiries (<i>e.g., write clearly, organize ideas logically, use language conventions properly</i>), and follow APA conventions for acknowledging sources (<i>e.g., generate a reference list in APA style, use in-text author-date citations</i>)</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p>	<p>Community and the Common Good In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society - in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other</p>

<p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE3a A Reflective, Creative and Holistic Thinker Who: Thinks reflectively and creatively to evaluate situations and solve problems.</p> <p>GE3b A Reflective, Creative and Holistic Thinker Who: Thinks critically about the meaning and purpose of work.</p> <p>GE3c A Reflective, Creative and Holistic Thinker Who: Develops one’s God-given potential</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.</p>	<p>institutions is to protect human life and human dignity and promote the common good.</p> <p>Rights and Responsibilities Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p>Participation in Society All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society.</p> <p>Stewardship of Creation Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis. https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</i></p>
---	--

Evidence of Learning

- I can ...
- I can identify the New Testament as a Covenant.
- I can decipher the difference between a covenant and a contract.
- I can explain how I am part of the New Testament Covenant.
- I can connect the importance of prayer to my role in the covenant with God.

Background

Catechism of the Catholic Church on covenant: nos. 839-840; 1539-1541; 1961-1964; 2410-2411

<http://www.vatican.va/archive/ENG0015/INDEX.HTM>

Major Covenants between God and Human Beings in the Bible

Definition of "COVENANT": a formal agreement, contract, testament, or treaty between two parties, with specific obligations on each side:

- ancient terminology: Hebrew *berith*, Greek *diatheke*, Latin *testamentum*
 - used 287 times in the Hebrew Bible (first use at Gen 6:18), including "Baal-berith" in Judges 8:33 & 9:4, and "El-berith" in Judges 9:46.
 - used 33 times in the New Testament, especially in the Letter to the Hebrews (17 times).
- covenants often promise specific benefits, rewards, or *blessings* for people who keep the terms of the covenant;
 - but they also threaten sanctions, punishments, or *curses* for people who break the terms of the covenant.
- covenants need to be ratified formally, usually sealed with blood, and thus often involve animal sacrifices;
 - concrete symbols or "signs" are also often exchanged to remind the two parties about their agreement.
- the parties involved might be individuals, families, states, kings, or even God;
 - the parties might be on the same level (two families, two kings) with mutual obligations agreed upon freely
 - or they might be on different levels (God and humans; a large empire and a smaller nation) with the stronger party imposing the conditions on the weaker party (obedience, taxes, tribute) in exchange for certain benefits protection)
- some scholars distinguish between "contract" (an exchange of goods and services) and "covenant" (an exchange of persons; for example in a marriage, or when Israel is called God's "firstborn son" in Exod 4:22)

Main Covenants in the Hebrew Bible: the first two apply to *all* human beings, the next three apply *specifically* to the Jews, the "Children of Abraham":

- **ADAM and Eve** (Gen 1-2; although the word "covenant" is not used, some divine promises are made)
 - *Life* on Earth: "Be fruitful and multiply; fill the earth and subdue it..." (1:28)
 - *Vegetarian Diet*: "I have given you every plant... and every tree with seed in its fruit... for food" (1:29)

- *Male and Female*: "It is not good that the man should be alone" (2:18; cf. 1:27)
- *Disobedience and Death*: "...but of the tree of the knowledge of good and evil you shall not eat" (2:17)
- **NOAH and his Family** (Gen 6-9)
 - *Life*: God saves the family of Noah (6:18), telling them to *be fruitful and multiply*, and fill the earth (9:1, 7)
 - *Diet*: they may now also eat animals, but may not eat/drink their *blood*, and may not shed human *blood* (9:2-6)
 - *Covenant*: God promises *not to destroy* the whole human race again through a flood (9:8-11)
 - the "sign" of this covenant: the rainbow set in the clouds each time it rains (9:12-17)
- **ABRAHAM and his Descendants** (Gen 12, 15, 17)
 - his *descendants will be numerous* and will become a great nation (12:2; 15:5; 17:20; 18:18; etc.)
 - they will *inherit the "promised land,"* later called the land of Israel (12:1; 15:18-21; 17:8; etc.)
 - all *other nations* shall be blessed in him (12:3; 18:18) or through his offspring (22:18; 26:4)
 - the "sign" of this covenant: the circumcision of all male descendants (17:9-14, 23-27; 21:4; etc.)
- **MOSES and the Israelites** (Exod 20-34; Deut 5-11)
 - *Monotheism*: "Hear, O Israel: The Lord is our God, the Lord alone" (Deut 6:4; cf. Exod 20:1-3)
 - *Torah*: the Law given on Mount Sinai, or Mount Horeb (esp. the Ten Commandments: Exod 20:1-17; Deut 5:1-21)
 - *Reciprocity* of relationship: "I will be your God, you will be my people" (esp. Exod 6:7; Lev 26:12)
 - the "sign" of this covenant: the stone tablets on which the Law is written (Exod 24:12; 31:18; etc.)
- **DAVID and the Kingdom** (2 Sam 7)
 - God will establish forever David's "house" = the *royal dynasty* through his descendants (7:11-16)
 - David's son (Solomon) will build God's "house" = the first *temple of Jerusalem* (7:4-7, 13)
 - the "sign" of this covenant: the descendants of David (1Kings 1-3) and the temple itself (1Kings 5-8)

The "New" or "Renewed" Covenant:

- JEREMIAH

- The Lord will make "a new covenant with the house of Israel and the house of Judah" (Jer 31:31)
- God's Law will be within people, written on their hearts (Jer 31:34)
- This text is also quoted in the New Testament in Heb 8:8-12
- JESUS
 - At the Last Supper: "This cup that is poured out for you is the new covenant in my blood." (Luke 22:20; cf. 1 Cor 11:25)
 - The Letter to the Hebrews calls Jesus "the mediator of the new covenant" (Heb 9:15; 12:24; see also 8:1-13)
 - Paul also speaks of Christian leaders as "ministers of a new covenant" (2 Cor 3:6)

Source: <http://catholic-resources.org> This website is operated by Reverend Felix Just, S.J. at Loyola Institute for Spirituality.

<https://www.biblegateway.com>

You may need or want to use an electronic version of the Bible. This is one of many sites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that is used in Canada in Roman Catholic worship.

Materials

Class set of Bibles in print or electronic [New Revised Standard Version]

Student Worksheets/Resources as appropriate. Please note that if copies are given to students the quantity is indicated. These could also be distributed electronically or adapted to be projected.

- Contract (to be edited by the teacher before using)
- Old Testament Covenants: 1 per student
- Disciples Report: 1 per student
- Detective Work: Investigate the Disciple: 1 per student
- Theological Terms: 1 per student

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

Lord, We know that you continue to speak to us through the New Testament. Open our hearts and minds so that we can better understand your call for us to participate fully in this

covenant. We are honoured to be part of the many faithful you have called to discipleship and may we learn to do your will, prayerfully living our lives in faith and action. We ask this through Jesus Christ our Lord, Amen.

Distribute [Contract](#) The teacher can edit this contract to include their name as well as some “provisions” that might make students weary about signing the contract such as handing over electronic devices. Have one student collect all of the contracts. Review the contracts to ensure they are all signed and dated. Question why they would or would not enter into a contract and what happens when one of the parties does not fulfil their part in the contract. Use examples like paying rent or perhaps paying a credit card. Have students share contracts they might have such as with a cell phone provider, employer etc.

Display the word Covenant somewhere in the class and ask students to decipher what the word means. Collect responses. Ask students if Covenant and Contract are synonymous. Have students explain their thinking. Ask students to share who they know is in a covenant.

During: Action – Working on it.

Genesis 7-9

Count out students 1-3. Students who are 1 should read Genesis Chapter 6. Students who are 2 should read Genesis Chapter 7. Students who are 3 should read Genesis Chapter 9. Have students skim through and find three important parts for their chapter. You might choose to use an audio version of the bible for this activity instead.

Have students share their findings. Ask students to retell or predict how the story ends. Highlight the covenant formed with God but do not give too much detail as you will be reading the final chapter as a culmination. Deliberate the difference between a contract and covenant. In a covenant, even if you do not hold your end of the promise, the covenant is not lost. Your relationship continues and you continue to try to make amends and fulfil the promises of the covenant. This is why a covenant is different and a critical part to our faith tradition. We have examples of covenants throughout the Bible. God never gives up on humans even though we often forget or neglect God.

Covenants

Using [Old Testament Covenants](#), have students locate, read and record each covenant story. Ask students to pay attention to how each person responds to God’s call.

Ask students to share how they would respond to God’s call. Alert students that they will have to respond to this question later in the Unit.

Gospels

Ask students to identify if Jesus is in a covenant and if so with whom is he in a covenant. Discuss. Explain to students that Jesus is the New Covenant and he fulfills the Old Testament Covenants. Jesus' incarnation confirms for us once and for all that God desires a relationship with humanity. No other proof is needed of God's love. New Testament Covenants include Mary's call and Joseph's call. Jesus reminds us how to uphold the covenant through prayer and action.

Read the Magnificat Luke 1:46-56. There are many versions of this scripture in song and on-line should you wish to share it in another format.

Ask students to identify Mary's response. Her response is also called her Fiat-her breath. She exhales a positive yes to the call to bear Jesus as her son. Jesus arrives to her as fully human and fully divine. This is a mystery, not to be uncovered but to be appreciated as the wonder and awe of God.

Listen to the call of Joseph. Read Matthew 1:18-24. How are the two call stories different? How are they similar? Discuss. Explain that both Mary and Joseph had the right to say no. People say no to God all the time but they knew it was their responsibility. What is the difference between a right and responsibility? Have students read and collect information on other disciples' call stories using [Disciple Report](#) and [Detective Work: Investigate the Disciple](#)

After: Consolidate, Debrief, Reflect and Connect

Teacher reads Genesis Chapter 10 (The Covenant with Noah). Ask students to close their eyes for one minute and contemplate on the covenant with Noah. What it means to people of faith and what it means to them personally. Do they think God is calling them?

Have students gather some definitions on the terms found in [Theological Terms](#) to help them better understand the material being covered. Students may use words or images to show their understanding.

Ask students to bring in lyrics to a song that builds the dignity of human beings. A song that makes people feel like they are worthy, good and valuable.

Assessment / Evaluation

Differentiated Instruction		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Students use assistive devices to research and present.</p>		
<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Laptop ● Chart paper ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Extension Activity		
<p>Students consider how other Christian denominations understand the formation of the New Testament.</p>		

Contract

{Name} known as "First Party," agrees to enter into this contract with **{Teacher's Name}**, known as "Second Party" on **{date}**.

This agreement is based on the following provisions:

1. {provision}
2. {provision}
3. {provision}

Furthermore, the First Party agrees:

{other items applicable to the First Party}

and the Second Party agrees:

{other items applicable to the Second Party}.

Invalidity or unenforceability of one or more provisions of this agreement shall not affect any other provision of this agreement.

This agreement is subject to the laws and regulations of the Province of Ontario.

Signed:

{First Party Name}

{First Party Signature}

{Second Party Name}

{Second Party Signature}

Old Testament Covenants

PERSON	SCRIPTURE	DESCRIPTION
Noah	Genesis 7-9	
Abraham	Genesis 15-17	
Moses	Exodus 19 - 20, 24	
David	2 Samuel 6-7	

Disciple Report

Task: Read the following passages and fill in the chart below:

Scripture Passage	Name of the Disciples	Details of the "Call Story"
Matthew 4:18-21		
Matthew 4:21-24		
Luke 5:27-28		
Mark 3:14-19		
John 1:43-51		
John 12:4-6		
John 20:26-28		

Detective Work: Investigate the Disciple

Introduction

You are one of Canada's best detectives and have been asked to investigate the following cases. Please be aware that it is very important that this information be collected and reported back to the Canadian government who is reporting directly to the Pope with this important information. Read the Scripture passage and then answer the questions.

Matthew 16:15-18

- a. What did Jesus ask?
- b. What did Peter answer?
- c. What did Jesus say to him?
- d. What did you learn about Peter?

Luke 5:27-27

- a. What Did Jesus say to Matthew?
- b. What did Matthew do?
- c. What did Matthew do next?
- d. What did you learn about Matthew?

Mark 10:35-37, 40-41

- a. What did they ask of Jesus?
- b. What did Jesus answer?
- c. How did the other 10 disciples feel?
- d. What did you learn about James and John?

John 20:24-28

- a. What Thomas said to the other Disciples?
- b. What Jesus said to Thomas?
- c. What Thomas answered?
- d. What did you learn about Thomas?

John 1:43, 45

- a. What did Jesus say to Philip?
- b. What did Jesus say to Nathanael (Bartholomew)?
- c. What did you learn about Phillip?

6. Mark 1:16-18

- a. What Did Jesus say?
- b. What did they do immediately?
- c. What did you learn about Andrew?

Theological Terms

TERM	WRITTEN DESCRIPTION	IMAGE
Scripture		
Morality		
Prayer		
Sacramentality		
Covenant		
Beatitude		
Prayer		

COURSE: HRE101	UNIT 4: ENCOUNTERING GOD	
TOPIC 3: Covenant of Body and Spirit		
<p>Guiding Questions:</p> <p>How is being in a Covenant with God a healthy life choice?</p> <p>What does it mean that there is dignity in all peoples?</p> <p>How does and did prayer sustain the health and well-being of Covenants?</p>		
<p>Teacher Prompts:</p> <p>Give examples of times you have been chosen, and you did not want to be the one chosen. (How did it feel to be chosen? Give examples of times you were chosen, and you wanted to be the one chosen. (Win a prize, most valuable player, take a trip, class president, etc.) How did it feel to be chosen? How can both experiences of being chosen help us understand what it means to be the Chosen people of God?</p> <p>Why is it important that each of us be treated with dignity? What are ways we put ourselves down? Harm ourselves? Others?</p> <p>Did Jesus pray? To whom did Jesus pray? How did Jesus pray? What types of prayers did Jesus say and teach to others?</p> <p>Reflect on the events in Jesus' life as retold through the gospels. Examine how Jesus used prayer to support his ministry. How did his followers use prayer? Consider prayer as petition, praise, etc....</p> <p>Did Jesus pray? To whom did Jesus pray? How did Jesus pray? What types of prayers did Jesus say and teach to others?</p>		
<p>Learning Focus:</p> <p>The focus of this lesson to instill the notion that all humans are created in the image and likeness of God and because of this all people have dignity. We know this to be true as Jesus affirms it in accounts such as the Sermon on the Mount as well as the prayer he taught us to say. This lesson is also an extension of the concept of Covenant and God's call to be in relationship with people. This relationship includes both our body and our spirit. Our lives, bodies and spirits are to be used to glorify God. What does this mean in terms of how we see and care for our bodies and spirits?</p>		
Overall Expectations	Specific Expectations	
<p>SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the</p>	<p>SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew</p>	

<p>Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>PF3: Faith Lived: Demonstrate an understanding of how Catholic Christians, as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self and neighbour, and all of Creation. [CCC nos. 1717; 2013-2015; 2030]</p> <p>PS3: Living out Prayer and Sacrament: Demonstrate an understanding of the spiritual nature of the human person and the role of prayer as a way to both enrich and express personal and communal spirituality and the challenges to a Catholic Christian life of prayer in contemporary culture. [CCC nos. 2689; 2691; 2697-2699]</p> <p>FL1. Living in Relationship: Demonstrate an understanding of the Catholic Christian call to chastity as a virtue that is an expression of a healthy sense of self and capacity to live in healthy relationships with others; [CCC no. 1832]</p>	<p>people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. 198; 355-356; 381; 514-515; 522; 610-611; 1961-1964; 2410-2411]</p> <p>PF3.1 explain how Jesus affirms the dignity of every person (Beatitudes, Miracles, Parables) and examine how Faith fosters positive, healthy self-esteem physically, intellectually, spiritually and socially as part of recognizing the importance of a healthy positive acceptance of self, with strengths and weakness [CCC nos. 546-550; 1716-1717; 2052-2055]</p> <p>PS3.2 examine the role of prayer in the life of Jesus and in the lives of holy people in the Christian tradition [CCC nos. 2697; 2732-2733]</p> <p>PS3.3 articulate and defend the importance of prayer for the living of an authentic Christian life, and the obstacles or challenges to a life of prayer in contemporary society [CCC nos. 2697; 2732-2733; 2755]</p> <p>FL1.2 describe how religious faith is shaped by human experience (i.e., one’s family, one’s culture, one’s temperament) and analyze the role of family in society and in the Church as providing skills and strategies for healthy and holy (whole) relationships [CCC nos. 144-165; 2201-2233]</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p>	<p>Human Dignity In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.</p> <p>Rights and Responsibilities Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved</p>

<p>CGE3c A Reflective, Creative and Holistic Thinker Who: Thinks reflectively and creatively to evaluate situations and solve problems.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5b A Collaborative Contributor Who: Thinks critically about the meaning and purpose of work.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.</p>	<p>only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.</p> <p>Global Solidarity</p> <p>Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that "loving our neighbor" has global dimensions in an interdependent world.</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis.</i> https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
---	--

Evidence of Learning

- I can recognize that all people have dignity.
- I can identify the protective factors of prayer for my covenant with God.
- I can comprehend that I have a body and spirit that participate in my covenant with God.
- I can decipher the difference between a right and responsibility.

Background

The material presented in the following lessons are meant to give students a better understanding and grasp of their importance and value in the life of the community simply because they are present. They need not have special skills or talents to be welcomed and called into a covenant with God. God wills this covenant just as he willed them into life. Remind students that there is a difference between a right and responsibility and that we often think we have a right to things without thinking about our responsibility to others and to God. How we treat our bodies and spirits is part of the covenant.

<https://www.biblegateway.com>

You may need or want to use an electronic version of the Bible. This is one of many sites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that most scholars agree on the accuracy of the translation.

Materials

Class set of Bibles in print or electronic [New Revised Standard Version]

The teacher may want to have the lyrics to a few songs that promote the dignity of the human person on hand should there be students who do not complete the task from Lesson 3.

Several gossip/ fashion/tabloid magazines as examples of what culture says about our value, worth and dignity.

Student Worksheets/Resources as appropriate. Please note that if copies are given to students the quantity is indicated. These could also be distributed electronically or adapted to be projected.

- God Said, They Said: 1 per student
- The Beatitudes: 1 per student
- Forms of Prayer: 1 per student

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

Loving God, My mind and spirit yearn to be with you. I aim to please you and respond yes to your call to holiness although do not always succeed. Help me to see my own dignity and the dignity in others as your call for peace in the world. May our lives be a prayer and may we glorify you in body and spirit always. We ask this through Jesus Christ our Lord, Amen.

Review with students the difference between a contract and a covenant. Review also the call stories of various people in both the Old and New Testament. Ask students to share with an elbow partner the lyrics that they brought to school. Ask one or two willing students to share with the whole class the lyrics they picked. Why? Discuss the factors alive in our world that tell us otherwise.

Using [God Said, They Said](#), have students look up the bible verse, record the overall teaching, students may also record it verbatim. When they have completed all of them, ask students to write the counter part of what the world says about who we are (sinners, too young, not beautiful enough etc.) Ask students to engage in a conversation about why they think this might be. Why would the world want you to believe you are not good enough and why God would want you to believe the opposite?

During: Action – Working on it.

Read aloud Matthew 5-7 The Sermon on the Mount. Use [The Beatitudes](#) ask student to circle 4 that they do not really understand. Give student 10 minutes to write out the meaning of the four they felt they understood best. When the class has completed the task ask them to walk around the class looking for the answers to the four Beatitudes they circled. Students are asked to have a conversation with others. They may or may not agree with the person's answer. Give student 10 minutes to record their four answers.

Discuss each of the Beatitudes reflecting on the word 'blessed.' This collection of eight blessings is God's prayer for our lives. Jesus also gave us another prayer that tells us of our worth and dignity as well as the promise of a covenantal relationship with the Divine.

Read aloud Luke 11.1-13 or Matthew 6.9-13

Read Luke 11.5-13 also on prayer.

Ask students to share their prayer life. Do you pray? How often? What kind of prayers do you say? Do you pray with others? Alone? Do you ask for help? Do thank God for the gifts in your life? Does your family pray? Do you think your prayer life could be better? Explain to students that it can take a life time to build your prayer habits but just like going to the gym, it is a skill that requires time and dedication. Do you think prayer is different today than it was in the first century? How and why do you think so? What are the obstacles? Challenges in today's society? Ask students to analyze the role of culture in their lives and the role their family plays in their prayer life and faith.

Using [Forms Of Prayer](#) have students complete the chart.

After: Consolidate, Debrief, Reflect and Connect

When students have completed the chart, ask them to choose a form of prayer they feel comfortable with and create a prayer of their own that speaks to their own dignity as well as their covenant with God.

Teacher may want to play quiet, reflective music whilst students are writing their prayers.

Assessment / Evaluation

Verbal feedback on discussion.

