

## Unit 2: Why, Us?

**Time:** 25 hours

### Unit Description

This unit is organized into four clusters of activities: Responding to Gifts of Creation and Redemption, Being a Prophet, Being Free & Responsible, and Being of Service. The first cluster involves the students in a variety of investigations of the role of the Church and its members in the co-creating work of God. Students review the creation story and develop an understanding of their own role as cooperators in the work of co-creation. The second cluster explores what it means to be a prophet. Students analyze the role of prophets in the Bible, and develop an understanding of the prophetic role of the Church in the modern world. As well, students examine the prophetic role to which they themselves are called as members of the Church. In the third cluster, students reflect on the basic concepts of Freedom and Responsibility, the Biblical roots for each and the ecclesial foundations for an informed understanding of the role each plays in our work in the world. The last cluster leads the students through a process of discernment calling them to connect the concepts they are studying with their Christian Service experience.

The title of this Unit “Why Us?” addresses one of the basic questions asked by many students, “Why should I care?” The unit attempts to answer this with a clear presentation that our “caring” is part of who we are as created beings and members of the Catholic Church.

In the culminating activities in this unit, students interview a person in their Christian Service placement, and deliver an oral presentation to the class (with visuals) presenting the concepts of the unit as they relate to each student’s Christian Service Placement.

Throughout this unit, students continue to reflect in their journals on the implications of the themes covered for their own lives. Students will continue to compile material for their final portfolio and presentation to be held at the end of the course. It is recommended that teachers monitor these reflections by assessing a few students after each activity.

### Unit Planning Notes

Internet sites are used frequently in this unit. Ensure that students have signed the school or boards ethical code of conduct form for Internet use where applicable. When films or documentaries are recommended, be sure the appropriate copyright permission is obtained.

### Unit Synopsis Chart

#### Unit 2: Why, Us?

Activity 1	Introduction to the Bible	3.45 hrs
Activity 2	Created to Live, Love and Serve	2.3 hrs
Activity 3	Prophets In the Bible	2.3 hrs
Activity 4	The Church as Prophet	2.3 hrs
Activity 5	Modern Prophets	2.3 hrs
Activity 6	We Are Prophets	1.15 hrs
Activity 7	The Story of Exodus	2.3 hrs
Activity 8	Slavery and Oppression Today	1.15 hrs
Activity 9	Liberation: Freedom with Responsibility	6.95 hrs
Activity10	Serving As Witnesses	2.3 hrs

Expectations originating from the **Institute for Catholic Education** are indicated after the heading **(ICE)**. The **Ontario Catholic School Graduate** expectations are indicated after the heading **CGE**.

Activity	Time	Expectations	Assessment	Tasks
1. Introduction to the Bible	3.45 hrs	<b>CGE:</b> 1a <b>(ICE)</b> PFV2.01, SC1.01, SC1.04	Knowledge & Communication	Article Work; The Bible Library; and Review of Biblical Referencing; Timed Test and Matching Genres.
2. Created to Live, Love and Serve	2.3 hrs	<b>CGE:</b> 1c, 1f, 1j <b>(ICE)</b> CMV3.04, SC3.01, CMV1.03, CMV2.01, CMV3.01 FLP2.01, PFV2.02 CMV3.03	Understanding and Communication.	Play Dough Creations; Think Pair Share; Creation Stories (Socratic lesson)
3. Prophets In the Bible	2.3 hrs	<b>CGE:</b> 1c, 1d, 2a, 7e <b>(ICE)</b> PSL3.01, SC1.03, SC2.03, SC3.03, SC3.05 SC4.01	Knowledge/Understanding, and Application.	Introduction of Prophet/ Viewing of a Video, Summary Chart of Prophets and Impact on Society
4. The Church as Prophet	2.3 hrs	<b>CGE:</b> 1d, 5a, 7e <b>(ICE)</b> PFV3.05, FLP1.01, FLP2.01	Knowledge, Thinking, Communication and Application	Models & Marks of Church Presentation; Newspaper Assignment
5. Modern Prophets	2.3 hrs	<b>CGE:</b> 1d, 1h, 1i, 3a <b>(ICE)</b> FV1.06 PSL3.0, SC1.03, SC3.03, SC3.05, SC3.06, SC4.02, PFV1.07	Knowledge, Thinking, Communication and Application	Being Challenged by the Beatitude People/ Poster Activities
6. We Are Prophets	1.15 hrs	<b>CGE:</b> 1d, 1h, 1i, 3a. <b>(ICE)</b> PFV1.06, PSL3.01, SC1.03, SC3.03, SC3.05, SC3.06, SC4.02, PFV1.07	None	Prayer Service
7. The Story of Exodus	2.3 hrs	<b>CGE:</b> 1a, 1c <b>(ICE)</b> SC2.02, CMV1.05, CMV2.05	Thinking and Inquiry and Communication	Exodus Time Line- Group Work/ Story Telling
8. Slavery and Oppression Today	1.15 hrs	<b>CGE:</b> 1d, 4a, 7b <b>(ICE)</b> FLE1.01 CMV3.03, FLP2.01, SC3.02	Knowledge, Inquiry, Communication and Application.	Article Analysis and Summary (oppressor, oppressed, why it exists, solution)
9. Liberation: Freedom with Responsibility	6.95 hrs	<b>CGE:</b> 1d, 4e, 4g, 5b, 5c, 5e, 7b <b>(ICE)</b> FLP3.03, FLE1.01, FLP3.03	Knowledge, Inquiry, Communication and Application.	Presentation on Freedom (Freedom Vs License)/ Threats to Freedom/ Internal – External Freedoms- Shawshank Redemption / Max