Differentiated Instruction		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Students can submit their Exit Ticket as an audio file via the Google Drive, Google Classroom or D2L.</p> <p>Students use assistive devices to research and present.</p>		
<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Textbook ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Laptop ● Chart paper ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Extension Activity		
<p>Ask students to find creative ways to display and share their prayers (collage, Sway, PowerPoint, artistically, musically etc.</p>		

God Said, They Said

What God says...	What the world says...
Psalm 139.14	
1 Timothy 4.8	
1 Timothy 4.12	
Colossians 3.12-14	
Romans 12.2	
Romans 3.23	

The Beatitudes

Blessed are those who are POOR IN SPIRIT

Blessed are those who MOURN

Blessed are the MEEK

Blessed are those who HUNGER AND THIRST FOR RIGHTEOUSNESS

Blessed are the MERCIFUL

Blessed are the PURE IN HEART

Blessed are the PEACEMAKERS

Blessed are those who are PERSECUTED

Forms of Prayer

Prayer Form	Example of Prayer	Student Example of Prayer Form	Teacher Check
<p>Blessing & Adoration Blessing illustrates an encounter between God and human. In blessing, God's gift and man's acceptance of it are united with each other. It is human's response to God's gifts: because God blesses, the human heart can bless the One who is the source of every blessing (CCC #2626)</p>	<p>Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. (Ephesians 1:3-4)</p>		
<p>Thanksgiving The celebration of the Eucharist is the Church's ultimate prayer of thanksgiving (CCC #2637). Thanksgiving is a prayer of appreciation for the gifts God has given us. Learning to be thankful is one of the best ways to combat depression and self-pity. Thanksgiving should be a part of every prayer.</p>	<p>O give thanks to the Lord, for he is good; for his steadfast love endures forever. (Psalm 107:1)</p>		
<p>Petition Petition expresses awareness of our relationship with God (CCC #2629). Prayers of petition are the type of prayer we are most familiar with. In them, we ask God for things we need—primarily spiritual needs, but physical ones as well. Prayers of petition should always include a statement of our willingness to accept God's will.</p>	<p>Give ear, O Lord, to my prayer; listen to my cry of supplication. In the day of my trouble I call on you, for you will answer me. (Psalm 86:6-7)</p>		
<p>Intercession Intercession is a prayer of petition which leads us to pray as Jesus did (CCC #2634) Intercessory prayer is prayer for others. An intercessor is</p>	<p>For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and</p>		

<p>one who takes the place of another or pleads with God on behalf of others who need God's intervention.</p>	<p>understanding, so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. (Colossians 1:9-10)</p>		
<p>Praise Praise recognizes God as God, honouring God and giving glory simply because God is (CCC #2639).</p>	<p>Now all glory to God, who is able to keep you from falling away and will bring you with great joy into his glorious presence without a single fault. All glory to him who alone is God, our Savior through Jesus Christ our Lord. All glory, majesty, power, and authority are his before all time, and in the present, and beyond all time! Amen. (Jude 1:24-25)</p>		

COURSE: HRE101	UNIT 4: ENCOUNTERING GOD	
TOPIC 4: The Paschal Mystery		
<p>Guiding Questions:</p> <p>How is Sunday Mass part of the Covenant?</p> <p>Why is prayer so important to daily living?</p> <p>How can prayer support the contemporary believer?</p>		
<p>Teacher Prompts:</p> <p>Why do we believe it is important to attend Sunday Mass? What is the point? How does Mass affect the formation of a Church Community?</p> <p>What prayers do we recite during Mass that help us renew our commitment?</p> <p>How might prayer increase our happiness?</p> <p>In the Our Father prayer what are we asking God for? Why are there specific requests made? What does it mean to ask for “daily bread” How does the Sermon on the Mount help us to understand the meaning of the petitions in the Our Father?</p> <p>It is common for us to turn to Prayers of Petition when we pray to God. We ask God to assist us in our needs. Prayer is also a conversation with God. How would you define prayer?</p> <p>Why are different forms of prayer important; can’t we all just pray the same way?</p> <p>How does prayer relate to current ideas of mindfulness as part of student success? Christian meditation can be considered a form of prayer. Explain why it is important to allow ourselves time to be quiet with our own thoughts and intentions.</p>		
<p>Learning Focus:</p> <p>The focus of this lesson is the importance of Sunday Mass, not only for one self but also for the community of believers and the sacramental life of the Church. The call to an active Eucharistic and prayer life is meant to support the physical, mental and spiritual well-being of a person. Students are encouraged to connect the Mass with the teachings on Covenant.</p>		
Overall Expectations	Specific Expectations	
<p>PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew</p>	<p>PF1.1 connect the stories of Covenant, and the teachings of the prophets, to the understanding of Jesus and the Paschal Mystery presented in the Gospels [CCC nos. 587-713]</p> <p>PS1.1 explain the importance of Sunday Mass and the participation in the sacramental life of the Church for</p>	

<p>people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p> <p>PS1. Prayer: Demonstrate a knowledge of the connections between a life of prayer (personal and communal) and the challenge of the Christian call to be loving in contemporary culture sustained by God’s Grace and the Holy Spirit; [CCC nos. 1113-1130; 1145-1152]</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>a Christian life and receiving God’s Grace through Jesus and the Holy Spirit [CCC nos. 737; 1210-11; 1324-30; 1392-94]</p> <p>PS1.2 recognize the meaning and implications of the Lord’s Prayer for daily living and describe the Our Father as a summary of the Gospel [CCC nos. 2759-2772]</p> <p>PS1.3 defend the value of a variety of prayer forms (including traditional forms such as retreats, the Rosary, Litanies, Eucharistic Adoration, etc.) as opportunities to encounter God’s grace that is necessary for living a life of faith in contemporary society [CCC nos. 2559-2565; 2623-2643]</p> <p>RI4.1 use an appropriate format (<i>e.g., oral presentation, written research report, poster, multimedia presentation, web page</i>) to communicate the results of their research and inquiry effectively for a specific purpose and audience</p>
<p>OCSGE’s</p>	<p>Catholic Social Teachings</p>
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.</p>	<p>Human Dignity In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.</p> <p>Participation in Society All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society. In the words of the U.S. bishops, “The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat</p>

	<p>people this way is effectively to say they simply do not count as human beings.”</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis.</i> https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
Evidence of Learning	
<p>I can describe how the Sunday Mass is part of the Covenant.</p> <p>I can distinguish the importance of the Paschal Mystery to the life of the Church.</p> <p>I can identify the importance of prayer in my life.</p> <p>I can defend the value of a variety of prayer forms as encounters with God.</p>	
Background	
<p>Interesting studies on the increase of youth attending religious services has come to light. Canada’s Catholics, Bibby & Reid, 2016. Use this information to ask students why they think there is an increase across Canada?</p> <p>https://www.biblegateway.com</p> <p>You may need or want to use an electronic version of the Bible. This is one of many cites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that most scholars agree on the accuracy of the translation.</p>	
Materials	
<p>Class set of Bibles in print or electronic [New Revised Standard Version]</p> <p>Student Worksheets/Resources as appropriate. Please note that if copies are given to students the quantity is indicated. These could also be distributed electronically or adapted to be projected.</p> <ul style="list-style-type: none"> ● 4-5 copies of a hymnal ● Meeting God Face to Face: The Paschal Mystery (1 per student) ● Creating a Liturgy (1 per student) 	
Lesson Activities and Process	
Before: Getting Started	
<p>Post the Learning Focus and the Evidence of Learning in the classroom.</p>	

Begin with a prayer.

Our Father, Who art in Heaven, hallowed be Thy name; Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Ask how many students attend mass at least once a year. More than five times but less than ten. How many attend more than ten times a year. What is about Mass that you like? What is about mass that challenges your participation? You may also have students from other religions or denominations. These questions can provide a look into the habits and rituals of your community.

Read Luke 22.19 "Do this in memory of me." Explain that this is why we celebrate mass every week. We celebrate mass so we do not forget our covenant with God and the precious gift of Jesus Christ. This is how we meet Christ face to face. The rituals, symbols and tradition of the mass are deeply woven into the story of our faith.

Each part of the mass has a history and connection to the Paschal Mystery. The Paschal Mystery as described in the Catechism of the Catholic Church is this:

Christ's work of redemption accomplished principally by his Passion, death, Resurrection, and glorious Ascension, whereby "dying he destroyed our death, rising he restored our life" (1067; cf. 654). The paschal mystery is celebrated and made present in the liturgy of the Church, and its saving effects are communicated through the sacraments (1076), especially the Eucharist, which renews the paschal sacrifice of Christ as the sacrifice offered by the Church (571, 1362–1372).

The word Paschal comes from the word Pascha which means "lamb". In Hebrew 'Pesach' means Passover. Jesus, for Christians, is the Lamb of God of the new covenant.

Read Exodus 12.

During: Action – Working on it.

Review the events of the Exodus story.

Using *Meeting God Face to Face: The Paschal Mystery* have students fill in the blanks using the word bank provided.

Explain to students that there are essentially four parts to the Roman Catholic Mass:

- Introductory Rites
- Liturgy of the Word
- Liturgy of the Eucharist
- Concluding Rite

In groups of four, students will attempt to create a liturgical expression based on a particular Beatitude. [Creating A Liturgy](#)

Allow the students ample time to brainstorm and make preliminary plans. It is important the teacher provide descriptive and on-going feedback to ensure they create something that is reverent, thoughtful and prayerful.

After: Consolidate, Debrief, Reflect and Connect

If your school has a chapel, you may want to celebrate the liturgies there. You may also want to invite another class to participate.

Assessment / Evaluation

Informal feedback

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students use assistive devices to research and present.

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Textbook ● Independent Reading ● Note making ● Discussion 	<ul style="list-style-type: none"> ● Laptop ● Chart paper ● Handouts ● Notes 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Extension Activity		
<p>Ask students to go to their pastor and ask if they can take notes during a Sunday celebration. Ask the students to write down all of the things they hear and notice during mass that speaks to the Paschal Mystery.</p>		

Meeting God Face to Face - The Paschal Mystery

enflesh	divine	human	God	seven
love	passion	death	covenant	primordial
resurrection	Passover	mystery	God	Son
remembering	five	four	eight	Christmas

A _____ is something that cannot be totally understood by human reason.

When we speak of the "Paschal Mystery" we are referring to the _____, _____, and _____ of Jesus. The word "Paschal" means "_____." The _____ plague is the _____ when the spirit of death passed over the Jewish homes.

As Catholics, we believe there are _____ Sacraments: Baptism, Confirmation, Eucharist, Matrimony, Holy Orders, Reconciliation, and Anointing of the Sick. God constantly communicates love to us. Because Jesus is God, we sometimes call him the _____ or first sacrament. Jesus is God's clearest message of _____.

We celebrate mass as a way of _____ the Christ event. The mass has _____ main parts and _____ main liturgical seasons.

As Catholics, we believe that _____ became human in Jesus. Jesus is the _____ of God. This is referred to as the Mystery of the Incarnation. "Incarnation" means "_____." So, in Jesus, God became flesh. Christians believe that Jesus is both _____ and _____. If we can find out what Jesus is like, we can also find out what _____ is like, and therefore discover what it means to be _____.

Creating A Liturgy

Liturgical Component	Student Ideas, References and Resources	Teacher Check
<p>Season: Students are to choose a scripture reference that relates to a particular liturgical season.</p>		
<p>Opening / Closing Hymn Students are to choose a liturgical hymn. The students should have access to hymnals for this. The same hymn may be used for both the opening and closing hymns. The lyrics are to be included</p>		
<p>Opening Prayer Students are to write a prayer that both welcomes and introduces the community to the season and theme.</p>		
<p>Old Testament Reading Students are to find a reading which relates to their theme and comes from the Old Testament.</p>		
<p>Psalm Students are to find a Psalm which relates to their theme.</p>		

Liturgical Component	Student Ideas, References and Resources	Teacher Check
<p>Gospel Reading: Students are to find a Gospel reading which relates to their theme.</p>		
<p>Reflection: This should explain how the gospel is a testimony of Jesus and how it relates to contemporary society. The reflection should touch on God as the source of truth.</p>		
<p>Prayers of Petition: A minimum of three petitions relating to the Theme are required. You must consider community, preferential option and thanksgiving. Begin with the needs of the greater community first.</p>		
<p>Closing Prayer Students are to write a prayer that includes a final blessing for all who have gathered which reflects the theme.</p>		
<p>Closing Hymn (Optional) May be the same as Opening Hymn or one to balance it. Lyrics must be included.</p>		

COURSE: HRE101		UNIT 4: ENCOUNTERING GOD	
TOPIC 5: Discipleship			
Guiding Question: What does it mean to be a disciple?			
Teacher Prompts: What does it mean for a Catholic to lead a spiritual life? Why is it important to think about things before you make final decisions? How do my decisions affect my relationship with others and God?			
Learning Focus: Discipleship			
Overall Expectations		Specific Expectations	
<p>PF3: Faith Lived: Demonstrate an understanding of how Catholic Christians, as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self and neighbour, and all of Creation. [CCC nos. 1717; 2013-2015; 2030]</p> <p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p>		<p>PF3.1 explain how Jesus affirms the dignity of every person (Beatitudes, Miracles, Parables) and examine how Faith fosters positive, healthy self-esteem physically, intellectually, spiritually and socially as part of recognizing the importance of a healthy positive acceptance of self, with strengths and weakness [CCC nos. 546-550; 1716-1717; 2052-2055]</p> <p>CM2.2 review and apply decision-making models of see, judge, act, evaluate as a way of discerning appropriate actions whether between negative and positive (e.g., <i>not to sin or sin</i>), or discernment between two goods (e.g., <i>whether to marry or pursue consecrated religious life</i>) [CCC nos. 953; 1440; 1472; 1871-1872]</p>	
OCSGE's		Catholic Social Teachings	
CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i> , world religions and the life-journeys of <i>all people of good will</i> .		Participation in Society All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be	

<p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE4f A Self-Directed, Responsible, Lifelong Learner Who: Applies effective communication, decision-making, problem-solving, time and resource management skills.</p>	<p>excluded unfairly or to be unable to participate in society. In the words of the U.S. bishops, “The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings.”</p> <p><i>Office for Social Justice: Catholic Charities of St. Paul and Minneapolis.</i> https://www.cctwincities.org/wp-content/uploads/2017/05/Key-10-Principles-of-CST-1-pager-2017.pdf</p>
Evidence of Learning	
<p>“I can...” or Students will...” Statements</p> <p>Students will read the miracles and parables of Jesus and present the lessons learned from them as a skit for the class.</p> <p>Students will reflect on modern examples of miracles in our own world and these impact their own lives.</p>	
Background	
<p>https://www.biblegateway.com</p> <p>You may need or want to use an electronic version of the Bible. This is one of many sites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that most scholars agree on the accuracy of the translation.</p>	
Materials	
<p>Student Activity Sheet:</p> <ul style="list-style-type: none"> • Christ Among Us <p>Access to research material (school library; Internet access; etc.)</p>	
Lesson Activities and Process	
Before: Getting Started	
<p>Post the Learning Focus and the Evidence of Learning in the classroom.</p> <p>Begin with a prayer.</p> <p style="text-align: center;"><i>Good and Gracious God,</i></p>	

You sent your only begotten Son to be among us and the world has never been the same. We thank you for your deep love in person of Jesus Christ. Through His birth, life, death and resurrection we come to know you better. As we read and learn about the incarnation of your Son, guide our hearts and minds and bring us into an understanding of what you are calling us to do with our lives, in this time and space. Help us to be true disciples of Your Son. We ask this through Jesus Christ our Lord, Amen.

Have a brief discussion with the students about the life of Jesus, and that his Parables and Miracles are meant to teach us what it means to be a disciple of Jesus today. In order for us to be true disciples, we must be able to recognize Christ in others and where the world needs us to be Christ in the situations around us.

Students share examples of people in their lives, or in the world who are examples of Christ for them.

During: Action – Working on it.

Students are assigned the [Christ Among Us](#) activity.

After: Consolidate, Debrief, Reflect and Connect

Students present their Gracebook posters or multimedia presentations on the life of a person who is a Christ figure.

Assessment / Evaluation

“Christ Among Us” activities are evaluated for Knowledge and Communication

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students can submit their Exit Ticket as an audio file via the Google Drive, Google Classroom or D2L.

Students use assistive devices to research and present.

<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Textbook ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Laptop ● Chart paper ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
<p>Extension Activity</p>		
<p>Students can put their “Christ Among Us” Posters up around the school.</p> <p>Guest Speakers can be brought in who are examples of Faith in Action</p>		

Christ Among Us

In this activity, you will be asked to identify a “Christ Figure” in your life. This may be a relative, teacher, or friend. The “Christ Figure” may also be a person in our world, or our history, who lives/lived a Christ-centered life. Explain how the person understood the importance of living a Catholic moral life and the role discernment had in their life.

Some suggestions are:

The Patron Saint of Your School	Pope Francis	St Catherine of Siena
Saint Teresa of Calcutta	Saint Kateri Tekawitha	St. Padre Pio
Dorothy Day	St. Francis of Assisi	St. Maximillian Kolbe
Saint Oscar Romero	St. Claire of Assisi	St. Augustine of Hippo
Saint John Paul II	St. Martin de Porres	St. Thomas Aquinas

You are invited to create a poster, or multimedia presentation that presents the life and work of this person. Your final product, for example, could be a “Gracebook” (Facebook) page for the person you have chosen. (See attached Sample from the life of St. Paul.)



Grace Book Sample “St. Paul” C. Way Skinner, 2008

COURSE: HRE101	UNIT 4: ENCOUNTERING GOD	
TOPIC 6: Bodies as Temples		
<p>Guiding Question(s):</p> <p>What does the Bible show us about what it means to be a follower of Jesus in word and deed? What were the first Christians like as a community?</p> <p>What evidence is there that our contemporary society needs the healing presence of Christ?</p> <p>How is our self-perception harmed by the images around us? How can being a disciple of Christ help us develop a positive self-esteem?</p>		
<p>Teacher Prompts:</p> <p>What are examples of slavery in our time? (consider slavery in terms of addictions... also consider our societal addictions to consumerism)</p> <p>What would the people enslaved today need in order to be liberated?</p> <p>Why is it important that each of us be treated with dignity? What are ways we put ourselves down? Harm ourselves? Others?</p> <p>When making decisions, what are the steps you could take before deciding? Who would you talk to? Would prayer play a role? How can you gather information to inform your decision? Why is it important to think about things before you make final decisions? How do my decisions affect my relationship with others and God?</p> <p>How do our choices, words and actions become habits (good or bad) and what do they say about us? How can the virtues guide us as we use social media to interact? What are some good things social media enable us to do? What are some harmful things we can do with social media?</p>		
<p>Learning Focus:</p> <p>The Fifth Commandment</p> <p>Temples of the Holy Spirit</p> <p>Healthy Sense of Self</p>		
Overall Expectations	Specific Expectations	
<p>SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (<i>e.g.</i>,</p>	<p>SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. 1731-1748]</p>	

<p><i>how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48; 849-856]</p> <p>PF3: Faith Lived: Demonstrate an understanding of how Catholic Christians, as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self and neighbour, and all of Creation. [CCC nos. 1717; 2013-2015; 2030]</p> <p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p>	<p>PF3.1 explain how Jesus affirms the dignity of every person (Beatitudes, Miracles, Parables) and examine how Faith fosters positive, healthy self-esteem physically, intellectually, spiritually and socially as part of recognizing the importance of a healthy positive acceptance of self, with strengths and weakness [CCC nos. 546-550; 1716-1717; 2052-2055]</p> <p>CM2.2 review and apply decision-making models of see, judge, act, evaluate as a way of discerning appropriate actions whether between negative and positive (<i>e.g., not to sin or sin</i>), or discernment between two goods (<i>e.g., whether to marry or pursue consecrated religious life</i>) [CCC nos. 953; 1440; 1472; 1871-1872]</p> <p>RI3.1 assess various aspects of information gathered from primary and secondary sources (<i>e.g., accuracy, relevance, reliability, inherent values and bias, voice</i>)</p> <p>RI3.2 record and organize, analyze and interpret research information (<i>e.g., compare results of surveys and interviews; determine whether common themes arise in different sources</i>) and key ideas using a variety of formats (<i>e.g., notes, graphic organizers, summaries, audio/digital records</i>)</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p>	<p>Dignity of the Human Person</p> <p>The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty.</p> <p>Catholic Charities http://catholiccharitiescamden.org/principles-of-catholic-social-teaching/</p>

Evidence of Learning

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

- Students will identify images that harm and heal, and what images are in our contemporary society that need the healing presence of Christ?
- Students will understand the deeper meaning of the 5th commandment and how it is connected to our lives today.
- Students will examine what it means that all persons possess human dignity, while connecting this to Jesus experience of birth life and death, and connecting this with a healthy sense of self.

Background

Catechism of the Catholic Church

ARTICLE 5 THE FIFTH COMMANDMENT

You shall not kill.⁵⁴

You have heard that it was said to the men of old, "You shall not kill; and whoever kills shall be liable to judgment." But I say to you that every one who is angry with his brother shall be liable to judgment.⁵⁵

2258 "*Human life is sacred* because from its beginning it involves the creative action of God and it remains for ever 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."⁵⁶

I. RESPECT FOR HUMAN LIFE

The witness of sacred history

2259 In the account of Abel's murder by his brother Cain,⁵⁷ Scripture reveals the presence of anger and envy in man, consequences of original sin, from the beginning of human history. Man has become the enemy of his fellow man. God declares the wickedness of this fratricide: "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand."⁵⁸

2260 The covenant between God and mankind is interwoven with reminders of God's gift of human life and man's murderous violence:

For your lifeblood I will surely require a reckoning. . . . Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image.⁵⁹

The Old Testament always considered blood a sacred sign of life.⁶⁰ This teaching remains necessary for all time.

2261 Scripture specifies the prohibition contained in the fifth commandment: "Do not slay the innocent and the righteous."⁶¹ The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, to the golden rule, and to the holiness of the Creator. The law forbidding it is universally valid: it obliges each and everyone, always and everywhere.

2262 In the Sermon on the Mount, the Lord recalls the commandment, "You shall not kill,"⁶² and adds to it the proscription of anger, hatred, and vengeance. Going further, Christ asks his disciples to turn the other cheek, to love their enemies.⁶³ He did not defend himself and told Peter to leave his sword in its sheath.⁶⁴

2268 The fifth commandment forbids *direct and intentional killing* as gravely sinful. The murderer and those who cooperate voluntarily in murder commit a sin that cries out to heaven for vengeance.⁶⁹

Infanticide,⁷⁰ fratricide, parricide, and the murder of a spouse are especially grave crimes by reason of the natural bonds which they break. Concern for eugenics or public health cannot justify any murder, even if commanded by public authority.

2269 The fifth commandment forbids doing anything with the intention of *indirectly* bringing about a person's death. The moral law prohibits exposing someone to mortal danger without grave reason, as well as refusing assistance to a person in danger.

The acceptance by human society of murderous famines, without efforts to remedy them, is a scandalous injustice and a grave offense. Those whose usurious and avaricious dealings lead to the hunger and death of their brethren in the human family indirectly commit homicide, which is imputable to them.⁷¹

Unintentional killing is not morally imputable. But one is not exonerated from grave offense if, without proportionate reasons, he has acted in a way that brings about someone's death, even without the intention to do so.

Abortion

2270 Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life.⁷²

Before I formed you in the womb I knew you, and before you were born I consecrated you.⁷³

My frame was not hidden from you, when I was being made in secret, intricately wrought in the depths of the earth.⁷⁴

2271 Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law:

You shall not kill the embryo by abortion and shall not cause the newborn to perish.⁷⁵

God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.⁷⁶

2272 Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. "A person who procures a completed abortion incurs excommunication *latae sententiae*,"⁷⁷ "by the very commission of the offense,"⁷⁸ and subject to the conditions provided by Canon Law.⁷⁹ The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

2273 The inalienable right to life of every innocent human individual is a *constitutive element of a civil society and its legislation*:

"The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."⁸⁰

"The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."⁸¹

2274 Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being.

Prenatal diagnosis is morally licit, "if it respects the life and integrity of the embryo and the human fetus and is directed toward its safe guarding or healing as an individual. . . . It is gravely opposed to the moral law when this is done with the thought of possibly inducing an abortion, depending upon the results: a diagnosis must not be the equivalent of a death sentence."⁸²

2275 "One must hold as licit procedures carried out on the human embryo which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but are directed toward its healing the improvement of its condition of health, or its individual survival."⁸³

"It is immoral to produce human embryos intended for exploitation as disposable biological material."⁸⁴

"Certain attempts to *influence chromosomic or genetic inheritance* are not therapeutic but are aimed at producing human beings selected according to sex or other predetermined qualities. Such manipulations are contrary to the personal dignity of the human being and his integrity and identity"⁸⁵ which are unique and unrepeatable.

Euthanasia

2276 Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible.

2277 Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.

Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.

2278 Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of "over-zealous" treatment. Here one does not will to cause death; one's inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.

2279 Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted. The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen and tolerated as inevitable Palliative care is a special form of disinterested charity. As such it should be encouraged.

Materials

The Christ Collage requires images from magazines and newspapers internet. If done on paper, this activity will also require glue, scissors, and a large bristle board. Also, there are a number of online poster/collage programs, Glogster , Google Draw, other GAFE Apps, or other computer generated apps or software.

Student Worksheets/Resources as appropriate. These could also be distributed electronically or adapted to be projected.

- Images That Harm and Images that Heal
- The Fifth Commandment
- The Fifth Commandment Crossword
- A Body Fit for God
- Appendix 4.7.4: Temples of the Holy Spirit

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

Good and Gracious God,

You sent your only begotten Son to be among us and the world has never been the same. We thank you for your deep love in person of Jesus Christ. Through His birth, life, death and resurrection we come to know you better. Help us to understand that when you became flesh in Jesus, you taught us that our bodies are holy. Help us to treat our bodies as temples, and show respect for others and ourselves. We ask this through Jesus Christ our Lord, Amen

Images That Harm and Images that Heal: Students should be given one week to collect images in newspapers and magazines or digitally that show destruction and harm to a person and/or society in general (example: war, unrealistic images of men and women, abuse, etc.). Students must also look for images that can heal a person and/or society in general (example: responding to war, realistic images of men and women, healthy relationships, etc.). Students take out all their images that harm and heal and fill out [Images that Harm and Images that Heal](#)

Class Discussion: As a class, students share some of the images and how each can be harmful to people and/or society in general. Students can use their answers to Images That Harm and Images that Heal to guide their sharing. The teacher creates categories on the board and adds to each category with each student response. For example, the teacher may create a bubble or subheading with the word abuse, and add to this category as students share words that relate to this category. The same format should be followed when discussing the images that heal.

During: Action – Working on it.

Christ Collage: Students take the images that they collected and create a class collage in the shape of a cross. If students are using print images, then the teacher visits each student directing them in the process of gluing their items to the class collage (the teacher needs a large bristle board, scissors and glue). The end product should include all the students' images in the shape of a cross on a bristle board. The teacher or a student can cut out the cross and display it at the front of the class. This also may be done electronically, with some adjustments.

The Fifth Commandment: Use [The Fifth Commandment](#) and [The Fifth Commandment Crossword](#).

Have students read the information (or consider reading it as a class), and then answer the questions that follow, and fill in the crossword.

This can be done; individually, in pairs or as a class activity. If this activity is done in pairs, one student can read the passage while the other paraphrases. Each student records the response individually.

Class Discussion/Take-up and A Body Fit for God: During take-up of *The Fifth Commandment*, students can take turns reading and discussing the answers as the teacher records the collective answers on the; board, on an LCD projection or on the SMART board. Teacher may want to develop a powerpoint with connections to our bodies as temples. Teacher may want to share with the class ""People React to Being Called Beautiful" <https://youtu.be/aW8BDgLpZkl>

Students can make corrections or additions to their answers as each question is taken up. The Teacher should refer to the sharing done at the beginning of the class and to the class collage on *images that harm* displayed at the front of the class.

After discussing the issues, the class can begin to work on [A Body Fit for God](#).

Temples of the Holy Spirit: Use [Temples of the Holy Spirit](#), and have students answer the questions on the worksheet and do the word search. Students can read the text and answer in the space provided. This can be done; individually, in pairs or as a class activity. If this activity is done in pairs, one student can read the passage while the other paraphrases. Each student records the response on their individual worksheet. Teacher then can take up the crossword using the powerpoint.

Christ Collage: While students work: *Temples of the Holy Spirit*, the teacher collects the images that heal and repeats the same exercise of gluing the student images on the flip-side of the collage. After the images are glued, the teacher can display the images that heal at the front of the class.

Class Discussion/Take-up: During take-up *Temples of the Holy Spirit*, students can take turns reading and discussing the answers as the teacher records the collective answers on the; board, on an LCD projection or on the SMART board. Students can make corrections or additions to their answers as each question is taken up. The Teacher should refer to the sharing done at the beginning of the class and to the class collage on *images that heal* displayed at the front of the class.

After: Consolidate, Debrief, Reflect and Connect

Critical Thinking, Creating a Healthy Sense of Self: Students bring in unhealthy images of women, men and teen relationships. Students critically analyze the image by following the decision making model

<p>in Unit 3. After determining what makes the image harmful, the student creates an ad that mocks the message, thus creating an image that heals. Student work can be presented in a gallery format and then posted in the classroom. The teacher can share ads from 'Adbusters' to illustrate the process of creating an ad that mocks the harmful message in an image that the media presents to society.</p>		
<p>Assessment / Evaluation</p>		
<p>Ongoing assessment of Group Interaction and Communication Skills.</p>		
<p>Differentiated Instruction</p>		
<p>Strategic grouping</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Students use assistive devices to research and present.</p>		
<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Textbook ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Laptop ● Chart paper ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
<p>Extension Activity</p>		
<p>Students can share images that harm or heal as they encounter them in the media. The teacher can invite students to share these images with the class and provide an opportunity to have discussion at the end of every class</p>		

Images that Harm and Images that Heal

Your Task is.....

Number your images (start with images that harm and then number the images that heal). Using the chart below as a template, make a chart provide the number of each image, a description of the image, and how the image can harm/heal a person or society in general.

Images That Harm

Image #	Description of Image	How this image can harm a person and/or society in general

Images That Heal

Image #	Description of image	How this image can harm a person and/or society in general

The Fifth Commandment

The fifth commandment *You shall not kill*, teaches us that all human life is sacred. From the very beginning, each human life involves the creative action of God and is in a special relationship with God. We are called to respect our own life and the lives of others always.

We should show special respect and care for people whose lives are made harder by sickness or disabilities (“handicaps”). We all have a responsibility to help everyone lead lives that are as “normal” as possible. A human life is valuable even if it is weak, in pain, or is old. The value of a life is not decided by a person’s “usefulness”. Every human life is precious because it was created by God. There is never a way to justify deliberately ending a human life through euthanasia or abortion.

The fifth commandment forbids destroying human life. It also calls us to show that we appreciate the precious gift of life and health. This commandment challenges us to appreciate our own life and to take care of our health. The Catechism of the Catholic Church reminds us that we are to avoid every kind of excess that will damage our health and life. We must not abuse food, alcohol, tobacco, marijuana or medicine, and we must not use illegal drugs.

In all that we do, we are called to remember that all life comes from God and belongs to God. Our lives have been entrusted to us for safekeeping, not given to us to dispose of as we please. Every choice that we make should show that we honour the trust that God has given us.

(text adapted from *Be With Me*, Canadian Conference of Catholic Bishops, p. 24)

The Fifth Commandment Crossword

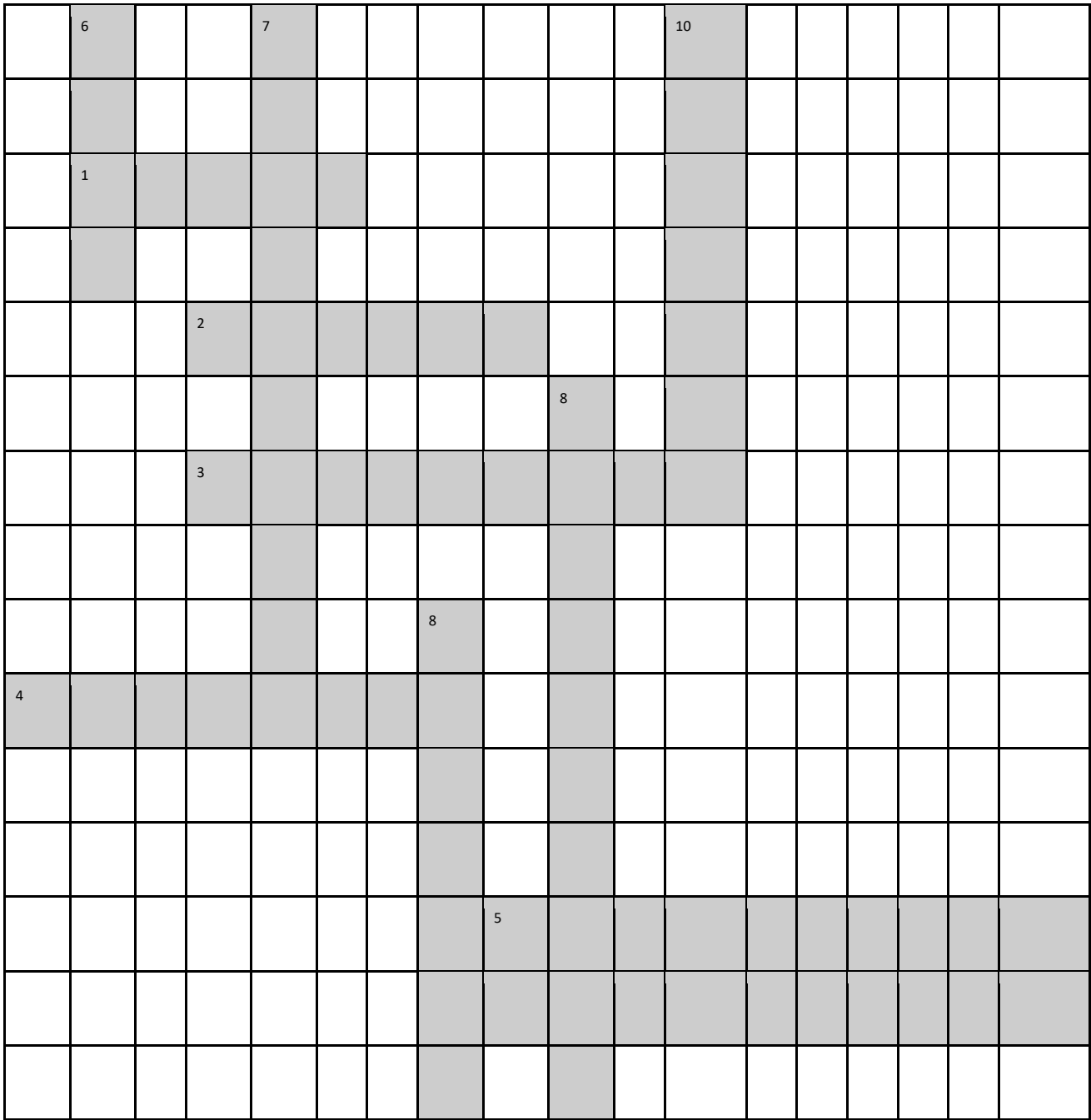
Answer the questions below and then use the answers to fill in the crossword puzzle.

Across

1. The _____ commandment teaches us not to kill.
2. All human life is _____ (special) and should be respected.
3. We should care and respect people who are sick and have _____.
4. Human life is _____ even when it is weak, in pain, or old.
5. The value of life is not decided by its _____.

Down

6. Every human _____ is precious because it was created by God.
7. Ending a life on purpose using _____ or abortion can never be justified.
8. The fifth commandment challenges us to appreciate our own life and take care of our _____.
9. The _____ of the Catholic Church challenges us to avoid things that damage our life.
10. All life comes from God and _____ to God.



Suggested Answers

	L			E							B						
	I			U							E						
	F	I	F	T	H						L						
	E			H							O						
			S	A	C	R	E	D			N						
				N					C		G						
			H	A	N	D	I	C	A	P	S						
				S					T								
				I			H		E								
V	A	L	U	A	B	L	E		C								
							A		H								
							L		I								
							T	U	S	E	F	U	L	N	E	S	S
							H		M								

Answers to the Crossword Clues

1. The fifth commandment teaches us not to kill.
2. All human life is sacred (special) and should be respected.
3. We should care and respect people who are sick and have handicaps.
4. Human life is valuable even when it is weak, in pain, or old.
5. The value of life is not decided by its usefulness.
6. Every human life is precious because it was created by God.
7. Ending a life on purpose using euthanasia or abortion can never be justified.
8. The fifth commandment challenges us to appreciate our own life and take care of our health.
9. The Catechism of the Catholic Church challenges us to avoid things that damage our life.
10. All life comes from God and belongs to God.

A Body Fit for God

Many people see the body as a tool for power, pleasure or self-fulfillment.

Body as a tool for:	List examples of how we fail to value and respect the human body in this way...
Power	
Pleasure	
Self-fulfillment	

Many people only value the body if it is seen as useful. There would be no point in respecting a person who is inconvenient, imperfect or unpleasant.

People who are:	List the people in our society that are considered inconvenient, imperfect and unpleasant.
Inconvenient	
Imperfect	
Unpleasant	

Jesus experienced birth, life and death. He became fully human to model how we should accept all the strengths and limitations of being human; this also shows us how special the human body is. After his resurrection, his wounds remained, this teaches us that his pain and scars should not be viewed as weakness or disfigurement, they are all part of the human story that we all share with each other.

Temples of the Holy Spirit

Examine the following Scripture Passage and read the commentary that follows each one. Use the information to answer the questions below and find the answers in the word search.

- Corinthians 6:15 Christians did not have to follow the strict dietary rules that Jews followed. Because of this some people at that time started to believe that the Christian faith was only about the human spirit and not the human body. St. Paul wrote to them, to remind that that our bodies are part of the body of Christ. They need to be respected and protected. Part of loving Christ is taking care of our body and all of the other bodies that are members of the body of Christ. Anytime we show a lack of respect for our body or for other people's bodies, we are showing a lack of respect for Christ.
- Corinthians 6:19 the Temple in Jerusalem housed the presence of the living God. The Jewish people understood that God was present there in a different way than everywhere else. St. Paul tells the Corinthians that their bodies are temples of the Holy Spirit. He is saying that God is present in their bodies in a very special way. If we believe that our bodies are filled with the presence of God, then we cannot say "It's my body and I can do what I want with it".
- Ephesians 2:10 St. Paul reminds us that we are unique and original, just like a work of art. Each one of us reflects God's image in a slightly different way. Before we can use the gifts that God has given us, we must first accept them and see their value and goodness. To do the good that God has intended, we must accept who we are and stop trying to be like someone else.

This information is adapted from *Be With Me*, Canadian Conference of Catholic Bishops, pages 25-26.

Questions

1. Jews followed strict _____ rules.
2. At one time Christians thought that only the _____ mattered and that the body was not important.
3. St. Paul teaches us that our bodies are part of the body of _____.
4. We need to respect and protect our _____ just as much as we need to respect and protect others' _____. (Same word, only appears once in word search)
5. The Temple in _____ housed the presence of the living God.
6. St. Paul compared our bodies to _____ because God is present in our bodies.
7. God made us original and _____.
8. Each person reflects God's image in a slightly different way, this is why St. Paul compares us to a true work of _____.
9. We must accept our _____ and see their value and goodness.
10. In order to do the good God _____ us to do, we must be ourselves and stop trying to be someone else.

Word Search

E	D	R	H	Y	W	H	V	U	A	E	P	J	F	D	S
E	Q	I	D	F	H	U	I	T	T	E	W	R	G	U	O
B	E	M	E	L	A	S	U	R	E	J	Y	G	H	K	P
D	A	F	Z	T	X	C	V	C	M	B	N	M	U	I	T
E	Q	W	E	R	A	Y	H	U	P	R	M	B	C	X	I
D	M	N	B	V	C	R	X	Z	L	S	D	F	G	H	R
N	P	O	I	U	I	Y	Y	T	E	R	E	W	U	Q	I
E	L	K	J	S	H	G	F	D	S	S	A	Q	N	W	P
T	A	R	T	W	T	Q	F	G	H	B	O	D	I	E	S
N	G	F	D	J	G	F	D	E	Y	O	P	C	Q	E	N
I	N	Y	R	O	U	D	I	X	A	W	R	Y	U	J	L
Q	F	G	Y	I	L	N	G	G	V	D	J	K	E	W	V

TOPIC 7: Chastity**Guiding Question(s):**

What do most people understand chastity to mean?

What does the Church mean by chastity?

How is sexuality different from sex in the Catholic understanding?

Why is it important to treat ourselves and each other with dignity?

What are examples of when people use sexuality as a way of disrespecting the dignity of others? How do we recognize a healthy relationship? An unhealthy relationship?

Whom do we love? How is our love for others differ? (friends, parent, spouse)

Teacher Prompts:

What does chastity mean in the Catechism and what does the Church teach about ways of living a chaste life? How can chastity help us have healthy relationships?

Can you think of problems (social, physical, intellectual, emotional and spiritual) that can happen when people are not chaste?

How can notions of consent, personal limits, and the prevention of pregnancy and STI's promote healthy sexuality?

How do the Church's teachings around chastity, abstinence and natural family planning contribute to the development of a healthy sexuality?

Who in your life teaches you the most about your faith? Are there other people who can also teach you about what it means to be a Catholic in our society today? What role do our parents have to teach us? The school? The parish?

What can we do to make sure we have good relationships with others? Why is it important to have good and healthy relationships?

Why do people harm themselves (self-harm, addictions, sexually risky behaviour, etc.), others, or the environment?

How can we get help, or protect ourselves, if there is abuse or violence going on?

What are strategies we can use to set limits? ("No means No", etc.) How can we help each other understand how to set limits?

How does understanding "consent" help us recognize unhealthy and healthy relationships and actions?

How can we use the Church’s teachings on the dignity of the human person to provide support to anyone who is working through their self-understanding in terms of gender identity and sexual orientation?

Learning Focus:

Chastity is about human dignity. Chastity involves developing a healthy sense of self (self - esteem and wellness), a healthy sense of our bodies (accepting ourselves and acting appropriately on our sexuality), and being able to live in healthy relationships with others. Sexuality is more than sex, which is only one way we express ourselves. Chastity involves our understanding of ourselves as sexual beings. Chastity flourishes in friendship and connection. All Catholics are called to chastity.

Overall Expectations	Specific Expectations
<p>FL1. Living in Relationship: Demonstrate an understanding of the Catholic Christian call to chastity as a virtue that is an expression of a healthy sense of self and capacity to live in healthy relationships with others; [CCC no. 1832]</p>	<p>FL1.1 define chastity as a virtue and express connections between the elements of healthy and unhealthy relationships described in biblical events and their own life experiences [CCC nos. 2337-2359]</p> <p>FL1.2 describe how religious faith is shaped by human experience (i.e., one’s family, one’s culture, one’s temperament) and analyze the role of family in society and in the Church as providing skills and strategies for healthy and holy (whole) relationships [CCC nos. 144-165; 2201-2233]</p> <p>FL1.3 identify and explain the elements of healthy relationships in family, in communities and among peers (e.g., <i>the social determinants of health – poverty, mental health and wellness, education; supports for understanding gender identity and sexual orientation</i>) and the threats to healthy relationships (e.g., <i>substance abuse, violence, abuse</i>) and strategies to respond to these threats [CCC nos. 1762-1769; 1832; 2354-2356; 2357-2359; 2389]</p>
OCSGE’s	Catholic Social Teachings
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions, world religions and the life-journeys of all people of good will.</i></p>	<p>Dignity of the Human Person The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of</p>

<p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p>	<p>human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty.</p> <p>Catholic Charities http://catholiccharitiescamden.org/principles-of-catholic-social-teaching/</p>
Evidence of Learning	
<p>“I can...” or Students will...” Statements</p> <ul style="list-style-type: none"> • Students will demonstrate an understanding of the Catholic Christian call to chastity as a virtue that is an expression of a healthy sense of self and capacity to live in healthy relationships with others; [CCC no. 1832] • Students will demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2658; 2011] • Students will demonstrate an understanding of the Church’s Teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297] 	
Background	
<p><u>Catechism of the Catholic Church</u></p> <p>THE FAMILY IN GOD'S PLAN</p> <p>The nature of the family</p> <p><u>2201</u> The conjugal community is established upon the consent of the spouses. Marriage and the family are ordered to the good of the spouses and to the procreation and education of children. The love of the spouses and the begetting of children create among members of the same family personal relationships and primordial responsibilities.</p> <p><u>2202</u> A man and a woman united in marriage, together with their children, form a family. This institution is prior to any recognition by public authority, which has an obligation to recognize it. It should be considered the normal reference point by which the different forms of family relationship are to be evaluated.</p>	

2203 In creating man and woman, God instituted the human family and endowed it with its fundamental constitution. Its members are persons equal in dignity. For the common good of its members and of society, the family necessarily has manifold responsibilities, rights, and duties.

The Christian family

2204 "The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason it can and should be called a *domestic church*."⁹ It is a community of faith, hope, and charity; it assumes singular importance in the Church, as is evident in the New Testament.¹⁰

2205 The Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit. In the procreation and education of children it reflects the Father's work of creation. It is called to partake of the prayer and sacrifice of Christ. Daily prayer and the reading of the Word of God strengthen it in charity. The Christian family has an evangelizing and missionary task.

2206 The relationships within the family bring an affinity of feelings, affections and interests, arising above all from the members' respect for one another. The family is a *privileged community* called to achieve a "sharing of thought and common deliberation by the spouses as well as their eager cooperation as parents in the children's upbringing."¹¹

II. THE FAMILY AND SOCIETY

2207 The family is the *original cell of social life*. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society.

2208 The family should live in such a way that its members learn to care and take responsibility for the young, the old, the sick, the handicapped, and the poor. There are many families who are at times incapable of providing this help. It devolves then on other persons, other families, and, in a subsidiary way, society to provide for their needs: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world."¹²

2209 The family must be helped and defended by appropriate social measures. Where families cannot fulfill their responsibilities, other social bodies have the duty of helping them and of supporting the institution of the family. Following the principle of subsidiarity, larger communities should take care not to usurp the family's prerogatives or interfere in its life.

2210 The importance of the family for the life and well-being of society¹³ entails a particular responsibility for society to support and strengthen marriage and the family. Civil authority should consider it a grave duty "to acknowledge the true nature of marriage and the family, to protect and foster them, to safeguard public morality, and promote domestic prosperity."¹⁴

2211 The political community has a duty to honor the family, to assist it, and to ensure especially:

- the freedom to establish a family, have children, and bring them up in keeping with the family's own moral and religious convictions;

- the protection of the stability of the marriage bond and the institution of the family;
- the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions;
- the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate;
- in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits;
- the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.;
- the freedom to form associations with other families and so to have representation before civil authority.¹⁵

2212 The fourth commandment *illuminates other relationships in society*. In our brothers and sisters we see the children of our parents; in our cousins, the descendants of our ancestors; in our fellow citizens, the children of our country; in the baptized, the children of our mother the Church; in every human person, a son or daughter of the One who wants to be called "our Father." In this way our relationships with our neighbors are recognized as personal in character. The neighbor is not a "unit" in the human collective; he is "someone" who by his known origins deserves particular attention and respect.

2213 Human communities are *made up of persons*. Governing them well is not limited to guaranteeing rights and fulfilling duties such as honoring contracts. Right relations between employers and employees, between those who govern and citizens, presuppose a natural good will in keeping with the dignity of human persons concerned for justice and fraternity.

The integrity of the person

2338 The chaste person maintains the integrity of the powers of life and love placed in him. This integrity ensures the unity of the person; it is opposed to any behavior that would impair it. It tolerates neither a double life nor duplicity in speech.¹²⁵

2339 Chastity includes an *apprenticeship in self-mastery* which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy.¹²⁶ "Man's dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions, he presses forward to his goal by freely choosing what is good and, by his diligence and skill, effectively secures for himself the means suited to this end."¹²⁷

2340 Whoever wants to remain faithful to his baptismal promises and resist temptations will want to adopt the means for doing so: self-knowledge, practice of an asceticism adapted to the situations that confront him, obedience to God's commandments, exercise of the moral virtues, and fidelity to prayer.

"Indeed it is through chastity that we are gathered together and led back to the unity from which we were fragmented into multiplicity."¹²⁸

2341 The virtue of chastity comes under the cardinal virtue of *temperance*, which seeks to permeate the passions and appetites of the senses with reason.