10. Serving As Witnesses	2.3 hrs	<b>CGE:</b> 1d,1e 1g 1i, 3a, 3b, 3c, 3d,3e, 4a 4c,4f ,4g,5b,5c, 5d, 5e, 6e, 7d,7e,7j <b>(ICE)</b> SC3.02, SC3.06,PFV1.05, PSL1.08,PSL1.09,PS L4.04, PSL4.06, SL4.07, FLP2.01, PFV1.08,PFV3.04,P FV4.04,CMV3.06,C MV4.09	Communication and Application.	Video or Read Story / (Journaling). Questionnaire (related to all activities in this unit)/Visual Representation- Report of Service Related to Discipleship/Oral Presentation
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## Unit 2: Why Us?

### Activity 1a: Introduction to the Bible

**Time:** 1.15 hrs

#### Description

Students examine the relationship between God and the inspired authors of the Bible. In this activity, students explore a brief history of the Bible to understand how and why the Bible is divided into: the Old and New Testaments, books, chapters and verses.

#### Strand(s) & Learning Expectations:

**Strand(s):** Profession of Faith; Scripture

#### Ontario Catholic School Graduate Expectations

**CGE1a** actively reflects on God's Word as communicated through the Hebrew and Christian Scriptures;

#### Overall Expectations:

**PFV2.01** identify Divine Revelation as God's plan for humanity;

#### Specific Expectations:

**SC1.01** recognize the Scriptures as God's offer to transform their lives (CCC §101-133);

#### Prior Knowledge & Skills

Students must be familiar with how to use a table of contents.

#### Planning Notes

The teacher prepares a note defining the following terms: God, inspiration, author and Bible. The teacher prepares a transparency outlining a brief history of the Old and New Testament using a time line to organize the information. The teacher prepares a student worksheet with a blank time line and room for students to fill in content. A class set of bibles should be available. Encourage students with Bibles to bring them in for this lesson. The teacher also prepares a handout for students which outlines the basic principles of Bible referencing.

#### Teaching/Learning Strategies

**The teacher** discusses God's influence on the inspired works of biblical authors by defining on an overhead or the chalkboard: God, inspiration, author and Bible.

**Students** copy the definitions into their notes. **The teacher** distributes a student worksheet containing a blank time line. **The teacher** discusses key dates and events that contributed to the development of the inspired works contained in the Bible. **The teacher** guides the learning by referring to the dates and events outlined on the transparency. **Students** copy the information onto their timelines. **The teacher** asks the students to analyze their bibles and record how the bibles are organized and divided. **Students** individually record their answers. **Students** share and cross-reference their answers with a partner. **The teacher** randomly selects pairs to share one item from their list. The items are recorded on the chalkboard or a transparency. **The teacher** highlights the following divisions while students copy them into their notes: *The Bible is divided into: The Old and New Testament (also known as; Hebrew Scriptures and Christian Scriptures) -- Books, Chapters, Verses*

**The teacher** presents the handout on Bible referencing and reads through it with the students.

### **Assessment & Evaluation of Student Achievement**

The teacher checks student notes and their time lines for completion.

### **Accommodations**

The time line content can also be reproduced in its entirety with the exception of key words or dates that students fill in during the lesson. This accommodates for students or classes that have problems copying notes.

### **Resources**

Bell, Jim and Campbell, Stan. *The Complete Idiot's Guide to the Bible*. New York: Alpha Books; 1999. ISBN 0-02862728-8 Pages 293-294; Farrell, Father Melvin L.. *Getting To Know the Bible*. Milwaukee, WI: HI-TIME Publishing Corp., 1993. pp. 3-23 ISBN: 0-937997-01-3; The Diagram Group. *Religions on File*. New York: Facts on File; 1990. ISBN 0-8160-2224-0 page 6.03 & 04 ;

### **Internet Resources**

*Catholic.Net*: [www.catholic.net](http://www.catholic.net) ; *Christianity Today.Com*: [www.christianity.net](http://www.christianity.net);  
*Crosswald.com* [www.goshen.net](http://www.goshen.net); *Cybergrace Christian Network* [www.cybergrace.com](http://www.cybergrace.com) ; *The Talking Bible* [www.talkingbible.com](http://www.talkingbible.com); The Encyclopedia Britannia [www.eb.com](http://www.eb.com)

### **Activity 1b: The Bible Library**

**Time:** 1.15 hrs

### **Description:**

Students appreciate the different literary forms found in the Hebrew Scriptures (law, history, stories/poetry/wisdom and prophecy) and the Christian Scriptures (Gospels, history, letters and prophecy). Students compare and appreciate the similarities and differences between the Catholic and Protestant Bibles by reviewing the books in the Apocrypha. Students create a Catholic Bible library that is colour coded to distinguish between the Testaments, and the books within each Testament according to their literary forms. Students complete a timed test to practice the Bible referencing skills they have acquired.