2342 Self-mastery is a *long and exacting work*. One can never consider it acquired once and for all. It presupposes renewed effort at all stages of life.¹²⁹ The effort required can be more intense in certain periods, such as when the personality is being formed during childhood and adolescence.

2343 Chastity has *laws of growth* which progress through stages marked by imperfection and too often by sin. "Man . . . day by day builds himself up through his many free decisions; and so he knows, loves, and accomplishes moral good by stages of growth."¹³⁰

2344 Chastity represents an eminently personal task; it also involves a *cultural effort*, for there is "an interdependence between personal betterment and the improvement of society."¹³¹ Chastity presupposes respect for the rights of the person, in particular the right to receive information and an education that respect the moral and spiritual dimensions of human life.

2345 Chastity is a moral virtue. It is also a gift from God, a *grace*, a fruit of spiritual effort.¹³² The Holy Spirit enables one whom the water of Baptism has regenerated to imitate the purity of Christ.¹³³

The integrality of the gift of self

2346 Charity is the *form* of all the virtues. Under its influence, chastity appears as a school of the gift of the person. Self-mastery is ordered to the gift of self. Chastity leads him who practices it to become a witness to his neighbor of God's fidelity and loving kindness.

2347 The virtue of chastity blossoms in *friendship*. It shows the disciple how to follow and imitate him who has chosen us as his friends,¹³⁴ who has given himself totally to us and allows us to participate in his divine estate. Chastity is a promise of immortality.

Chastity is expressed notably in *friendship with one's neighbor*. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion.

The various forms of chastity

2348 All the baptized are called to chastity. The Christian has "put on Christ,"¹³⁵ the model for all chastity. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. At the moment of his Baptism, the Christian is pledged to lead his affective life in chastity.

2349 "People should cultivate [chastity] in the way that is suited to their state of life. Some profess virginity or consecrated celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law, whether they are married or single."¹³⁶ Married people are called to live conjugal chastity; others practice chastity in continence:

There are three forms of the virtue of chastity: the first is that of spouses, the second that of widows, and the third that of virgins. We do not praise any one of them to the exclusion of the others. . . . This is what makes for the richness of the discipline of the Church.¹³⁷

2350 Those who are *engaged to marry* are called to live chastity in continence. They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity, and the hope of receiving one another from God. They should reserve for marriage the expressions of affection that belong to married love. They will help each other grow in chastity.

Offenses against chastity

2351 *Lust* is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.

2352 By *masturbation* is to be understood the deliberate stimulation of the genital organs in order to derive sexual pleasure. "Both the Magisterium of the Church, in the course of a constant tradition, and the moral sense of the faithful have been in no doubt and have firmly maintained that masturbation is an intrinsically and gravely disordered action."¹³⁸ "The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose." For here sexual pleasure is sought outside of "the sexual relationship which is demanded by the moral order and in which the total meaning of mutual self-giving and human procreation in the context of true love is achieved."¹³⁹

To form an equitable judgment about the subjects' moral responsibility and to guide pastoral action, one must take into account the affective immaturity, force of acquired habit, conditions of anxiety or other psychological or social factors that lessen, if not even reduce to a minimum, moral culpability.

2353 *Fornication* is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young.

2354 *Pornography* consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense. Civil authorities should prevent the production and distribution of pornographic materials.

2355 *Prostitution* does injury to the dignity of the person who engages in it, reducing the person to an instrument of sexual pleasure. The one who pays sins gravely against himself: he violates the chastity to which his Baptism pledged him and defiles his body, the temple of the Holy Spirit.¹⁴⁰ Prostitution is a social scourge. It usually involves women, but also men, children, and adolescents (The latter two cases involve the added sin of scandal.). While it is always gravely sinful to engage in prostitution, the imputability of the offense can be attenuated by destitution, blackmail, or social pressure.

2356 *Rape* is the forcible violation of the sexual intimacy of another person. It does injury to justice and charity. Rape deeply wounds the respect, freedom, and physical and moral integrity to which every

person has a right. It causes grave damage that can mark the victim for life. It is always an intrinsically evil act. Graver still is the rape of children committed by parents (incest) or those responsible for the education of the children entrusted to them.

Chastity and homosexuality

2357 Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity,¹⁴¹ tradition has always declared that "homosexual acts are intrinsically disordered."¹⁴² They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.

2359 Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.

Some Terms

The Catholic Church sees our sexuality is an important part of who we are, but it is not the sum total of our existence. It is but a single aspect of our being. At times, this understanding of the human person may be different from the secular understanding.

Gender: Refers to certain emotional dispositions or traits characteristic of femininity or masculinity. (Source: National Catholic Bioethics Center)

Gender Identity: The feelings of being either male or female (source: Answers to Most Commonly Asked Questions about Same-Sex Orientation in [Pastoral Guidelines to Assist Students of Same-Sex Orientation](#), ACBO, p. 25).

A person's sense of self, with respect to being male or female. Gender identity is different from sexual orientation, and may be different from birth-assigned sex. (Source: The Ontario Curriculum Grades 9-12 - Health and Physical Education 2015 Glossary)

Homophobia: is a strong negative attitude toward homosexuals and homosexuality. It takes many forms: fear of associating with homosexual, an irrational fear of being considered a homosexual, violent dislike or hatred of homosexual persons, vulgar and abusive language and jokes about homosexuals, condemnation, discrimination, persecution, and even murder of homosexuals...silence can be perceived as compliance to continue discrimination. (Source: Answers to Most Commonly Asked

Questions about Same-Sex Orientation in [Pastoral Guidelines to Assist Students of Same-Sex Orientation](#), ACBO, p. 25)

Same Sex Attraction: The Church does not use the terms “gay” or “lesbian” in its official teachings since these words do not “describe persons with the fullness and richness that the Church recognizes and respects in every man or woman” ([CCCB 2011](#).) While our sexuality is an important part of who we are it is not the sum total of our existence. It is but a single aspect of our being. While the Church does not seek to explain the genesis of a homosexual orientation, we can know by reason that males and females have a natural sexual complementarity. The Church’s official teaching is that a same-sex attraction or orientation is not sinful since it is not something that is sought out or freely chosen. The Church recognizes that there is a real difference between a desire and the decision to act upon it. Since homosexual acts are not open to the gift of life they are contrary to God’s natural law ([CCC 2357](#)). All people are called to live a life of chastity.

Sex: The category of male or female, based on characteristics that are biologically determined. (Source: The Ontario Curriculum Grades 9-12 - Heath and Physical Education 2015 Glossary)

Transgender: A person whose gender identity (feelings of being either male or female) does not match their physical/anatomical sex. Some describe it as being born into a wrong body. (Source: Answers to Most Commonly Asked Questions about Same-Sex Orientation in [Pastoral Guidelines to Assist Students of Same-Sex Orientation](#), ACBO, p. 25)

An excellent resource for Catholic Educators is “**The Human Person, Love and Sexuality**” published by the Education Commission of the Assembly of Catholic Bishops of Ontario in 2016.
<http://acbo.on.ca/download/human-person-love-sexuality/>

Materials

Student Worksheets/Resources as appropriate. Please note that if copies are given to students the quantity is indicated. These could also be distributed electronically or adapted to be projected.

- Relationships in Scripture

Lesson Activities and Process

Before: Getting Started

Begin with a prayer.

Define chastity as a virtue and express connections between the elements of healthy and unhealthy relationships.

Qualities of a life partner:

Ask the students will make a list of the qualities that they are looking for in a life partner. Consider:

- the character qualities you are looking for in a lifetime partner.
- the qualities you would NOT tolerate in a person you were planning on spending your life with - who would be the mother/father of your future children.

Consider watching the following videos in order (note this is part of a series of 9 minute talks) . The videos are produced by Jason Evert, a Catholic known for his work with Chastity.

- Romance without Regret, Part I <https://youtu.be/REj1rhc4RUk>
- Romance without Regret, Part II <https://youtu.be/argCoLuUepo>
- Romance without Regret, Part II, <https://youtu.be/BX0J3PkEwGO>

During: Action – Working on it.

Share the Pastoral Letter to Young People on Chastity from the Canadian Conference of Catholic Bishops, with the class. http://www.cccb.ca/site/images/stories/pdf/chastity_en.pdf

The resource could be read as a class, individually or in small groups.

Teacher will lead the discussion, some questions for discussion may include:

- What does chastity mean in the Catechism and what does the Church teach about ways of living a chaste life?
- How can chastity help us have healthy relationships?
- Can you think of problems (social, physical, intellectual, emotional and spiritual) that can happen when people are not chaste?
- How can notions of consent, personal limits, and the prevention of pregnancy and STI's promote healthy sexuality?
- How do the Church's teachings around chastity, abstinence and natural family planning contribute to the development of a healthy sexuality?

Relationships

Whole Class: Teacher displays pictures of humans in relationships (e.g., weddings, anniversaries, birthdays, funerals, families, friends, classrooms, leisure activities) or students provide pictures. Students view pictures and determine what the pictures have in common (human interaction). Students are asked to share their experiences of relationships such as the ones illustrated and the emotions/feelings they stir. Students brainstorm a list of characteristics of a healthy/wholesome relationship.

Think/Pair/Share: Students complete a self-analysis designed by the teacher to examine their relationships and ability to relate to others. Students then share their responses with another student and then a larger group of students.

Discussion: The teacher facilitates a discussion on the importance of relationships by asking the students to articulate what life would be like without relationships or celebrations. Then focus on the

positive aspects of relationships (including models of good relationships, relationships are essential for human survival and development, human interdependence is the source of people’s greatest joys and most significant personal growth, we become most human through relationships, God calls people into relationship, the need for community, how we build community, relationships are often times when people experience God, etc.). Connect this back to our religious faith and how it is shaped by our relationships. Our faith gives us the skills and strategies for healthy and whole relationships. Summarize these concepts.

Scripture Search: Have students complete a scripture search [Relationships in Scripture](#) based on the relationships Jesus had with God, self, and others, and how he felt about them. This could be done individually, in pairs or groups, or with the class. Discuss the findings with the students.

(based on material from 1999 Course Profile, HRE 20)

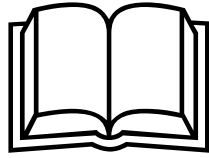
After: Consolidate, Debrief, Reflect and Connect

Summary: identify and explain the elements of healthy relationships in family, in communities and among peers (*e.g., the social determinants of health – poverty, mental health and wellness, education; supports for understanding gender identity and sexual orientation*) and the threats to healthy relationships (*e.g., substance abuse, violence, abuse*) and strategies to respond to these threats

The teacher also might want to include material on supports for understanding gender identity and sexual orientation. (see teacher resource section). The teacher could then consider finding out what supports there are in the school and local community (e.g. GSA club in the school; LifeTeen program in the local parish; Theology of the Body for Teens hosted by local diocese/archdiocese, etc.). The local pastor and/or chaplaincy leader in the school might also be of assistance.

Assessment / Evaluation		
Ongoing assessment of Group interaction and communication skills.		
Differentiated Instruction		
Students who have difficulty writing can be partnered with another student. Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.		
Strategies <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	Resources <ul style="list-style-type: none"> ● Handouts ● Notes 	Accommodations <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Extension Activity		
<p>Students may want to view the rest of the 9 videos at home for further discussion</p> <p>https://youtu.be/loX8Y6zZz_M</p> <p>https://youtu.be/wxFigPRLGbk</p> <p>https://youtu.be/IWslCmarXLo</p> <p>https://youtu.be/-536VmKTNf8</p> <p>https://youtu.be/RBpZufFa1Zo</p> <p>https://youtu.be/JzXARaM04_k</p>		

Relationships in Scripture



Examine the following Scripture passages based on the relationships Jesus had with God, self, and others.

Who is the relationship with?

What was Jesus' role in that relationship?

How did Jesus feel about the relationship?

- John 8:1-11
- Luke 4:4-26
- Matthew 5:38-42
- Luke 7:36-50
- Luke 7:1-10
- Mark 1:40-45
- Mark 2:15-17
- Luke 5:29-32
- Luke 11:14-22
- Mark 3:22
- Luke 17:11-19
- Matt 26:36-45
- John 11: 28-36

COURSE: HRE101	UNIT 4: ENCOUNTERING GOD
TOPIC 8: Healthy Expressions of Sexuality	
<p>Guiding Questions:</p> <p>Why are fidelity and chastity (faithfulness) important in truly loving relationships?</p> <p>What are ways people are unfaithful and disrespectful in relationships?</p> <p>What are some ways people hurt one another when it comes to sex and sexuality?</p> <p>What are ways we respect the sanctity of life in our contemporary world? (challenging abortion, euthanasia, poverty, disease, unemployment, etc.)</p> <p>How is respect for life more than preventing death at any stage of life? (social justice, care for the poor, etc., – dignity of person)</p> <p>How do the Social Teachings of the Church support the consistent ethic of life?</p>	
<p>Teacher Prompts:</p> <p>What are some of the reasons people might choose to engage in pre-marital sex? What physical, emotional, and spiritual problems can emerge from engaging in pre-marital sex?</p> <p>How can we prevent hurt and harm to others when we are in romantic relationships?</p> <p>What do we know about the various contraceptive methods and the teachings of the Church?</p> <p>What does it mean to have a healthy sexuality (body, spirit, soul – chastity)? What might be some sources of information and support for these issues?</p> <p>What is dignity? Who has dignity? Where does a person’s dignity come from? (Each of us has an innate dignity that is a gift from God. God loves us and we are children of God. Dignity is not earned or given to us by others. It is given to us by God.)</p> <p>How does our Church’s teaching on homosexuality demonstrate our Catholic understanding of the dignity of the human person? (Homosexuality is not chosen; homosexual orientation is not a sin; no unjust discrimination; we are to accept all persons with respect and love.) [CCC nos. 2356-2359]</p> <p>To whom can students turn for support in our school and parish communities (<i>e.g., teacher, guidance counsellor, chaplaincy leader; local Pastor</i>)?</p>	
<p>Learning Focus:</p> <p>Healthy Sexuality</p>	
Overall Expectations	Specific Expectations
FL3. Created Sexual: Demonstrate an understanding of the Church’s Teaching	FL3.3 identify and explain the key elements of a healthy expression of sexuality and sexual health and

<p>regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297]</p> <p>RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p>	<p>examine the threats presented by the reality of pornography, pre-marital sex, contraception, and sexually transmitted infections (STI's) [CCC nos. 1832; 2258-2262; 2273; 2297, 2320-2330; 2351-2363; 2389]</p> <p>FL3.4 discuss the Church's understanding of the dignity of the human person as a gift from God, and how it applies to all people and not limited by a person's age, race, ancestry, colour, citizenship, ethnic origin, creed, family status, marital status, sex, gender and sexual identity, sexual orientation, mental or physical ability or disability, socio-economic status, mental health reality, or life circumstances [CCC nos. 1700-1826]</p> <p>RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry</p> <p>RI1.2 identify key concepts (<i>e.g., through discussion, brainstorming, use of visual organizers</i>) related to their selected topics</p> <p>RI1.3 formulate effective questions to guide their research and inquiry</p> <p>RI3.3 demonstrate academic honesty by documenting the sources of all information generated through research and synthesize findings and formulate conclusions (<i>e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question</i>)</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p>	<p>Dignity of the Human Person The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our</p>

<p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p>	<p>social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty.</p> <p>Catholic Charities http://catholiccharitiescamden.org/principles-of-catholic-social-teaching/</p>
--	---

Evidence of Learning

- “I can...” or Students will...” Statements
- Identify the key elements of a healthy expression of sexuality
 - name some of the challenges that pornography, pre-marital sex, contraception and STIs present
 - how the Church understands the full dignity of the human person

Background

Catechism of the Catholic Church

CHAPTER ONE - THE DIGNITY OF THE HUMAN PERSON

1700 The dignity of the human person is rooted in his creation in the image and likeness of God (*article 1*); it is fulfilled in his vocation to divine beatitude (*article 2*). It is essential to a human being freely to direct himself to this fulfillment (*article 3*). By his deliberate actions (*article 4*), the human person does, or does not, conform to the good promised by God and attested by moral conscience (*article 5*). Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth (*article 6*). With the help of grace they grow in virtue (*article 7*), avoid sin, and if they sin they entrust themselves as did the prodigal son¹ to the mercy of our Father in heaven (*article 8*). In this way they attain to the perfection of charity.

The various forms of chastity

2348 All the baptized are called to chastity. The Christian has "put on Christ,"¹³⁵ the model for all chastity. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. At the moment of his Baptism, the Christian is pledged to lead his affective life in chastity.

2349 "People should cultivate [chastity] in the way that is suited to their state of life. Some profess virginity or consecrated celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law,

whether they are married or single."¹³⁶ Married people are called to live conjugal chastity; others practice chastity in continence:

There are three forms of the virtue of chastity: the first is that of spouses, the second that of widows, and the third that of virgins. We do not praise any one of them to the exclusion of the others. . . . This is what makes for the richness of the discipline of the Church.¹³⁷

2350 Those who are *engaged to marry* are called to live chastity in continence. They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity, and the hope of receiving one another from God. They should reserve for marriage the expressions of affection that belong to married love. They will help each other grow in chastity.

Offenses against chastity

2351 *Lust* is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.

2352 By *masturbation* is to be understood the deliberate stimulation of the genital organs in order to derive sexual pleasure. "Both the Magisterium of the Church, in the course of a constant tradition, and the moral sense of the faithful have been in no doubt and have firmly maintained that masturbation is an intrinsically and gravely disordered action."¹³⁸ "The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose." For here sexual pleasure is sought outside of "the sexual relationship which is demanded by the moral order and in which the total meaning of mutual self-giving and human procreation in the context of true love is achieved."¹³⁹

To form an equitable judgment about the subjects' moral responsibility and to guide pastoral action, one must take into account the affective immaturity, force of acquired habit, conditions of anxiety or other psychological or social factors that lessen, if not even reduce to a minimum, moral culpability.

2353 *Fornication* is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young.

2354 *Pornography* consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense. Civil authorities should prevent the production and distribution of pornographic materials.

2355 *Prostitution* does injury to the dignity of the person who engages in it, reducing the person to an instrument of sexual pleasure. The one who pays sins gravely against himself: he violates the chastity to which his Baptism pledged him and defiles his body, the temple of the Holy Spirit.¹⁴⁰ Prostitution is

a social scourge. It usually involves women, but also men, children, and adolescents (The latter two cases involve the added sin of scandal.). While it is always gravely sinful to engage in prostitution, the imputability of the offense can be attenuated by destitution, blackmail, or social pressure.

2356 *Rape* is the forcible violation of the sexual intimacy of another person. It does injury to justice and charity. Rape deeply wounds the respect, freedom, and physical and moral integrity to which every person has a right. It causes grave damage that can mark the victim for life. It is always an intrinsically evil act. Graver still is the rape of children committed by parents (incest) or those responsible for the education of the children entrusted to them.

Chastity and homosexuality

2355 *Prostitution* does injury to the dignity of the person who engages in it, reducing the person to an instrument of sexual pleasure. The one who pays sins gravely against himself: he violates the chastity to which his Baptism pledged him and defiles his body, the temple of the Holy Spirit.¹⁴⁰ Prostitution is a social scourge. It usually involves women, but also men, children, and adolescents (The latter two cases involve the added sin of scandal.). While it is always gravely sinful to engage in prostitution, the imputability of the offense can be attenuated by destitution, blackmail, or social pressure.

2356 *Rape* is the forcible violation of the sexual intimacy of another person. It does injury to justice and charity. Rape deeply wounds the respect, freedom, and physical and moral integrity to which every person has a right. It causes grave damage that can mark the victim for life. It is always an intrinsically evil act. Graver still is the rape of children committed by parents (incest) or those responsible for the education of the children entrusted to them.

Chastity and homosexuality

2357 Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity,¹⁴¹ tradition has always declared that "homosexual acts are intrinsically disordered."¹⁴² They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.

2359 Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.

IV. OFFENSES AGAINST THE DIGNITY OF MARRIAGE

Adultery

2380 *Adultery* refers to marital infidelity. When two partners, of whom at least one is married to another party, have sexual relations - even transient ones - they commit adultery. Christ condemns even adultery of mere desire.¹⁷¹ The sixth commandment and the New Testament forbid adultery absolutely.¹⁷² The prophets denounce the gravity of adultery; they see it as an image of the sin of idolatry.¹⁷³

2381 Adultery is an injustice. He who commits adultery fails in his commitment. He does injury to the sign of the covenant which the marriage bond is, transgresses the rights of the other spouse, and undermines the institution of marriage by breaking the contract on which it is based. He compromises the good of human generation and the welfare of children who need their parents' stable union.

Divorce

2382 The Lord Jesus insisted on the original intention of the Creator who willed that marriage be indissoluble.¹⁷⁴ He abrogates the accommodations that had slipped into the old Law.¹⁷⁵

Between the baptized, "a ratified and consummated marriage cannot be dissolved by any human power or for any reason other than death."¹⁷⁶

2383 The *separation* of spouses while maintaining the marriage bond can be legitimate in certain cases provided for by canon law.¹⁷⁷

If civil divorce remains the only possible way of ensuring certain legal rights, the care of the children, or the protection of inheritance, it can be tolerated and does not constitute a moral offense.

Other offenses against the dignity of marriage

2387 The predicament of a man who, desiring to convert to the Gospel, is obliged to repudiate one or more wives with whom he has shared years of conjugal life, is understandable. However *polygamy* is not in accord with the moral law." [Conjugal] communion is radically contradicted by polygamy; this, in fact, directly negates the plan of God which was revealed from the beginning, because it is contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive."¹⁸⁰ The Christian who has previously lived in polygamy has a grave duty in justice to honor the obligations contracted in regard to his former wives and his children.

2388 *Incest* designates intimate relations between relatives or in-laws within a degree that prohibits marriage between them.¹⁸¹ St. Paul stigmatizes this especially grave offense: "It is actually reported that there is immorality among you . . . for a man is living with his father's wife. . . . In the name of the Lord Jesus . . . you are to deliver this man to Satan for the destruction of the flesh. . . ." ¹⁸² Incest corrupts family relationships and marks a regression toward animality.

2389 Connected to incest is any sexual abuse perpetrated by adults on children or adolescents entrusted to their care. The offense is compounded by the scandalous harm done to the physical and moral integrity of the young, who will remain scarred by it all their lives; and the violation of responsibility for their upbringing.

IN BRIEF

2392 "Love is the fundamental and innate vocation of every human being" (FC 11).

2393 By creating the human being man and woman, God gives personal dignity equally to the one and the other. Each of them, man and woman, should acknowledge and accept his sexual identity.

2394 Christ is the model of chastity. Every baptized person is called to lead a chaste life, each according to his particular state of life.

2395 Chastity means the integration of sexuality within the person. It includes an apprenticeship in self-mastery.

2396 Among the sins gravely contrary to chastity are masturbation, fornication, pornography, and homosexual practices.

2397 The covenant which spouses have freely entered into entails faithful love. It imposes on them the obligation to keep their marriage indissoluble.

2399 The regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception).

2400 Adultery, divorce, polygamy, and free union are grave offenses against the dignity of marriage

Dignity of All Human Persons

Each one of us is created in the image and likeness of God. Through our baptism, we are God's children, called to live a life of holiness. Our worth is immeasurable and at our core is a human dignity that cannot be taken away because it is given to us by God. As Catholics we hold that every human being is precious and valuable and cannot be replaced. In St. Paul's letter to the Romans, we are reminded that nothing can separate us from God's love (*Romans 8: 35-39*). This is no less true for our brothers and sisters in Christ who experience same sex attraction or gender identity confusion. The Church has stated that, "It is deplorable that homosexual persons have been and are the object of violent malice in speech and action. Such treatment deserves condemnation from the Church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, action, and law" (CDF, 1986 see ACBO 2004, p.48)

Same Sex Attraction

The Church does not use the terms “gay” or “lesbian” in its official teachings since these words do not “describe persons with the fullness and richness that the Church recognizes and respects in every man or woman” ([CCCB 2011](#)). While our sexuality is an important part of who we are it is not the sum total of our existence. It is but a single aspect of our being. While the Church does not seek to explain the genesis of a homosexual orientation, we can know by reason that males and females have a natural sexual complementarity. The Church’s official teaching is that a same-sex attraction or orientation is not sinful since it is not something that is sought out or freely chosen.

The Church recognizes that there is a real difference between a desire and the decision to act upon it. Since homosexual acts are not open to the gift of life they are contrary to God’s natural law ([CCC 2357](#)). People who identify as homosexual are called to live a life of chastity, as are all people.

Chastity

All the faithful are called to live a life of chastity. “Chastity is a virtue that allows us to do what is right, good, and truly loving in the areas of relationship and sexuality.”

(<http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/upload/catechetical-formation-in-chaste-living.pdf>)

To be chaste means to be true to one’s own human dignity and to maintain integrity in all our relationships. For those who are single, or priests, or Religious it means abstaining from all sexual activity. For married couples, conjugal love is faithful, exclusive, and open to life by God’s design, which is a blessing to the couple and, through them, to the Church and to the world ([CCC 2337](#)).

We must be pastoral in our dealings with all our students and their families. This means seeing everyone as having inherent human dignity, created in the image and likeness of God. With reference to same-sex attraction the Catechism notes that:

They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided ([CCC 2361](#))

CARFLEO video resources for teachers. CARFLEO (Catholic Association of Religion and Family Life Educators of Ontario, www.carfleo.org) While intended to assist with the elementary program, they might be useful for the secondary teacher. Below is a sample of what is available

- Bishop Paul-Andre Durocher, “How the Ontario Bishops are supporting the Family Life program” <https://www.youtube.com/watch?v=ryqCfW1GUVo>
- Dr. Derek Puddester, “Tough Issues” <https://www.youtube.com/watch?v=H1J6nSLFM30>
- Dr. Moira McQueen, Canadian Catholic Bioethics Institute,

- “Teaching Challenges” <https://www.youtube.com/watch?v=y1ggYVb4bVA>
- “How do you create a safe space for students”, <https://www.youtube.com/watch?v=1YmE85FvA-c>
- What do you say to your students about the Church’s teaching on sex” <https://www.youtube.com/watch?v=g2d-DgHP9P0>

Materials

Student Worksheets/Resources as appropriate. Please note that if copies are given to students the quantity is indicated. These could also be distributed electronically or adapted to be projected.

- Mother Teresa’s Guide on How to Love
- Levels of Intimacy
- Fracturing Relationships
- Sexual Myth Busters

Lesson Activities and Process

Before: Getting Started

Begin topic with a prayer

St. Teresa of Calcutta (Mother Teresa) was well known for her work with those most in need. Use [Mother Teresa’s Guide on how to love](#) and have the students consider (think/pair/share) the possibility and benefit of living in relationship the way that she suggests:

Review with students the concept of “sexuality”. Remind them of the conversations in the last topic about healthy expressions of sexuality. Teacher prompt: “What skills and strategies help us to develop a loving, committed relationship that evolves over time?”

During: Action – Working on it.

Discuss the Church’s understanding of the dignity of the human person as a gift from God, and how it applies to all people and not limited by a person’s age, race, ancestry, colour, citizenship, ethnic origin, creed, family status, marital status, sex, gender and sexual identity, sexual orientation, mental or physical ability or disability, socio-economic status, mental health reality, or life circumstances [CCC nos. [1700-1826](#)]

Sexual Intimacy

One of the most important ways people discover more about themselves is through relationships with others. This process begins during childhood, but becomes especially significant during

adolescence when young people begin to seek more intimacy in their relationships. In *Turning Points*, Earl Hipp describes some levels of intimacy, and offers some good advice about the amount of time and commitment it takes to build a close, trusting friendship.

Students will consider (think/pair/share) some of the characteristics associated with an intimate relationship (e.g. close, trusting, open, loyal, relaxed, etc.). Have them discuss: *Why, in your opinion, are intimate relationships so important in people's lives?*

With Reference to [Levels of Intimacy](#), have students:

- Describe the five levels of intimacy, and give an example of a relationship for each level.
- Explain why there are more risks as a relationship becomes more intimate.
- Discuss why they agree or disagree with: "A level 5 relationship isn't something you can demand or impose. It must evolve, and it takes time." Why? What might happen if people become intimate too quickly?" (**Answer** - People get hurt emotionally.)

Then ask the students to work alone, and apply the intimacy scale to some of their relationships. Consider family members, friends, teachers, students, people in their community, etc. Then write a paragraph describing a Level 5 relationship in their life. What do you especially value in this relationship?

Fracturing Relationships

Begin by having the students look at the scenarios listed in [Fracturing Relationships](#). Have them rank them according to how serious they think it is in hurting a relationship with another person. Place the number 1 next to the thing they think is most serious, 2 beside the next most serious, and so on.

When they are finished the activity, have a discussion with them about which aspects ranked the most serious. In many cases, it is the scenario that involves the deepest relationships.

Challenges to sexual health

Say to the students that so much information is available about sexual health. Who hasn't heard a friend say "I heard that..."? We are regularly presented with information regarding sexuality from a wide variety of sources, but how do we sort out the facts from the fiction? Challenge them to research some of the facts on pornography, pre-marital sex, contraception, sexually transmitted infections (STIs), sexting, sex-trafficking, etc., and then present their information to the class.

The worksheet and associated rubric [Sexual Myth Busters](#) provides some guidance.

You might want to brainstorm some myths with them first to assist them in getting started. Consider things like "it's okay for a date/boy friend/girl friend to hit you"; "everyone is having sex"; "you can't get pregnant if you use condoms"; etc.

You will want to have resources available for students to consult. Caution the students that simply because the word “Catholic” is in the title, doesn’t mean that the information is represented of official Church teaching. Show the students how to check out whether a site is a reliable one (e.g. endorsed by the official church; run under the auspices of a diocese/archdiocese, is an official site of a parish, diocese or Bishops’ organization, etc.)

Some Catholic sites include:

- Catechism of the Catholic Church
- The Chastity Project <https://chastityproject.com>
- Life Matters: Contraception, the United States Conference of Catholic Bishops
<http://www.migrate.usccb.org/about/pro-life-activities/respect-life-program/2011/upload/life-matters-contraception.pdf>
- Christopher Stefanick (Theology of the Body) “Why Condoms aren’t the answer”
<https://www.youtube.com/watch?v=YYtH3x2GiG8>
- A Letter to Catholic Secondary Students in Ontario from the Roman Catholic Bishops of Ontario (which is found on the Assembly of Catholic Bishops of Ontario website: [Ontario Bishops' Letter](#)).

You might want to consult with the school support staff and your local pastor, or assistance.

After: Consolidate, Debrief, Reflect and Connect

Assessment / Evaluation

Rubric

Differentiated Instruction

Strategic grouping

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students use assistive devices to research and present.

<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
<p>Extension Activity</p>		

Mother Teresa's Guide on how to love

A poem loved by Mother Teresa hung in a Calcutta orphanage

People are often unreasonable, irrational, and self-centered. Forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives. Be kind anyway.

If you are successful, you will win some unfaithful friends and some genuine enemies. Succeed anyway.

If you are honest and sincere people may deceive you. Be honest and sincere anyway.

What you spend years creating, others could destroy overnight. Create anyway.

If you find serenity and happiness, some may be jealous. Be happy anyway.

The good you do today, will often be forgotten. Do good anyway.

Give the best you have, and it will never be enough. Give your best anyway.

In the final analysis, it is between you and God. It was never between you and them anyway.

http://prayerfoundation.org/mother_teresa_do_it_anyway.htm

Levels of Intimacy

One of the most important ways you discover more about yourself is through relationships with others. This process begins during childhood, but becomes especially significant during adolescence when young people begin to seek more intimacy in their relationships. Earl Hipp describes some levels of intimacy, and offers some good advice about the amount of time and commitment it takes to build a close, trusting friendship.

RELATIONSHIP INTIMACY SCALE				
1	2	3	4	5
Least				Most
intimate				intimate
(casual acquaintance)	-----	-----	-----	(deeply loved friend)

Think for a moment about your relationships. Are there people you feel especially close to? People you know and know and like you back, people you call, when you have problems or want to have some fun? If you had to grade your relationships, which would you give an “1” for intimacy?

Intimacy is another name for closeness, actually it’s a word that scares a lot of people. Actually, it encompasses several different types of friendships, not all of a soul-mate intensity. An “intimacy scale” might look like this:

If you put your relationships on this scale (with 1 being the least intimate and 5 being the most intimate), you’d probably find that most of your friends fall somewhere between 2 and 3. The 1s and 2s you might label “casual acquaintances;” the 4s and 5s are truly special people in your life.

One way to assess the degree of intimacy in your relationships is by listening for the kinds of things you talk about and the ways in which you express yourself.

- **Level 1** relationships deal with FACTS—safe, non-threatening, objective information about tests, the team, or the car that has little or nothing to do with the person behind the words. You spend a lot of classroom time on Level 1.
- **Level 2** relationships involve OTHER PEOPLE’S OPINIONS—also pretty safe territory. This is “they say” territory. “They say it’s going to rain,” “I hear Debby has a new boyfriend,” and “The reviewer says the play is terrible” are all types of level 2-type talk. They won’t get you into trouble because you’re not responsible for the content. (And they won’t make it any easier for other people to get to know you.)
- **Level 3** relationships enter the I THINK land. Here you offer a subjective opinions about facts: “I don’t like the colour of her hair,” “I think the music is awful,” “I like your new car.” The other

person gets to know you from an intellectual perspective, which gives him or her a little piece of you to hold onto and remember. Level 3 begins to require some risk-taking because you open yourself up to conflict or rejection.

- **Level 4** relationships enter into FEELINGS. You use a feelings vocabulary and experience the feelings you're describing; a listener on the same level will also experience those feelings. For example, you might find yourself telling a friend how sad you are about the breakup of a relationship; you might share your anger or anxiety at getting a bad grade; you might cry together at a happy/sad movie. Joy and pain, fear and excitement become part of the communication. Since it's far more risky to share from your heart than your head, you become quite **vulnerable**- and you start feeling genuinely connected to the other person.
- **Level 5** relationships expose the **SELF**. They involve the most disclosure, the greatest risk and the deepest sharing, and they require a high degree of confidence and trust in the other person. Being a 5 means revealing your feelings about the person you're with- love, fury, hurt, frustration, happiness, sadness, awe, sexual arousal, shyness, whatever. It's not easy to do, and it requires that you be in touch with your feelings, be able to express them (vocabulary!), and be willing to share yourself with your friend.

A **Level 5** relationship isn't something you can demand or impose. It must evolve, and it takes time. If you spend long enough in a Level 4 relationship and put enough into it, there's a good chance it will move up into a Level 5. But first the relationship must prove trustworthy and both parties must make a commitment to it.

from *Fighting Invisible Tigers* by Earl Hipp
Turning Points p 66-67

Fracturing Relationships

All of us are involved with people in a variety of relationships. Through our own experience we can see that there are some things we can do to build up a relationship and other things that might damage or destroy one. Listed below are some of these destructive things. Spend a few moments thinking about each item and then rank it according to how serious you think it is in hurting a relationship with another person. Place the number 1 next to the thing you think is most serious, 2 beside the next most serious, and so on.

Betraying a confidence shared by your friend

- Lying to your friend
- Gossiping about your friend
- Stealing something from your friend
- Not talking to a friend at school when you pass in the halls
- Not introducing you're your friend to others
- Not showing up when you had promised to go out with your friend
- Being jealous of a friend's success
- Getting mad when you friend won't do something your way
- Wanting to spend time alone with your friend and not include others
- Being selfish
- Fighting
- Not calling or texting your friend
- Cheating
- Not doing a favour for a friend when you had promised to do so
- Not being loyal to your friend
- OTHER:

Sexual Myth Busters

Who hasn't heard a friend say "I heard that..."? We are regularly presented with information regarding sexuality from a wide variety of sources, but how do we sort out the facts from the fiction? For this assignment, you will need to choose a myth concerning sexuality in our culture, and confirm that it is true, or prove that it is false. For this assignment you must;

- Choose a myth related to sexuality in our culture and **have it approved by the teacher**
- Find out what the Catholic Church teaches on the topic.
- Share the information that you found relating about the topic and explain how this myth may cause harm
- Analyse the information to determine if the myth is "Confirmed", "Plausible" or "Busted"
- Talk about the sources that you used, how you found them, and how you know they are reliable

Categories	Level 1	Level 2	Level 3	Level 4
	The student:			
Knowledge & Understanding Information about myth	demonstrates a limited understanding of the myth	The student demonstrates some understanding of the myth	The student demonstrates considerable understanding of the myth	The student demonstrates thorough understanding of the myth
Thinking Analyzing the information about the myth	Uses critical thinking processes with limited effectiveness	Uses critical thinking processes with some effectiveness	Uses critical thinking processes with considerable effectiveness	Uses critical thinking processes with a high degree of effectiveness
Communication Expresses and organizes information	The student explains the myth and the facts with limited effectiveness	The student explains the myth and the facts with some effectiveness	The student explains the myth and the facts with considerable effectiveness	The student explains the myth and the facts with a very high degree of effectiveness

COURSE: HRE101	UNIT 5: Building the Reign of God
TOPIC 1: Church: Jesus' Presence in our World	
Guiding Questions: What is Church?	
Teacher Prompts: What are the many ways people communicate today? (social media, etc.) How is communication different in each social media tool? What struggles did holy people identify in their own lives (<i>e.g., St. Augustine, Saint Teresa of Calcutta</i>)? How did they deal with these struggles and temptations? Service is a very important part of our Catholic faith. What are some activities in our school, parish, and families that show us examples of service to others?	
Learning Focus: We are learning how the early Church worked to build the reign of God here on earth.	
Overall Expectations	Specific Expectations
<p>SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141; 1820]</p> <p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p> <p>CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. 1716-1724]</p>	<p>SC1.3 identify, define and explain the various types of literature found in Scripture (<i>e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels</i>) and how they connect with the notion of Truth in scripture [CCC nos. 51-141]</p> <p>CM2.1 retell stories of discernment and prayer in the life of Jesus (<i>e.g., Temptation in the Desert</i>), lives of the Saints, and contemporary models of holiness [CCC nos. 538-540; 566; 2030-2040; 2697]</p> <p>CM3.1 relate scripture stories of call and service to the value of voluntarism in our contemporary society [CCC nos. 1143; 2440; 2443-2449]</p>
OCSGE's	Catholic Social Teachings
CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the	Community and the Common Good

<p><i>faith traditions, world religions and the life-journeys of all people of good will.</i></p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.</p>	<p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p> <p>Option for the Poor and Vulnerable</p> <p>Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.</p>
Evidence of Learning	
<p>I can describe what the early Church was like.</p> <p>I can identify characteristics of the early Church.</p> <p>I can express my hope for the future of the Church</p>	
Background	
<p>From Father Felix Just, S.J.</p> <p><u>Major Themes in Acts:</u></p> <p>Theological Geography:</p> <p>The Acts of the Apostles does not contain a complete history of the growth and expansion of Christianity in its first generation, but focuses only on a few missionaries active in a few geographical areas. Its selections are theologically driven, not historically comprehensive.</p> <p>Acts begins in Jerusalem, the capital of Israel (1:4), and ends in Rome, the capital of the whole empire (28:14b-31).</p> <p>Luke's Gospel begins and ends in <i>Jerusalem</i>, and focuses (more than Mark or Matthew do) on the activities of Jesus in Jerusalem, Jericho, and the other cities and larger towns of Palestine.</p>	

Similarly, the main focus of Acts is on the activities of the Christian missionaries and communities in Jerusalem, Antioch, Corinth, Ephesus, other provincial capitals, and several other larger cities of the early Roman Empire.

In other words, the author Luke is basically a "big city person," who shows little interest in small towns or rural areas.

Acts 1:8 seems to give a geographical outline of the whole book, as the risen Jesus tells his apostles, "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in *Jerusalem*, in all *Judea and Samaria*, and to *the ends of the earth*."

Acts 1–7 describes the preaching of the apostles and the growth of the Christian community in *Jerusalem*.

Acts 8–12 focuses mainly on the spread of the church to other parts of *Judea and Samaria* (and nearby *Syria*).

Acts 13–28 deals with the expansion of Christianity to "the ends of the earth," esp. through *Asia Minor*, *Greece*, and eventually to *Rome*, the capital and largest city of the Roman empire.

The Role of the Holy Spirit:

Just as in Luke's Gospel, the Spirit of God inspires and guides most of the action within the Acts of the Apostles. Some scholars even suggest that this book could better be called "The Acts of the Holy Spirit":

The Community Life of the First Disciples:

Several passages early in Acts summarize the most important features of the community life of the early believers in Jerusalem:

After Peter preaches to the crowd on the day of Pentecost, a large number become believers and are baptized. About these people the narrator says,

"They devoted themselves to the *apostles' teaching and fellowship*, to the *breaking of bread* and the *prayers*" (Acts 2:42).

The narrator immediately adds a more extended description of the community of believers:

"Awe came upon everyone, because many wonders and signs were being done by the apostles. / All who believed were together and had all things in common; / they would sell their possessions and goods and distribute the proceeds to all, as any had need. / Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, / praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved." (Acts 2:43-47)

Scholars see these as four key characteristics of the early Christian communal life:

- apostolic teaching: not only the explicit preaching and teaching with words, but also through the examples and actions of the apostles
- community fellowship: sharing of possessions, caring for the needs of the poor, holding all things "in common"
- breaking of the bread: a ritual meal celebrated in their homes to signify their unity and remember Jesus' Last Supper
- worship and prayer: continuing the Jewish practices and traditions of public prayer in the Temple and with their families

A few chapters later, the narrator tells us even more about how they shared all their property (Acts 4:32-35):

"Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. / With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. / There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. / They laid it at the apostles' feet, and it was distributed to each as any had need."

Two examples are then given, one positive and one negative, of people sharing or withholding their goods (Acts 4:36–5:11):

Barnabas, a Levite from Cyprus, sells some property and gives the proceeds to the apostles (4:36-37).

Ananias and Sapphira, a married couple, sell some property, but lie to the community and are punished by God (5:1-11).

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

On-line Catholic bible: <https://www.biblegateway.com> You may need or want to use an electronic version of the Bible. This is one of many sites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that is used by the Catholic Church in Canada. This is the version that we use in our masses.

Materials

- Class set of Bibles in print or electronic [New Revised Standard Version]
- Chart paper, if not using technology
- Student Worksheets/Activity Pages, as appropriate
 - Church in the Jerusalem Community

- Give One, Get One

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

Provide each student with a piece of paper and access to coloured pencils, pencil crayons or markers. Ask the question, “What is Church?” Have students work individually to create a mind map showing their understanding /experience of Church. Allow about 5 minutes for students to complete this activity.

Students will then form, or be placed in, groups of 3 or 4. Provide each group with a piece of chart paper and markers. Ask each group to consolidate the ideas of each member of the group onto the one chart paper. This could also be done electronically. The chart paper should reflect the ideas of all members of the group. Encourage students to categorize or cluster similar ideas together.

Provide time for each group to share their ideas with the class. This can be done in the form of a Gallery Walk if time is limited.

Ask students what they noticed. Hopefully they will note the diversity of ideas and also see that there are many commonalities.

During: Action – Working on it.

Ask students why it is important to belong to a community? (Companionship, support, etc.)

Explain that the first followers of Jesus also benefitted from being a community. Because Christianity was still new, and illegal, they did not have a prescribed place of worship. They met in each other’s homes. They gathered together to share a meal and to remember what Jesus had taught them. They supported one another and were companions to each other. We call this the Jerusalem community because at this time the apostles were still using Jerusalem as the “home-base” of the Church. We also call this gathering of family to worship, the domestic Church.

We know about this community because the evangelist, Luke wrote a second book, the Acts of the Apostles which chronicles the events of the early Church.

Explain to the class that they are going to explore passages, from Acts, [CHURCH IN THE JERUSALEM COMMUNITY](#) in order to discover how the apostles envisioned Church should be. Along with their group they are going to read their passage to discover:

☐ What did the Jerusalem community believe?

What images of Church did they speak about?

What styles of leadership did they practice?

As a group students are to discuss what information is in the passage and individually, or in pairs, write their ideas on the form provided. Once complete, they are going to use the [Give One, Get One](#) to give information to and get information from all of the other groups.

When students have completed this activity, allow time to debrief what they have learned about the early church. Use the Interactive White Board, technology or chart paper to collate their ideas. Make a copy of the document so that it can be shared with all students.

After: Consolidate, Debrief, Reflect and Connect

Assessment / Evaluation

Are students able to identify the aspects of Church outlined in each Bible passage?

Do students offer their ideas and listen respectfully to the ideas of others?

Can students offer constructive suggestions for the Church in the 21st Century?

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students use assistive devices to research and present.

Strategies	Resources	Accommodations
<ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Textbook ● Independent Reading ● Note making ● Discussion 	<ul style="list-style-type: none"> ● Laptop ● Chart paper ● Handouts ● Notes 	<ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Extension Activity		
<p>Ask students to imagine what would be written about today’s Church if there were to be another installment</p> <p>of the Acts of the Apostles called, The 21st Century Church. Try to guide students to be positive in terms of offering solutions on issues that they feel needs to be addressed.</p> <p>Have them write a blog entry as if they were asked by the Pope to chronicle their own experience of Church.</p>		

CHURCH IN THE JERUSALEM COMMUNITY

The Bible passages listed below help us to discover the true roots of our Church. Every belief and tradition and ritual that our Church practices today comes from the events of Christ's life AS WELL AS what happened after his crucifixion – over 2000 years ago. So often, as Christians, we forget how critical the events after Jesus' death have been and continue to be in shaping our future.

1. While reading the scripture passage chosen for your group, look for information about the following characteristics of Church:
 - a) beliefs
 - b) leadership
 - c) images of Church
2. Record your assigned passage on The Get One, Give One handout beside where it says, **Give One**. This is because you are going to give information and ideas that you learn by reading this passage to the other groups.
3. Under where it says, **Key Points** you are going list, in point form, what you learned about Church from reading the passage you were assigned.
4. When we are ready, you will partner with one person from another group to **Get One**. In the appropriate box, you will record, in point form, what the person tells you they learned from their passage. They will record what you tell them about your passage.
5. When you are done, repeat the process to gather information about all 8 passages.

Scripture Passages:

1. Acts 1:21-26 Matthias Chosen to Replace Judas
2. Acts 2:37-47 First Converts
3. Acts 3:1-26 Peter heals a crippled beggar
4. Acts 4:1-22 Peter and John before the council
5. Acts 4:32-37 The Believers share their possessions
6. Acts 5:12-42 The apostles heal many and are persecuted
7. Acts 6:1-15 Seven Chosen to Serve and The Arrest of Stephen
8. Acts 15:22-35 The Council's letter to Gentile belief

Give One, Get One

Give One

Write your Bible passage here

Key Points (What did the passage say about the Church?)

Get One: (You have one done already. Cross it out)

Acts 1:21-26

Acts 2:37-47

Acts 3.1-26

Acts 4.1-22

Acts 4:32-37

COURSE: HRE101	UNIT 5: Building the Reign of God	
TOPIC 2: Blest are They		
Guiding Questions: What do the Beatitudes teach us about being a People of God?		
Teacher Prompts: In what ways do external factors support or challenge our call to live as Catholic Christians in our covenant relationship with God? Explain ways in which we can overcome these obstacles using a Christian approach to life. Why is it important that each of us be treated with dignity? What are ways we put ourselves down? Harm ourselves? Others?		
Learning Focus: We are learning how following the Beatitudes can make our contemporary society more just.		
Overall Expectations	Specific Expectations	
<p>SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. 1716-19; 1726-28; 1820]</p> <p>PF3: Faith Lived: Demonstrate an understanding of how Catholic Christians, as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self and neighbour, and all of Creation. [CCC nos. 1717; 2013-2015; 2030]</p>	<p>SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental Vows and Promises) in the modern world [CCC nos. 1716-1724; 2056]</p> <p>PF3.1 explain how Jesus affirms the dignity of every person (Beatitudes, Miracles, Parables) and examine how Faith fosters positive, healthy self-esteem physically, intellectually, spiritually and socially as part of recognizing the importance of a healthy positive acceptance of self, with strengths and weakness [CCC nos. 546-550; 1716-1717; 2052-2055]</p>	

OCSGE's	Catholic Social Teachings
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p> <p>Option for the Poor and Vulnerable</p> <p>Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.</p>
Evidence of Learning	
<p>I can explain what the Beatitudes mean and how they apply to the 21st Century</p> <p>I can describe how people today exemplify the Beatitudes</p> <p>I can relate the Beatitude virtues to various ways I can serve my community</p> <p>I understand how following the Beatitudes contributes to a more just society</p>	
Background	
<p><u>From the Catechism of the Catholic Church:</u></p> <p>I. THE BEATITUDES</p> <p>1716 The Beatitudes are at the heart of Jesus' preaching. They take up the promises made to the chosen people since Abraham. The Beatitudes fulfill the promises by ordering them no longer merely to the possession of a territory, but to the Kingdom of heaven:</p> <p>Blessed are the poor in spirit, for theirs is the kingdom of heaven.</p> <p>Blessed are those who mourn, for they shall be comforted.</p> <p>Blessed are the meek, for they shall inherit the earth.</p>	

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.¹²

1717 The Beatitudes depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life; they are the paradoxical promises that sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ's disciples; they have begun in the lives of the Virgin Mary and all the saints.

II. THE DESIRE FOR HAPPINESS

1718 The Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it:

We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated.¹³

How is it, then, that I seek you, Lord? Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you.¹⁴

God alone satisfies.¹⁵

1719 The Beatitudes reveal the goal of human existence, the ultimate end of human acts: God calls us to his own beatitude. This vocation is addressed to each individual personally, but also to the Church as a whole, the new people made up of those who have accepted the promise and live from it in faith.

III. CHRISTIAN BEATITUDE

1720 The New Testament uses several expressions to characterize the beatitude to which God calls man:

- the coming of the Kingdom of God;¹⁶ - the vision of God: "Blessed are the pure in heart, for they shall see God"¹⁷

- entering into the joy of the Lord;¹⁸

- entering into God's rest:¹⁹

There we shall rest and see, we shall see and love, we shall love and praise. Behold what will be at the end without end. For what other end do we have, if not to reach the kingdom which has no end?²⁰

1721 God put us in the world to know, to love, and to serve him, and so to come to paradise.

Beatitude makes us "partakers of the divine nature" and of eternal life.²¹ With beatitude, man enters into the glory of Christ²² and into the joy of the Trinitarian life.

1722 Such beatitude surpasses the understanding and powers of man. It comes from an entirely free gift of God: whence it is called supernatural, as is the grace that disposes man to enter into the divine joy.

"Blessed are the pure in heart, for they shall see God." It is true, because of the greatness and inexpressible glory of God, that "man shall not see me and live," for the Father cannot be grasped. But because of God's love and goodness toward us, and because he can do all things, he goes so far as to grant those who love him the privilege of seeing him. . . . For "what is impossible for men is possible for God."²³

1723 The beatitude we are promised confronts us with decisive moral choices. It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement - however beneficial it may be - such as science, technology, and art, or indeed in any creature, but in God alone, the source of every good and of all love:

All bow down before wealth. Wealth is that to which the multitude of men pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability. . . . It is a homage resulting from a profound faith . . . that with wealth he may do all things. Wealth is one idol of the day and notoriety is a second. . . . Notoriety, or the making of a noise in the world - it may be called "newspaper fame" - has come to be considered a great good in itself, and a ground of veneration.²⁴

1724 The Decalogue, the Sermon on the Mount, and the apostolic catechesis describe for us the paths that lead to the Kingdom of heaven. Sustained by the grace of the Holy Spirit, we tread them, step by step, by everyday acts. By the working of the Word of Christ, we slowly bear fruit in the Church to the glory of God.²⁵

IN BRIEF

1725 The Beatitudes take up and fulfill God's promises from Abraham on by ordering them to the Kingdom of heaven. They respond to the desire for happiness that God has placed in the human heart.

1726 The Beatitudes teach us the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, filiation, rest in God.

1727 The beatitude of eternal life is a gratuitous gift of God. It is supernatural, as is the grace that leads us there.

1728 The Beatitudes confront us with decisive choices concerning earthly goods; they purify our hearts in order to teach us to love God above all things.

1729 The beatitude of heaven sets the standards for discernment in the use of earthly goods in keeping with the law of God.

Video Resource:

Ascension Press: “The Beatitudes” <https://www.youtube.com/watch?v=aml9KYredtl>

On-line Catholic bible: <https://www.biblegateway.com> You may need or want to use an electronic version of the Bible. This is one of many sites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that is used by the Catholic Church in Canada. This is the version that we use in our masses.

Materials

- Class set of Bibles in print or electronic [New Revised Standard Version]
- Student Worksheets/Activity Pages, as appropriate
 - Beatitude Matching Activity strips
 - 1 placemat template /group
 - Copies of Beatitudes Assignment

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

Explain to students that as part of our exploration of what it means to be a people of God, we are going to look at The Beatitudes.

To review the Beatitudes and to create 8 groups of 3 or 4, students participate in a Beatitude Matching activity. Provide each student with a Beatitude strip [Beatitude Matching Activity](#) with half of one of the Beatitudes. Students will find their partner by locating the other half of the same beatitude. Those who have the same beatitude will join together to make a group.

Provide each group with a copy of the [Placemat Template](#) and ask them to tape or copy their beatitude into the centre of the placemat. Provide groups with about 10 – 15 minutes to brainstorm and complete the other sections of the placemat.

During: Action – Working on it.

Students will demonstrate their understanding of their assigned Beatitude in [Beatitude Assignment](#) by

- a) Rewriting the beatitude in their own words
- b) Creating a 2 minute skit or audio-visual presentation showing how this beatitude can be lived out in the 21st Century making connections to community service
- c) Show how living this Beatitudes contributes to justice

After students have had the chance to read the guidelines for the Beatitudes Assignment, you can use [Beatitude Assignment Rubric](#) co-construct success criteria.

Allow students the time necessary to complete the work.

After: Consolidate, Debrief, Reflect and Connect

Students will share their presentations with the class. After, they will demonstrate their learning by completing the Beatitude People activity. They will select 3 people that exemplify one of the beatitudes. Using the template provided [Beatitude People Activity](#) they will write a beatitude for that person.

Assessment / Evaluation

Beatitude Assignment presentations and Beatitude People Activity can be assessed using a rubric

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

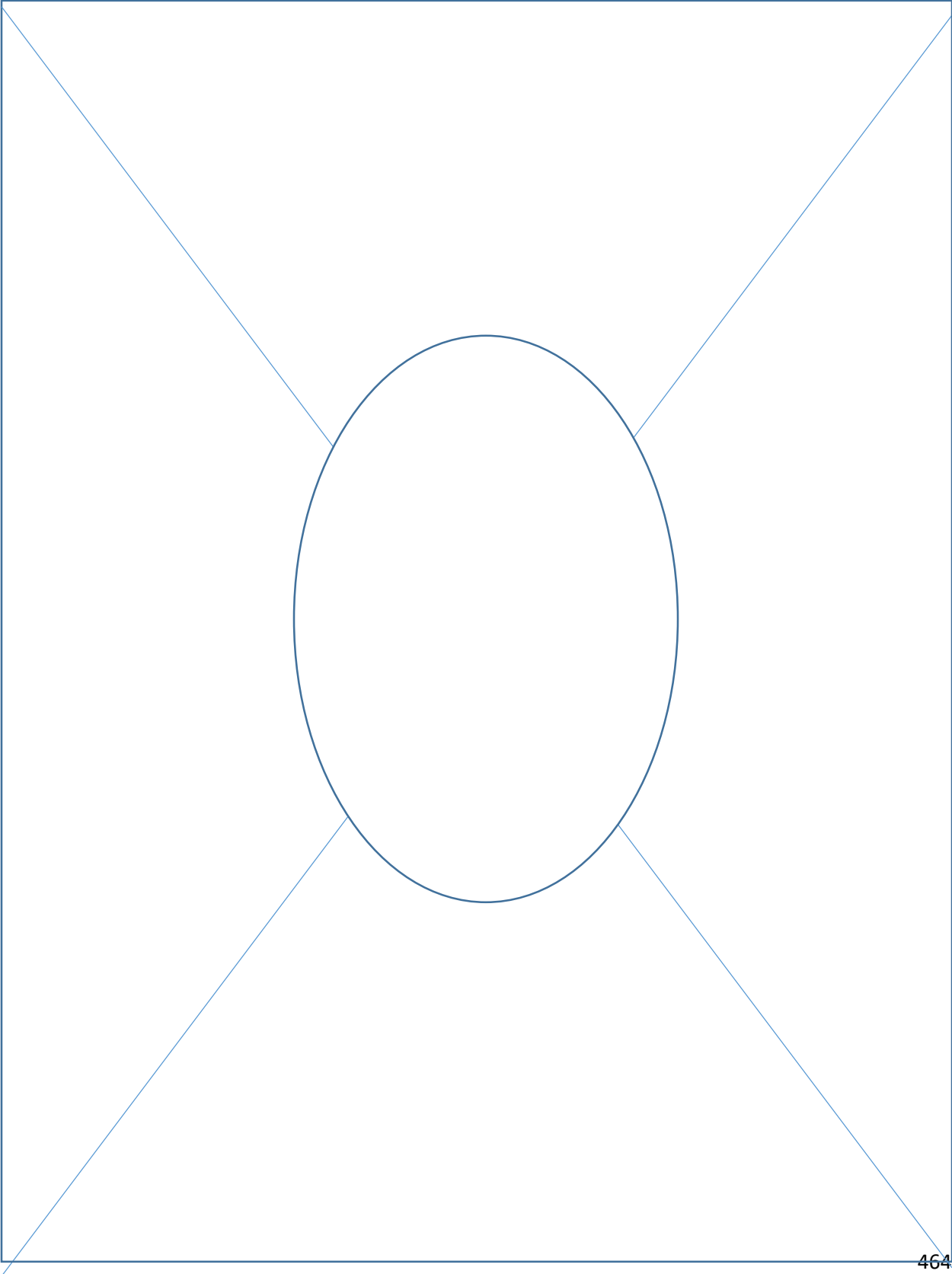
Students who have difficulty writing can be partnered with another student.

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students use assistive devices to research and present.

<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
<p>Extension Activity</p>		
<p>Students can design a “plaque” for their modern-day Beatitude, including an illustration and the contemporary wording. These can be hung around the room.</p>		

Placemat Template



Beatitude Matching Activity

Blessed are the poor in spirit	for theirs is the kingdom of heaven
Blessed are those who mourn	for they will be comforted
Blessed are the meek	for they will inherit the earth
Blessed are those who hunger and thirst for righteousness	for they will be filled
Blessed are the merciful	for they will receive mercy
Blessed are the pure in heart	for they will see God
Blessed are the peacemakers	for they will be called children of God
Blessed are those who are persecuted for righteousness' sake	for theirs is the kingdom of heaven

Beatitude Assignment

Create a 2 minute skit or audio-visual presentation explaining your Beatitude and demonstrating what it means to the people of God in the 21st Century.

Purpose

- ✓ demonstrate your understanding of the beatitude
- ✓ show how we live this beatitude in today's world.
- ✓ explain how this beatitude will help us build God's Kingdom

Criteria

- ✓ Rewrite the beatitude in your own words and incorporate this into your presentation
- ✓ Outline at least one 21st scenario where the beatitude can be applied
- ✓ Highlight specific actions or behaviours which are in harmony with this beatitude
- ✓ You may wish show "bad-attitudes" which contrast with your "beatitude."
- ✓ You may wish to incorporate a contemporary song which speaks to the beatitude

Beatitude People Activity

Name: _____

Select 3 people who exemplify one of the Beatitudes. For example, this person may be merciful or a peacemaker, or they may be meek or in mourning. Consider what they do to exemplify that Beatitude. Using the template below, write a Beatitude for your 3 Beatitude people:

Blessed are you _____

(Name of Person),

For you are _____/

(Quality).

Yours always/never _____

(something they do or don't do).

You will _____

(example always have friends who love you")

My Beatitude People

1.

2.

3.

Beatitude Assignment Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge and Understanding				
You know what the Beatitude means	Demonstrates limited knowledge	Demonstrates some knowledge	Demonstrates considerable knowledge	Demonstrates thorough knowledge
You know what it means in society today	Demonstrates limited knowledge	Demonstrates some knowledge	Demonstrates considerable knowledge	Demonstrates thorough knowledge
Thinking				
Integrated and analysis of information	Done with limited effectiveness	Done with some effectiveness	Done with considerable effectiveness	Done with a high degree of effectiveness
Creative and critical thinking	Done with limited effectiveness	Done with some effectiveness	Done with considerable effectiveness	Done with a high degree of effectiveness
Communication				
Ideas and information organized logically	Done with limited effectiveness	Done with some effectiveness	Done with considerable effectiveness	Done with a high degree of effectiveness
Vocabulary appropriate	Done with limited effectiveness	Done with some effectiveness	Done with considerable effectiveness	Done with a high degree of effectiveness
Application				
Knowledge of Beatitudes transferred to current context	Done with limited effectiveness	Done with some effectiveness	Done with considerable effectiveness	Done with a high degree of effectiveness
Connections made between Beatitudes and world today	Done with limited effectiveness	Done with some effectiveness	Done with considerable effectiveness	Done with a high degree of effectiveness

COURSE: HRE101	UNIT 5: Building the Reign of God
TOPIC 3: Act Justly, Love Tenderly	
<p>Guiding Questions:</p> <p>What is required of us if we say we believe in Jesus?</p> <p>How do Catholics use the Social Teachings of the Church to help us understand how to lead lives of goodness?</p>	
<p>Teacher Prompts:</p> <p>In what ways do external factors support or challenge our call to live as Catholic Christians in our covenant relationship with God? Describe the pressures in our day-to-day lives that prevent us from meeting our covenant obligations as presented to us in the Sinai Covenant. Explain ways in which we can overcome these obstacles using a Christian approach to life.</p> <p>Why is it important that each of us be treated with dignity? What are ways we put ourselves down? Harm ourselves? Others?</p> <p>How do we know when we are kind to the environment? What are the signs that we are unkind to others and the environment?</p> <p>Why is it a good thing that we have positive and healthy relationships with others?</p> <p>is a very important part of our Catholic faith. What are some activities in our school, parish, and families that show us examples of service to others?</p> <p>What is dignity? Who has dignity? Where does a person’s dignity come from? (Each of us has an innate dignity that is a gift from God. God loves us and we are children of God. Dignity is not earned or given to us by others. It is given to us by God.)</p> <p>How does our Catholic understanding of human dignity influence our call to justice for any who are marginalized? (We have a dignity that is never compromised because we are created in the image of God.)</p>	
<p>Learning Focus:</p> <p>We are learning how the Catholic Social Teachings provide the basis and framework for the Catholic Christian moral life.</p>	
Overall Expectations	Specific Expectations
<p>SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the</p>	<p>SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew</p>

Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. [1716-19](#); [1726-28](#); [1820](#)]

PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God's Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. [605-713](#)]

PF3: Faith Lived: Demonstrate an understanding of how Catholic Christians, as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self and neighbour, and all of Creation. [CCC nos. [1717](#); [2013-2015](#); [2030](#)]

CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. [1716-1724](#)]

FL3. Created Sexual: Demonstrate an understanding of the Church's Teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. [1832](#); [2258-2261](#); [2273](#); [2297](#)]

people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. [198](#); [355-356](#); [381](#); [514-515](#); [522](#); [610-611](#); [1961-1964](#); [2410-2411](#)]

SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental Vows and Promises) in the modern world [CCC nos. [1716-1724](#); [2056](#)]

PF1.2 explain how the love of God for all people as revealed in the Bible requires justice (preferential option for the poor, ecological justice) and identify how the demands of justice can be challenging for followers of Jesus (sacrifice and offering) [CCC nos. [1805-1807](#); [2411](#); [2420-2425](#)]

PF3.1 explain how Jesus affirms the dignity of every person (Beatitudes, Miracles, Parables) and examine how Faith fosters positive, healthy self-esteem physically, intellectually, spiritually and socially as part of recognizing the importance of a healthy positive acceptance of self, with strengths and weakness [CCC nos. [546-550](#); [1716-1717](#); [2052-2055](#)]

PF3.3 recognize, compare and contrast the signs of healthy and unhealthy relationships -- in light of our God-given dignity -- with peers, within families and communities, and our relationship with the earth (Social Justice, Ecological Justice and the Common Good) [CCC nos. [299](#); [340](#); [2013-2015](#); [1717](#); [2030](#)]

CM3.1 relate scripture stories of call and service to the value of voluntarism in our contemporary society [CCC nos. [1143](#); [2440](#); [2443-2449](#)]

FL3.4 discuss the Church's understanding of the dignity of the human person as a gift from God, and how it applies to all people and not limited by a person's age, race, ancestry, colour, citizenship, ethnic origin, creed, family status, marital status, sex, gender and sexual identity, sexual orientation,

	mental or physical ability or disability, socio-economic status, mental health reality, or life circumstances [CCC nos. 1700-1826]
OCSGE's	Catholic Social Teachings
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p> <p>Option for the Poor and Vulnerable</p> <p>Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.</p>
Evidence of Learning	
<p>I can explain why followers of Jesus are compelled to act with justice and love.</p> <p>I can describe what the Catholic Social Teachings are and outline 2 of the principles (Human Dignity and Rights and Responsibilities.)</p> <p>I can describe how these principles are lived out in my local or school community</p>	
Background	
<p><u>Catholic Social Teaching</u></p> <p>Information on Catholic Social Teaching, from Catholic Relief Services: https://www.crs.org</p> <ul style="list-style-type: none"> Human Dignity is the founding principle upon which our Catholic Social Teaching is based. "We believe that God created man and woman in his image (Genesis 1:26–27) and because of this all people have inherent dignity. There is nothing anyone can do to gain or take away their human dignity, since it is God given, not earned. Because of this, we believe that every 	

life is sacred and that no life—born or unborn—is disposable. All of the principles of Catholic social teaching flow from the core belief that every person has inherent dignity that must be respected.

- Rights and Responsibilities is another of the principles of our Catholic social teaching. It is based on the belief that every person has inherent human dignity, given to them by God. Catholics believe that we have fundamental rights and responsibilities that flow from this God-given dignity. These include the right to food, clothing, shelter and dignified work. We also believe that we have a responsibility to ensure everyone has access to these basic human rights. The Scriptures instruct us to take special care of those who are on the margins of society. In Matthew 25: 31–36, Jesus says we will be judged based on whether we fulfill our responsibility to care for the poorest and most vulnerable.

Caritas Australia has produced a short introductory video to Catholic Social Teaching:

<https://www.youtube.com/watch?v=gb1EABWb7Hk>

The United States Conference of Catholic Bishops has an excellent information page on Catholic Social Teaching, along with short videos that explain many of the principles. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/index.cfm>

Materials

Class set of Bibles in print or electronic [New Revised Standard Version]

For Camping Activity, you may choose to use technology, or you might opt for paper.

- Chart paper
- 8.5 x 11 paper
- Masking tape
- Markers
- Electronic copy of Situations List to Display in Class
- Computer and LCD projector
- Class or school Twitter Account (optional)
- Interactive White Board (optional)

Student Worksheets/Activity Pages, as appropriate

- Copies of Shopping list and Allowance for each group
- Situations list for display
- 1 copy of Camping List/ group

- 1 copy of Bible Passages (cut in strips)
- 1 copy of Catholic Social Teaching handout for each student
- Bible passage, Matthew 25:31-46
- Camp Shopping List
- Situations List
- Bible Passages Search

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer (perhaps read the passage from Micah 6:8)

Place students in to groups of 3-6. Groups should be of varying sizes to represent different families. Say to them: Imagine we are going on a camping trip to a remote village. There are no stores or restaurants in this village so your group will need to pack everything that you need.

Ask students, in their groups, to brainstorm a list of things they would bring on a 1 week trip. They will have about two minutes to complete this task. When they are done, ask them to then sort their list according to needs and wants. After about two minutes, tell students that everything in the “Wants” category will be left behind.

Provide students with a copy of the Camping Shopping List (**Appendix 4.1**) and a piece of chart paper. Explain that we can only bring items that are on this list. Tell students that each person will have an allowance which will be put into the group bank account. The amount is determined by the first letter of each person’s last name (see chart).

Students will calculate their group’s budget and then select the items they will purchase. Some groups may wish to use a calculator or an app on their devices for this task. Using marker and chart paper each group will post a list of their total Allowance and the items they have selected.

Students will note that some groups have more money than other groups. Some groups may not be able to look after their basic needs while others may be able to buy “luxury items” such as water filters or huts. Ask students how this compares to real life? (Some people have the resources to afford luxury items while others may struggle to afford the basic necessities.)

Now post the Situations List on the Interactive White Board or on Chart Paper. Students will determine, based on their birthday, if any of these situations apply to them. If they lose water or food, they will need to cross these items off their list of supplies. If they gain supplies, they can add to their list. Ask students how this compares to real life? (We don’t always have control over the

circumstances that we find ourselves in. Weather events, job loss, fire, sickness are just a few examples.)

Groups who are in need of items will need to turn to other groups for assistance. If they have extra supplies, they may be able to barter with other groups to get what they need. However, they may need to rely on the charity of others in order to meet their basic needs. Provide students with 10 minutes or so to see if they can negotiate with other groups to ensure their basic needs have been met. At the end, ask students which groups fared better? (The groups that were not hit by any of the bad situations, the groups that had more resources.) Prompt students to recognize that the groups who started out with the least were the ones most affected by difficult circumstances.

When the activity is over, it is imperative that students unpack what happened in the game. Pay particular attention to those students who perhaps have a lived experience of this situation. Help students to identify their own biases and be cautious and careful with language. Avoid phrases such as “being poor” as opposed to “being affected by poverty.” (i.e. being autistic, having autism)

Questions for Discussion:

How did they feel about their lot in this game being determined by their last initial and their birthdate? Was it just? Is it any different than people’s fate being determined by their geographical location or the status of the family into which they are born? Is it just that some people have plenty while others lack the basic means to survive?

Ask students how they felt about needing to barter to meet their basic needs? Were people willing to help out? How did they feel when they were asked for help? Did you look down on those in need? Why would people do this? Would people have been as willing to help if we were actually in this remote location, struggling to survive – particularly if it were not just a week long camping trip? What does our faith expect from us?

During: Action – Working on it.

Explain to students that our task today is to discover what our faith teaches us about how we are to respond to those in need. What does it mean that we are called to act justly and love tenderly?

Divide larger family groups into two, so that all students are in groups of 2-3. Provide each group with a Bible passage from the list outlined in Appendix 5.4-5.3.

Inform students that their task is to read the passage to determine what it says about how we are to love one another and how we are to treat one another.

After they have read the passage they are to come up with a tweet which captures the message in their Bible passage. Provide each group with a piece of paper, markers and masking tape so that they can post their tweets around the classroom.

Some of the passages relate to the principle of Human Dignity while others connect to the principle of Rights and Responsibilities. Without informing students of this, ask them to look at all of the tweets to see if they can find a common theme or message. Suggested answers are below:

Human Dignity

Genesis 1:26-31 - God created man and woman in his image.

Deuteronomy 10:17-19 - God loves the orphan, the widow, and the stranger.

Psalms 139:13-16 - God formed each of us and knows us intimately.

Romans 12: 9-18 - Love one another; contribute to the needs of others, live peaceably with all

1 Corinthians 3:16 - You are holy, for you are God's temple and God dwells in you.

Galatians 3:27-28 - All Christians are one in Christ Jesus.

Rights and Responsibilities

Leviticus 25:35 - When someone is reduced to poverty, we have an obligation to help.

Tobit 4:5-11 - Give from what you have received and do not turn away from the poor.

Proverbs 31:8-9 - Open your mouth to speak on behalf of those in need.

Isaiah 1:16-17 - Seek justice, rescue the oppressed, defend the orphan, plead for the widow.

Jeremiah 22:13-16 - A legitimate government upholds the rights of the poor and vulnerable.

2 Corinthians 9:6-15 - God's gifts are given to be share

Catholic Social Teaching

Explain to students that the Church has a body of knowledge called the Catholic Social Teaching to guide our interactions with others. It was developed to incorporate the teachings in the Bible, such as the passages we just explored, and including others such as the Decalogue (Ten Commandments) and the Beatitudes. If possible, show students a brief video outlining the Catholic Social Teaching such as this one developed by Caritas Australia (<https://www.youtube.com/watch?v=gb1EABWb7Hk>)

Explain to students that the passages we read earlier reflect 2 of the 7 principles of our Catholic Social Teaching: Human Dignity and Rights and Responsibilities. Provide students with a copy of the handout on Catholic Social Teaching (Appendix 4.4)

Using the Think, Pair, Share strategy, have students discuss:

- How do these two principles apply to our Camping Trip activity? (*Justice would require that each person had a fair amount, that each group had the means to take care of themselves. We all have a right to basic necessities; those of us with more had a responsibility to share.*)
- Where do we see the Rights and Responsibilities principle being lived out in our school or local community?
- How might the principle of Human Dignity guide our interactions with our classmates? Our families?

After: Consolidate, Debrief, Reflect and Connect

Inform students that there is one other Bible passage which reflects the principles of Catholic Social Teaching and informs our understanding of what it means to be a people of God.

Display and read students the Bible passage from Matthew 25: 31-46. You may wish to show one of the Youtube video versions of the passage (<https://www.youtube.com/watch?v=2sDWuzUe78Y> or <https://www.youtube.com/watch?v=z0bRjuuUjDE>)

Caring for Others Assignment”

The task is to write a Photo Essay or a brief newspaper article showing how someone in our school or local community is feeding, sheltering, clothing or caring for “one of the least” of our brothers or sisters. You must ensure that one or both of the principles: Human Dignity or Rights and Responsibilities are featured.

Co-construct success criteria with students for each assignment option.

Assessment / Evaluation

Use success criteria developed with students.

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students use assistive devices to research and present.

<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Laptop ● Chart paper ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
<p>Extension Activity</p>		
<p>Using a class or school twitter account, tweet out some of the messages that the class has created</p> <p>Search the Pope’s twitter account (@Pontifex) or the twitter account of a social justice group such as Sharelife (@ShareLifeCan) or Development and Peace (@DevPeace) to see how the principles of Human Dignity and Rights and Responsibilities are reflected.</p>		

Camp Shopping List

○	Food for one day	\$1/person
○	Tent for up to 4 people	\$5
○	Tent for 5-8 people	\$10
○	Supplies to build a hut (sleeps 8)	\$30
○	Clean Water for 1 day	\$1/person
○	Blankets	\$2 each
○	Fire wood for one day	\$2
○	Soap – 1 week supply	\$1
○	10 matches	\$1
○	Lantern	\$5
○	Axe	\$5
○	Fishing Rod	\$5
○	Water filter	\$40
○	Raincoat	\$2
○	Shovel	\$10
○	Antibiotics	\$25
○	Disinfectant	\$10
○	Radio	\$25
○	Satellite Phone	\$50
○	7 day Cooler and Ice	\$20
○	Can opener	\$1
○	Tarp	\$5
○		

Spending Allowance

Each person in your group will receive an amount of money. Refer to the table below to calculate your group's allowance.

First Letter of Last Name	Amount Allocated
Q, X, Z	\$50
A, E, I, O, U	\$40
B, F, H, J, V, Y	\$30
D, G, K, N, T, S	\$20
C, L, M, P, R, W	\$10

Situations List

Birthday	
January	Your family gets sick, if you bought antibiotics you survive. If you bought a satellite phone, you can call in a doctor. If not, you will need to barter with another family to get help.
17th – 19th of any month	You complete university and earn an extra \$50. You can have item airlifted to you. Double the price of the item in order to pay for shipping.
1st-5th of any month	Your cooler doesn't work and you lose 3 days' worth of food. You can survive 2 days without food. If you bought a fishing rod, you can go fishing to catch fresh fish and your family is saved. If not, you will need to barter with another family to replace at least one days' worth of food.
March	There is a torrential rainstorm. If you bought a radio, you were prepared for the storm and moved your matches. If you bought a tarp, you covered your matches. Without a tarp or a radio, your matches got soaked so you will not be able to cook any of your food. 1 days' worth of food will go to waste because you cannot eat it raw. You can survive one day without food. The food has not spoiled so you can use it to barter for other things you might need
May	If you did not purchase disinfectant, 1 of your children gets sick from eating with dirty hands. They are dehydrated and will need an extra day's supply of water. You will need to find someone with a water filter that is willing to help you out.
August	If you bought a shovel, you are able to build a well for 2 families. If you bought a fishing rod, you can catch enough fish to feed 6 people for a day.
22nd - 27th of any month	If you have a lantern you hang it up in your campsite at night to scare away the critters. If you do not have a lantern, they get in and knock over a 2 day supply of water. If you do not have a water filter, you will need to barter with another family to get at least a 1 day supply as you cannot go 2 days without water.
October	It rains all week, if you did not buy raincoats your family gets wet and cold. One of your children get sick; you will need extra fire wood and a blanket. If you bought an axe you will be able to cut down wood to replace the extra 2 days' worth of wood that you will burn. You will need to barter with another family if you do not have a blanket or an axe.
9th – 13th of any month	If you have a water filter, you can filter enough water to provide for 10 people per day. If you have a satellite phone you can call for a doctor for other people in the village.
December	There is a severe windstorm; if you bought a hut you are safe. If you bought a radio you were prepared and you are safe. If not, you lose your tent in the storm and your family is without shelter. You will need to find other families to shelter you.

Bible Passages

Human Dignity	Rights and Responsibilities
Genesis 1:26-31	Leviticus 25:35
Deuteronomy 10:17-19	Tobit 4:5-11
Psalms 139:13-16	Proverbs 31:8-9
Romans 12: 9-18	Isaiah 1:16-17
1 Corinthians 3:16	Jeremiah 22:13-16
Galatians 3:27-28	2Corinthians 9:6-15

Catholic Social Teaching

Human Dignity is the founding principle upon which our Catholic Social Teaching is based. “We believe that God created man and woman in his image (Genesis 1:26–27) and because of this all people have inherent dignity. There is nothing anyone can do to gain or take away their human dignity, since it is God given, not earned. Because of this, we believe that every life is sacred and that no life— born or unborn—is disposable. All of the principles of Catholic social teaching flow from the core belief that every person has inherent dignity that must be respected.”

Rights and Responsibilities is another of the principles of our Catholic social teaching. It is based on the belief that every person has inherent human dignity, given to them by God. Catholics believe that we have fundamental rights and responsibilities that flow from this God-given dignity. These include the right to food, clothing, shelter and dignified work. We also believe that we have a responsibility to ensure everyone has access to these basic human rights. The Scriptures instruct us to take special care of those who are on the margins of society. In Matthew 25: 31–36, Jesus says we will be judged based on whether we fulfill our responsibility to care for the poorest and most vulnerable.

Catholic Social Teaching

- ▣ Rooted in the Bible and in the teachings of the Church.
- ▣ The subject of many papal encyclicals and Church documents.
- ▣ Uphold the dignity of the human person and proclaim the rights of all to the basic necessities of life.
- ▣ Seek justice for all
- ▣ Outlines principles, or rules, for social interaction.

(information from the United States Conference of Catholic Bishops)

Rubric for Photo Essay / Newspaper Article

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge and Understanding				
understand the principles of Human Dignity &/or Rights and Responsibilities	Shows limited knowledge	Shows some knowledge	Shows considerable knowledge	Shows thorough knowledge
understand what actions are required to live out these teachings	Limited understanding	Some understanding	Considerable understanding	Thorough understanding
Thinking				
Plan to gather necessary information	Limited effectiveness	Some effectiveness	Considerable effectiveness	Thorough effectiveness
Demonstrates critical thinking	Limited demonstration	Some demonstration	Considerable demonstration	Thorough demonstration
Communication				
Ideas and information organized logically	Limited demonstration	Some demonstration	Considerable demonstration	Thorough demonstration
Communicates for purpose	Limited demonstration	Some demonstration	Considerable demonstration	Thorough demonstration
Application				
Transfer knowledge of CST to current context	Limited demonstration	Some demonstration	Considerable demonstration	Thorough demonstration
Made connection between CST and local community	Limited demonstration	Some demonstration	Considerable demonstration	Thorough demonstration

TOPIC 4: Lord, Teach Us to Pray**Guiding Questions:**

How can thinking, praying, and seeking advice help us to be more faithful disciples of Jesus?

Teacher Prompts:

What are times we have been tempted to do things we know are wrong? How does prayer help?

What struggles did holy people identify in their own lives (*e.g., St. Augustine, Saint Teresa of Calcutta*)? How did they deal with these struggles and temptations?

Why do we believe it is important to attend Sunday Mass? What is the point? How does Mass affect the formation of a Church Community?

What prayers do we recite during Mass that help us renew our commitment? How might prayer increase our happiness?

In the Our Father prayer what are we asking God for? Why are there specific requests made? What does it mean to ask for “daily bread”? How does the Sermon on the Mount help us to understand the meaning of the petitions in the Our Father?

It is common for us to turn to Prayers of Petition when we pray to God. We ask God to assist us in our needs. Prayer is also a conversation with God. How would you define prayer?

Why is it important to be active in prayer? What is the role of public and private prayer in a life of faith?

Why are different forms of prayer important; can't we all just pray the same way?

How does prayer relate to current ideas of mindfulness as part of student success? Christian meditation is considered a form of prayer. Explain why it is important to allow ourselves time to be quiet with our own thoughts and intentions.

Did Jesus pray? To whom did Jesus pray? How did Jesus pray? What types of prayers did Jesus say and teach to others?

Reflect on the events in Jesus' life as retold through the gospels. Examine how Jesus used prayer to support his ministry. How did his followers use prayer? Consider prayer as petition, praise, etc....

Do you say prayers at the shopping mall or the movie theatre? Are there different types of prayers you say when in public places versus private places? Do you pray in public? Why or why not?

How often do you pray? How often should you pray? Is it important to pray every day? How does prayer sustain us during times of challenge?

How can prayer be a conversation we have with God? How does the variety of prayer forms facilitate each of us experiencing an intimate relationship with God?	
Learning Focus: We are learning about the importance of prayer, the meaning of the Our Father and how we can incorporate various forms of prayer into our faith journey.	
Overall Expectations	Specific Expectations
<p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p> <p>PS1. Prayer: Demonstrate a knowledge of the connections between a life of prayer (personal and communal) and the challenge of the Christian call to be loving in contemporary culture sustained by God's Grace and the Holy Spirit; [CCC nos. 1113-1130; 1145-1152]</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p>	<p>CM2.1 retell stories of discernment and prayer in the life of Jesus (<i>e.g., Temptation in the Desert</i>), lives of the Saints, and contemporary models of holiness [CCC nos. 538-540; 566; 2030-2040; 2697]</p> <p>PS1.1 explain the importance of Sunday Mass and the participation in the sacramental life of the Church for a Christian life and receiving God's Grace through Jesus and the Holy Spirit [CCC nos. 737; 1210-11; 1324-30; 1392-94]</p> <p>PS1.2 recognize the meaning and implications of the Lord's Prayer for daily living and describe the Our Father as a summary of the Gospel [CCC nos. 2759-2772]</p> <p>PS1.3 defend the value of a variety of prayer forms (including traditional forms such as retreats, the Rosary, Litanies, Eucharistic Adoration, etc.) as opportunities to encounter God's grace that is necessary for living a life of faith in contemporary society [CCC nos. 2559-2565; 2623-2643]</p>
OCSGE's	Catholic Social Teachings
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to</p>

<p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.</p>	<p>protect human life and human dignity and promote the common good.</p> <p>Option for the Poor and Vulnerable</p> <p>Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.</p>
Evidence of Learning	
<p>I can explain why and how we pray</p> <p>I can identify the 3 forms of prayer.</p> <p>I can describe the petitions of the Our Father and what they mean.</p> <p>I can explain how the Mass is a form of prayer and the summit of prayer in the Church. I can identify times when Jesus turned to prayer.</p>	
Background	
<p>According to the Catechism of the Catholic Church:</p> <ul style="list-style-type: none"> ○ Prayer is the raising of one's mind and heart to God or the requesting of good things from God." (2559) ○ The living and true God tirelessly calls each person to that mysterious encounter known as prayer. (2567) ○ Prayer is primarily addressed to the Father; it can also be directed toward Jesus (2680) ○ The Church invites the faithful to regular prayer: daily prayers, the Liturgy of the Hours, Sunday Eucharist, the feasts of the liturgical year. (2720) ○ The Lord's Prayer is the quintessential prayer of the Church. (2776) <p>Bishop Robert Barron on the Lord's Prayer:</p> <p>https://www.youtube.com/watch?v=xfSAsme5Zc0</p>	

Ensure students are using the New Revised Standard Version of the Bible as it is the one that is used by the Catholic Church in Canada. This is the version that we use in our masses.

Materials

- Class set of Bibles in print or electronic [New Revised Standard Version]

Chart Paper or Interactive White Board
 - ✓ Bibles or access to online Bibles
 - ✓ Copies of Appendix 5.6.1 and 5.6.2
 - ✓ Internet Access (iPads or smart devices)
 - ✓ Post It Notes or Padlet app

- Student Worksheets/Activity Pages, as appropriate
 -

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

On Chart Paper or on the Interactive White Board, write the heading “Top 10 Reasons People Don’t Pray”

Ask students to add items to the list to see if the class can come up with 10 things that are impediments to prayer (no time, hard to talk to someone you cannot see, don’t know how, too many distractions, it’s not cool, not important, don’t need to, God doesn’t answer, etc.)

If you have a group that might be reluctant to share their ideas out loud, you may wish to do this exercise using sticky notes or the Padlet app so students can submit their ideas anonymously.

Next, ask students to think about the Top 10 Reasons Why Prayer is Important. Hopefully students will note that prayer is a way to develop a relationship with God, it helps sustain us in difficult times.

In order to help students understand the importance of prayer, share this video, Ignite Your Catholic Faith - What is Prayer? (produced by the Archdiocese of Milwaukee) with the class:

https://www.youtube.com/watch?v=_qIS3ynVdcc

During: Action – Working on it.

Explain to students that prayer is a way that we deepen our relationship with God. Even Jesus felt the needs to pray. Throughout the gospels there are many times when he withdrew from the crowds so that he could pray to God. On the night before he died, and even when he was on the cross, Jesus prayed to God for guidance. We too benefit from praying to God. Ask students to consider how prayer helps them.

are the video “Being Catholic: How Catholics Pray” from the Missionary Oblates of Mary Immaculate (Catholic religious order) which explains more about prayer:

<https://www.youtube.com/watch?v=yxjntZ8mXNw>

Say to students: One day, when the apostles saw Jesus praying, they asked him how they should pray. This is when Jesus taught them the Our Father, which is considered the quintessential prayer of our faith. We pray it all the time but sometimes we do not pause to consider what it means. Today we are going to look at it more closely.

Show students the following videos which explain the meaning of the petitions in The Lord’s Prayer. The video is produced by the Archdiocese of Milwaukee.

<https://www.youtube.com/watch?v=JUaSNx4X568>.

Have students read Matthew 6: 5-13 and complete the questions found on Appendix 5.6.1. Provide time for students to discuss their findings.

When they are done, explain to students that although The Lord’s Prayer is an important prayer, there are many other ways to pray.

Using the Think, Pair, Share strategy, students discuss;

- ▣ the types of prayer they have experienced
- ▣ times they pray with family, friends, at school
- ▣ forms of prayer that appeal to them.

Explain to students that there are many ways to pray including, The Rosary, Retreats, The Mass, Guided Meditation, etc. This is in part because building a relationship in a very personal thing. We are individuals so the way we engage in a conversation with God is going to be different from one person to the next.

Provide students with an electronic copy of Appendix 5.6.2 and briefly overview the 3 main forms of prayer.

After: Consolidate, Debrief, Reflect and Connect

Explain to students that we are going to look at 4 of the times Jesus turned to prayer to see if there are any parallels we can make in our own lives. Display each of these passages and ask students to consider:

- Prior to selecting the Apostles: Luke 6:12-16
- Death of Lazarus: John 11:41-42
- In the garden of Gethsemane: Luke 22:41-44
- On the cross: Mark 15:34

For each situation have students consider why did Jesus turn to prayer? How did prayer help? Did Jesus' prayers always get answered in the way you might expect (for example, God did not take away Jesus' suffering and death)

As the class brainstorms a list of situations where students today might turn to prayer (Before exams, tempted to smoke, drink, difficult decisions to make, family troubles, etc.) Ask students what type of prayer might they turn to? How might God answer their prayers?

It is important for students to note that God isn't like Santa Claus and He does not always give us everything we pray for. Ask them why God might not answer their prayers in the way they expect (For example, when what we want is not the best thing for us, it is not what we need.).

Ask students if they ever pray in public? Why or Why not? Does public prayer look different than private prayer? How?		
Assessment / Evaluation		
Assessment as Learning: Are students able to participate in discussion, can they complete the tasks accurately.		
Differentiated Instruction		
<p>Strategic grouping</p> <p>Students can access Bible passages online</p> <p>Students who have difficulty writing can be partnered with another student.</p> <p>Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.</p> <p>Students use assistive devices to research and present.</p>		
<p>Strategies</p> <ul style="list-style-type: none"> ● Read Aloud ● Prompts ● Independent Reading ● Note making ● Discussion 	<p>Resources</p> <ul style="list-style-type: none"> ● Chart paper ● Handouts ● Notes 	<p>Accommodations</p> <ul style="list-style-type: none"> ● Computers ● Reduced questioning ● Extra time ● Graphic Organizers ● Handouts ● Assistive Technology
Extension Activity		
In groups, students can research one of the forms of prayer that interest them and provide a brief overview and prayer experience for their classmates.		

Teach Us to Pray

Read Matthew 6:5-8 to discover what Jesus teaches us about prayer.

What Jesus Says About Prayer

Do _____ Do Not _____

What Does the Lord’s Prayer Mean?

Verse	In My Own Words	In Action
Our Father Who Art in Heaven	God is the heavenly Father of all people	I treat others as my brothers and sisters
Hallowed be thy Name		
Thy Kingdom come		
Thy Will be done, on earth as it is in Heaven		
Give us this day our daily bread		
And forgive us our trespasses, as we forgive those who trespass against us		
And lead us not into temptation		
But deliver us from evil		

Suggested Answers

What Jesus Says About Prayer

Do	Do Not
Pray quietly	Don't pray loudly so that all can hear you
Pray where no one else can see you	Don't pray with empty words
Pray with your own words from your heart	

What Does the Lord's Prayer Mean?

Verse	In My Own Words	In Action
Our Father Who Art in Heaven	God is the heavenly Father of all people	I treat others as my brothers and sisters
Hallowed be thy Name	May we honour you and keep your name holy	I say things like "Oh my God" or "Jesus" only in prayer or with respect
Thy Kingdom come	Make the earth like Heaven	I follow the Commandments and live the Beatitudes
Thy Will be done, on earth as it is in Heaven	May we live as Jesus taught us	I love others the way Jesus showed us
Give us this day our daily bread	Give us the basic necessities of life	I don't worry about having more than I need. I make sure others have what they need before I have more
And forgive us our trespasses, as we forgive those who trespass against us	Forgive us our sins. Be merciful. May we be forgiving of others.	I ask God's forgiveness. I do not hold grudges against others.
And lead us not into temptation	Help us to avoid things that tempt us to do wrong.	I won't get into situations where I am likely to make bad choices
But deliver us from evil	Keep us away from evil things	I surround myself with goodness

*How Catholics Pray*¹¹

Catholics pray in different ways. The *Catechism* of the Catholic Church names three major expressions of prayer: vocal prayer, meditation, and contemplative prayer.

Vocal Prayer

Vocal prayer is giving voice to what is stirring in our hearts and in our souls. Vocal prayer can be as simple and uplifting as “Thank you, God, for this beautiful morning.” It can be as formal as a Mass celebrating a very special occasion. It can be as intense and immediate as the prayer Jesus uttered in the Garden of Gethsemane, “Not my will, but yours be done.”

Most Catholics learn traditional prayers from the time they were young. These normally include the Sign of the Cross, the Hail Mary, the Lord’s Prayer, and a mealtime blessing. They might also include prayers at waking and at bedtime. Over time many people learn other prayers, such as the Memorare, a prayer asking Mary, the mother of God, to pray for us in our time of need.

Catholics often pray in groups. When two or more people gather together to raise their minds and hearts to God in prayer, their prayer is called communal prayer. Examples of communal prayer are the Rosary, devotional prayers including novenas and litanies, classroom prayers, and, most importantly, the Mass. Standing together at Mass reciting the Creed (“I believe in one God, the Father almighty, maker of heaven and earth . . .”) is a powerful experience that both expresses and shapes our faith. Though we might say the same prayers over the course of our lives, their meaning grows and changes with our life experiences. Surely, the Lord’s Prayer means something vastly different to a person who has just buried his or her father than it does to a child who still has only vague notions about God. Our vocal prayers are not just “going through the motions,” they are the expression of a living faith.

At Mass the presider invites each one of us to “Lift up your hearts.” When we honestly say “We lift them up to the Lord,” we know we are truly praying, for that is what prayer is—lifting our hearts to God

Meditation

To meditate is to reflect on or think about God. When we meditate, we keep our attention and focus on God so that we can recognize his presence in our daily lives and respond to what God is asking of us. When we meditate, a variety of things can help us to concentrate and to spark our imaginations. We

¹¹ <http://www.loyolapress.com/our-catholic-faith/prayer/personal-prayer-life/different-ways-to-pray/how-catholics-pray>

may use Scripture, particularly the Gospels; traditional prayers; writings of the spiritual fathers; religious images; or history—the page on which the “today” of God is written. Meditation, also known as reflective prayer, leads us to conversation with God. Remembering that we are in God’s presence, we can listen to him speak to us. We enter into God’s sacred time and space and know that he is with us at all times and in all places.

Contemplative Prayer

When we rest quietly in God’s presence, we engage in contemplation. In contemplation, we spend time with God in wordless silence, aware that he is with us. To understand how contemplation occurs, we can compare it with thinking on—or contemplating—a beautiful sunset. We are conscious of its impact, but our reaction is wordless. When we experience God personally, we feel his love and wait for him to speak to us in his own way. The key is to make time to relax and listen in God’s presence, to seek union with the God who loves us.

Mass is the Perfect Form of Prayer¹²

Mass is a form of prayer because in the Mass we encounter the real presence of Jesus. Four “types” of prayer permeate the Holy Mass: Adoration, Thanksgiving, Atonement, and Petition. The Mass is an act of prayerful adoration of God the Father. Secondly, Holy Mass is a prayer of Thanksgiving. The presider over the Eucharist gives thanks that we have been judged worthy of these gifts. We begin the Mass noting our unworthiness through prayers of contrition: “I confess to Almighty God....” seeking to atone for our sins. Both following the homily and in the Eucharistic prayer, we make prayers of petition that signify our communion with the Church in heaven and on earth. We pray to the Holy Spirit to turn bread and wine into the Body and Blood of Christ—a prayer that is answered at every Mass.

¹² Chris Ebberwein, <http://www.seaswichita.com> (Fall 2015)

COURSE: HRE101	UNIT 5: Building the Reign of God	
TOPIC 5: Saints Among Us		
<p>Guiding Questions:</p> <p>What Impact can the Social and Moral Teachings of the Church have on making our contemporary society more just?</p> <p>What is required of us if we say we believe in Jesus?</p>		
<p>Teacher Prompts:</p> <p>Do you think we are born with hope or it is a learned behaviour (keeping in mind that hope, as a theological virtue, is a gift from God.)?</p> <p>Are virtues learned behaviours? Explain.</p> <p>Is hope only prominent in times of abandonment, sacrifice and struggle, or is hope prominent in times of security and accord? Explain.</p> <p>How do our choices, words and actions become habits (good or bad) and what do they say about us? How can the virtues guide us as we use social media to interact? What are some good things social media enable us to do? What are some harmful things we can do with social media?</p>		
<p>Learning Focus:</p> <p>We are learning about the Virtues, The Works of Mercy and the Seven Grandfather Teachings and how they can guide us to live a holy life.</p>		
Overall Expectations	Specific Expectations	
<p>PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God’s Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p> <p>CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by</p>	<p>PF1.3 define hope as a virtue which keeps us searching for true happiness and which sustains us in times of abandonment, sacrifice and struggle in the light of the death and resurrection of Jesus [CCC nos. 605-618; 1812-1813; 1817-1821; 2090-2092]</p> <p>CM3.2 articulate how the cardinal, theological and moral virtues can inform a sense of responsibility toward those in need in our society (<i>e.g., responsible use of social media and being good digital disciples</i>) [CCC nos. 1812-1839]</p>	

contemporary culture in light of the teachings of the Church. [CCC nos. 1716-1724]	
OCSGE's	Catholic Social Teachings
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p> <p>Option for the Poor and Vulnerable</p> <p>Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.</p>
Evidence of Learning	
<p>I can identify the Virtues, Works of Mercy and Grandfather Teachings</p> <p>I can explain how the Virtues, Works of Mercy and Grandfather Teachings help us in difficult times</p> <p>I can identify people whose actions reflect these teachings.</p> <p>I can describe how these teachings will improve my interactions with others.</p>	
Background	
<p>Pope Francis' Apostolic Exhortation, <i>Gaudete et Exsultate</i> (Rejoice and Be Glad) outlines how to be holy. Examples of saints are given. Father James Martin, S.J., offers a video commentary, "Gaudete et Exsultate: Top 5 Takeaways from Pope Francis' New Apostolic Exhortation": https://www.youtube.com/watch?v=JRweQno8PJA</p> <p>The Theological and Cardinal Virtues (you might want to mute the traditional hymn, if it is not to your liking): https://www.youtube.com/watch?v=Hoa1RVsytX0</p>	

On-line Catholic bible: <https://www.biblegateway.com> You may need or want to use an electronic version of the Bible. This is one of many sites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that is used by the Catholic Church in Canada. This is the version that we use in our masses.

Materials

Class set of Bibles in print or electronic [New Revised Standard Version]

1 copy of placemat/ group (enlarged to 11 x 17 if possible). [Placemat Template](#)

- Coloured pencils/markers
- Access to technology (optional)

Student Worksheets/Activity Pages, as appropriate

- Virtues
- Other Moral Virtues

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

Ask students: How many of you expect to become a Saint one day? Why? Why Not?

After they have considered this question, remind students that saints are those of the faithful departed who are united with Jesus in Heaven. While some people are especially honoured or canonized as a Saint, we are all called to be Saints. Ask students what they think this means?

Record their answers.

Share the following video with the class: from Array of Hope on "Sainthood".

<https://www.youtube.com/watch?v=pl01HZCJG0w>

Ask students how you keep Christ at the Centre:

- When playing sports (*playing fair, including everyone, encouraging others*)
- In Academics (*trying your best, not cheating, seeking solutions to problems*)
- With family & friends (*acting with integrity, being faithful, putting needs of others first*)

During: Action – Working on it.

Ask students:

- ▢ How do God and our faith community help us to recognize when we are on the right path?
- ▢ What tools do we have to help us in our struggle to live a holy life?

Provide students with a copy of [Virtues](#) and [Other Moral Virtues](#)

Explain to students that:

- Virtues are good habits.
- Theological virtues are gifts from God
- Cardinal/Moral Virtues are learned from others.
- The Works of Mercy are acts of kindness and compassion

Say to students: Collectively, these gifts and teachings help us to live life the way that Jesus taught us. God places specific people or groups in our lives and throughout history who teach us each of these. As a faith community, we try to model these in word and in deed. At your baptism, your parents and godparents promised to teach you how to love God and neighbour. The celebrant acknowledged that you would need family and friends to guide you by their example. These teachings and the example of the Saints and all holy people help people of faith as they try to live a life of holiness.

Divide students into groups of 3 - 4, and provide one placemat template to each group. Assign each group an example of a situation of struggle, loss or difficulty that people encounter. Groups are asked to record the situation in the centre of the Placemat.

Some suggestions for discussion are: Death, Serious Illness, Divorce/Relationship Break-Up, Bullying: Race, Gender Identity, Sexual Orientation, Intellectual/Physical Ability, Abuse, Betrayal, and Teenage Pregnancy.

Explain to students that God provides all we need to get ourselves through challenging times. In particular, we find that there are specific times in our lives when we receive gifts and graces we need to overcome difficulty and challenges. In these difficult times, there are always people who make God present to us. They model for us what it means to be a Saint on earth by living one or more of the moral and social teachings of the Church

Each student is invited to record in their assigned section on the Placemat what or who they would need to help them overcome the difficult situation their group was assigned. Which people would the turn to? What actions would support them through this difficult time? Ask students to be specific.

Once they have completed their list of supportive actions and helpful people, ask students to consider which of the Virtues, or Works of Mercy, these represent. Using a different colour marker, students add the specific teachings that are represented on their list.

Once each student has completed their section of the Placemat, the individual group members share what they have recorded with the group.

A representative of each group reports their findings to the larger class.

Ask students: How do the actions of holy people, particularly in times of challenge, nourish and strengthen the Hope that we have been given by God?

Provide opportunity for students to consider this question.

After: Consolidate, Debrief, Reflect and Connect

Remind students that Virtues, and Works of Mercy are not just reserved for times of crisis or challenge. We need to practice them every day. On the road to sainthood, we need to develop these habits so that they are just part of what we do.

Using the Think, Pair, Share strategy, ask students:

- How do these teachings help us in our everyday lives?
- How do they help us know when others are treating us properly?
- How can they guide us as we use social media to interact?

Within their groups, students create a series of 3-4 memes, tweets, or some other post that they could put on Social Media to highlight how we can incorporate one or more of these teachings into our everyday interactions.

Assessment / Evaluation

Can students demonstrate how Social Media can be used to highlight the teachings?

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students use assistive devices to research and present.

Strategies	Resources	Accommodations
<ul style="list-style-type: none">• Read Aloud• Prompts• Independent Reading• Note making• Discussion	<ul style="list-style-type: none">• Laptop• Chart paper• Handouts• Notes	<ul style="list-style-type: none">• Computers• Reduced questioning• Extra time• Graphic Organizers• Handouts• Assistive Technology

Extension Activity

Students can make posters of their memes or “tweets” for display around the school or they can actually post them to the class/school twitter account.

<h2 style="margin: 0;">Virtues</h2> <p style="margin: 0;">A Virtue is a Good Habit. A Vice is a Bad Habit</p>		
<p>Cardinal Virtues</p> <p>They are called cardinal (Latin: <i>cardo</i>, hinge) virtues because they are hinges on which all moral virtues depend.</p> <p>They are also called moral (Latin: <i>mores</i>, fixed values) because they govern our actions, and guide our conduct according to faith and reason.</p> <p>They are human virtues that are acquired through education and good actions. They guide our interactions with others.</p>		
Prudence	To be able to judge between actions that are appropriate or good and those that are inappropriate and harmful at a given time.	
Justice	To be able to balance self-interest and the rights and needs of others.	
Temperance	To be able to practice self-control, and not overindulge.	
Forbearance	To be able to face fear and uncertainty, or intimidation and endure hardship.	
<p>Theological Virtues:</p> <p>They are the character qualities associated with salvation.</p> <p>They are freely given by God and guide our relationship with God.</p>		
Faith: To keep believing no matter what.	Hope: To not despair and see good possibilities no matter what.	Charity/Love: To be selfless, unconditional, and give voluntary loving-kindness to others.

Other Moral Virtues

Courage	Patience
Compassion	Righteousness
Justice	Dignity
Responsibility	Goodness
Unity	Reverence
Peacefulness	Mercy
Perseverance	Optimism

The Corporal Works of Mercy	The Spiritual Works of Mercy
Feed those who are hungry	Correct those who do wrong
Give drink to those who are thirsty	Teach those who do not know
Clothe those without clothes	Counsel the doubtful
Visit those in prison	Comfort the sorrowful
Shelter those who are homeless	Bear wrongs patiently
Visit those who are sick	Forgive all injuries
Bury those who are dead	Pray for the living and the dead

COURSE: HRE101	UNIT 5: Building the Reign of God
TOPIC 6: Being a People of God	
Guiding Questions: How do we, as Church, build the reign of God?	
Teacher Prompts: What does it mean to belong to a community? What groups do you belong to (<i>e.g., sports, class, friends, family, parish, etc.</i>) and how are their expectations of your behaviour the same? Different? Why would forgiveness be such an important part of living a Christian life? How does the sacrament of Reconciliation teach us about forgiveness? What are some moral issues today that you could research? How is the topic related to scripture? How do you best organize your work? Is there a digital format you prefer? Justify the choice of format chosen for your presentation.	
Learning Focus: We are showing how Church teachings help us to build the Reign of God.	
Overall Expectations	Specific Expectations
<p>SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. 51-141; 1820]</p> <p>PF2. Faith Seeking Understanding: Demonstrate and understanding of what it means to be a disciple of Jesus as revealed in the stories of the Apostles and Disciples of Jesus recorded in the New Testament and the implication of such in contemporary society; [CCC nos. 425; 542; 645-647; 730; 1816]</p> <p>CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724; 2056]</p>	<p>PF2.3 explain how the ritual and prayers of the Sacrament of Baptism connect to the role of the Catholic faith community, as the People of God, to support each person in the living of their faith, as children of God (prayer, sacraments, charity, justice, Church Teaching and Tradition, etc.) [CCC nos. 829; 903; 1113; 1210-1213; 1425-1426]</p> <p>CM1.3 define forgiveness, mercy and hope, explain their role in Christian moral living and identify areas in students' lives where they have experienced forgiveness, mercy, and hope both given and received [CCC nos. 1424; 2030-2040]</p> <p>RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (<i>e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.</i>) to identify topics for research and inquiry</p>

<p>RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen topics, using appropriate research and inquiry methods;</p> <p>RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p> <p>RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>RI3.2 record and organize, analyze and interpret research information (e.g., compare results of surveys and interviews; determine whether common themes arise in different sources) and key ideas using a variety of formats (e.g., notes, graphic organizers, summaries, audio/digital records)</p> <p>RI4.1 use an appropriate format (e.g., <i>oral presentation, written research report, poster, multimedia presentation, web page</i>) to communicate the results of their research and inquiry effectively for a specific purpose and audience</p>
<p>OCSGE's</p>	<p>Catholic Social Teachings</p>
<p>CGE1h A Discerning Believer Formed in the Catholic Faith Community Who: Respects the <i>faith traditions, world religions and the life-journeys of all people of good will.</i></p> <p>CGE2b An Effective Communicator Who: Reads, understands and uses written materials effectively.</p> <p>CGE2c An Effective Communicator Who: Presents information and ideas clearly and honestly and with sensitivity to others.</p> <p>CGE5a A Collaborative Contributor Who: Works effectively as an interdependent team member.</p> <p>CGE5d A Collaborative Contributor Who: Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.</p>	<p>Community and the Common Good</p> <p>In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.</p> <p>Option for the Poor and Vulnerable</p> <p>Catholic teaching proclaims that a basic moral testis how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.</p>
<p>Evidence of Learning</p>	
<p>I can show how prayer, the beatitudes and social teachings are reflected in parish activities</p> <p>I can identify ways that people incorporate the Virtues, and Works of Mercy in to our 21st Century Church life.</p> <p>I can describe how we answer the call to Sainthood</p>	

I can demonstrate an understanding of what it means to be a disciple of Jesus

Background

On-line Catholic bible: <https://www.biblegateway.com> You may need or want to use an electronic version of the Bible. This is one of many sites that offers the complete works in electronic format. Ensure students are using the New Revised Standard Version of the Bible as it is the one that is used by the Catholic Church in Canada. This is the version that we use in our masses.

The Assembly of Catholic Bishops of Ontario (ACBO) has a website that lists all the Dioceses and Archdioceses in the Province of Ontario. You can use their map to find the Arch/Diocese your school is located in, and then go to the website for the Arch/Diocese. Many of them also have listings for their parishes. www.acbo.on.ca

Please note that not all Catholics are members of the Latin rite churches (some for example, might be members of the Maronite rite, each of whom has their own hierarchy). Ask the students for information on their parishes.

Materials

Class set of Bibles in print or electronic [New Revised Standard Version]

Student Worksheets/Activity Pages, as appropriate

- Parish Bulletin/ Website
- Parish Bulletin Rubric

Lesson Activities and Process

Before: Getting Started

Post the Learning Focus and the Evidence of Learning in the classroom.

Begin with a prayer.

Ask students: What have we learned about being Church?

Use the Padlet app or the Post It Note pileup strategy so that students can offer their ideas

During: Action – Working on it.

Say to students: Throughout this unit we:

- explored the meaning of Church
- wrote down our wishes for the Church in the 21st Century
- learned about the Beatitudes and their meaning for our world today
- looked at how we can live the Catholic Social Teachings
- considered the meaning of the Our Father and the importance of prayer
- discussed the Virtues, and the Works of Mercy
- explored the idea of being a saint

Using what they have learned about being the people of God, ask students to create a webpage or Sunday bulletin to reflect their understanding of what it means to be Church. Students may use Google sites, Weebly, Word Press or other free app to create their sites. Parish Bulletins may be created with an app such as Pages or Publisher.

Provide students with copies of various parish bulletins or access to different parish websites so that they have a model to follow. Ask them to consider how their learning is mirrored in the various entries

How are the Beatitudes or the Social Teachings being lived or taught within the parish?

- Which activities or events reflect the Virtues, or Works of Mercy?
- How is prayer, particular the petitions in the Lord’s Prayer, incorporated into parish life?

Students may use items created during other lessons as part of their website or parish bulletin. Students are to follow the outline in the Website Assignment Description found on Appendix 5.8.1 to showcase their learning.

After: Consolidate, Debrief, Reflect and Connect

Students can share their websites or bulletins with the class or with parish staff. Students can reflect on the activities within their own parish that can provide them with the opportunity to live out the Church teachings.

Assessment / Evaluation

Assessment of Learning: Parish Website / Bulletin assignment can be evaluated using the rubric in Appendix 5.8.2.

Differentiated Instruction

Strategic grouping

Students can access Bible passages online

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

Have groups elect a recorder so that students who have difficulty with written tasks can share their ideas orally.

Students use assistive devices to research and present.

Strategies	Resources	Accommodations
<ul style="list-style-type: none">• Read Aloud• Prompts• Independent Reading• Note making• Discussion	<ul style="list-style-type: none">• Laptop• Chart paper• Handouts• Notes	<ul style="list-style-type: none">• Computers• Reduced questioning• Extra time• Graphic Organizers• Handouts• Assistive Technology

Extension Activity

Students may wish to inquire at their own parish to seek opportunities to build their Christian Community Service hours.

Parish Website or Bulletin Assignment

Visit three parish websites or explore parish bulletins. Examine the elements presented that embody the parish life of the church. How do these experiences of church compare with your own dream of what you believe the church is called to be, in bringing about the fullness of God's reign on earth?

Prepare a webpage or a parish bulletin of a church that you imagine fits with God's dream of Church, in bringing about the fullness of God's reign on earth.

CRITERIA FOR WEBPAGE/BULLETIN ASSIGNMENT

1. Your webpage or bulletin must consist of:
 - a. Mass schedule, names of the pastoral team, the Church's mission statement, location and contact information, descriptions of its ministries and current happenings in the parish (especially connected to home and school).
 - b. Graphics supporting the information provided.
 - c. If you choose to complete a bulletin, three pages minimum are required.

2. Creatively connect the following ideas in your assignment:
 - a. The example of the Apostles and the Early Church
 - b. God's dream and your dream of what you believe the Church is called to be, in bringing about the fullness of God's reign on earth.
 - c. The Beatitudes and the Social Teachings
 - d. Virtues, and Works of Mercy
 - e. Prayer
 - f. Our Call to Sainthood

3. Your webpage or bulletin will also be evaluated based on:
 - Creativity
 - Originality
 - Proper use of course terminology

Assignment Rubric

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge and Understanding You understand what actions are required to live out these teachings	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	demonstrates thorough knowledge of content
Thinking You had a plan to gather necessary information	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with a high degree of effectiveness
You analyzed the information and integrated it into your assignment.	analyzes and integrates information with limited effectiveness	Analyses and integrates information with some effectiveness	Analyses and integrates information with considerable effectiveness	Analyses and integrates information with a high degree of effectiveness
You demonstrated creative and critical thinking.	demonstrates creative and critical thinking with limited effectiveness	demonstrates creative and critical thinking with some effectiveness	demonstrates creative and critical thinking with some effectiveness	demonstrates creative and critical thinking with some effectiveness
Communication Your ideas and information are organized logically	organizes ideas and information with limited effectiveness	organizes ideas and information with some effectiveness	organizes ideas and information with considerable effectiveness	organizes ideas and information with a high degree of effectiveness
You communicate for a purpose: to inform and/or persuade others	inform &/or persuade others with limited effectiveness	inform &/or persuade others with some effectiveness	inform &/or persuade others with considerable effectiveness	inform &/or persuade others with a high degree of effectiveness
You use vocabulary from our lessons appropriately	uses vocabulary with limited effectiveness	uses vocabulary with some effectiveness	uses vocabulary with considerable effectiveness	uses vocabulary with a high degree of effectiveness
Application You transfer knowledge of the Catholic Social Teaching (CST) to our current context.	transfers knowledge with limited effectiveness	transfers knowledge with some effectiveness	transfers knowledge with considerable effectiveness	transfers knowledge with a high degree of effectiveness
You make connections between the CST and our local community.	makes connections with limited effectiveness	makes connections with some effectiveness	makes connections with considerable effectiveness	makes connections with a high degree of effectiveness

ACKNOWLEDGEMENTS

The Ontario Institute for Catholic Education (ICE) brings together, works with, and assists organizations that share responsibility for English Catholic education in their efforts to promote and maintain publicly funded Catholic schools animated by the Gospel and reflecting the tenets of the Catholic faith.

ICE gratefully acknowledges the Assembly of Catholic Bishops of Ontario (ACBO) and the twenty-nine (29) Catholic District School Boards in the province of Ontario who financially supported the development of these resources, aligned with the Ontario Catholic Secondary Curriculum Religious Education Policy Document, grades 9-12 (2016).

We acknowledge the contributions of the following individuals who offered their time, talent, energy and expertise to make this project possible.

Tim Aquin	Derek McEachen	Shannon Ulgiati
Michael Bator	Grant McMurray	Andrea Ursic
Yvonne Bienko	Jennie Melo-Jordan	Sara Van Dommelen
Mary Craig	John Murphy	Mary Vena
Patricia Dal Ben	Neil Nacita	Tania Vincent
Marisa De Oliveira	Howard Nanes	Angela Watson
Jason Dedo	Shelagh Peterson	Michael Way Skinner
Catherine Del Duca	Kelly Pickard-Lefterys	Elizabeth Weseloh
Lisa Denomme	Claudia Roccaro	Katherine Weseloh
Tracey Fernandes	Sean Roche	Nicklas Weszner
Cristina Hutchison	Cheryl Rome-Holloway	Bridgeen Wey
Amy Kieffer	Charlotte Rouleau	Joseph Wey
John Kuilboer	Babe Santucci	Sherry Zborovsky
Malcolm Lawrence	Sinead Sharkey	
Anna Mancini	Annemarie Ssemanda	

ICE also acknowledges the assistance and support of:





Assembly of Catholic Bishops of Ontario
prepared by Institute for Catholic Education