### **Strand(s) & Learning Expectations:**

**Strand(s):** Scripture

### **Ontario Catholic School Graduate Expectations**

**CGE1a** actively reflects on God's Word as communicated through the Hebrew and Christian Scriptures;

### **Overall Expectations:**

**SC1.04** evaluate the various uses of scriptural genres as expressions of God’s activity in the world and the religious use of these genres in Sacred Scripture.

**Specific Expectations:**

**SC1.04** evaluate the various uses of scriptural genres as expressions of God’s activity in the world and the religious use of these genres in Sacred Scripture.

**Prior Knowledge & Skills**

Students must be familiar with the structure of the Bible specifically the Hebrew and Christian Scriptures. Students must be familiar with using table of contents.

**Planning Notes**

A class set of Bibles should be available. Try to find a mixture of Bibles that include the Apocrypha and others that do not. Encourage students with Bibles to bring them in for this lesson. Prepare a matching quiz with literary terms and definitions (myth, list, legend, sermon, parable, drama, fable, letter, prophecy, story, poetry, gospel, law etc.). Prepare a brief note defining the Apocrypha. Prepare a list of the books in the Bible and their literary forms. Bring in colouring materials. The teacher prepares a biblical referencing/literary forms quiz. A class set of bibles should be available.

**Teaching/Learning Strategies**

**The teacher** administers the literary forms quiz. Individually, or in pairs, students match the terms to their corresponding definitions. **The teacher** facilitates the correction of the quiz while teaching the content related to the literary forms. **The teacher** directs the students to underline or highlight the literary forms pertinent to their study of the Bible and future activities on its divisions – law, history, poetry, prophecy, letters/epistles, and Gospels.

*History	
Myth	
List	
Legend	
Sermon	
Parable	
Drama	
Fable	
*Letter/Epistles	
*Prophecy	
Story	
*Poetry	
*Gospel	
*Law	

\*Indicates the literary forms that will be highlighted for future reference

**The teacher** asks pairs of students to count books of specifically the Hebrew and Christian Scriptures located in the Bibles provided for them in the classroom and those brought in by the students. **Each group** records their findings. **The teacher** facilitates the sharing of each group’s findings. **The teacher** distinguishes the differences and similarities between the Catholic and Protestant Bibles. **The teacher** provides a definition of the Apocrypha while the students copy the definition into their notes.

Working Definition: Apocrypha

Books accepted as scripture by the Catholic Church, but not part of the Protestant Bible. The Catholic Bible has seven (7) more books than the Protestant Bible: Tobit, Judith, Sirach, Baruch, I and II Maccabees, along with parts of Esther and Daniel. (Septuagint)

**Students** create a Catholic Bible library using a list prepared by the teacher that contains the grouping of the specifically the Hebrew and Christian Scriptures books according to their literary forms (refer to the suggested resources below). **Students** divide their library by the specifically the Hebrew and Christian Scriptures and their corresponding books. **Students** colour code the law books, history books, poetry books, prophecy books, letters and the Gospels.

**The teacher** administers a quiz listing short biblical references containing all the literary forms studied in activity 1b. **Students** use Bibles provided by the teacher or their own to complete the quiz in a prescribed amount of time set by the teacher.

#### **Assessment & Evaluation of Student Achievement**

The teacher assesses the *Bible Library* assignment for Knowledge and Communication. Referencing skills and literary form identification is assessed in the quiz results. The assessment falls under the knowledge and application categories.

#### **Accommodations**

The assignment can be done in pairs. The teacher can match students with organizational strengths with students who experience difficulty in this area. A letter or legal sized diagram of the Bible Library can be prepared by the teacher for students to fill in and colour code. This would assist students with organizational and spatial difficulties. For the timed test, some students cannot function with time restraints due to anxiety or learning difficulties; the teacher must use their discretion when setting time limits.

#### **Resources**

Bell, Jim and Campbell, Stan. *The Complete Idiot's Guide to the Bible*. New York: Alpha Books; 1999. ISBN 0-02862728-8 Pages 293-294; Farrell, Father Melvin L.. *Getting To Know the Bible*. Milwaukee, WI: HI-TIME Publishing Corp., 1993. pp. 3-23 ISBN: 0-937997-01-3; The Diagram Group. *Religions on File*. New York: Facts on File; 1990. ISBN 0-8160-2224-0 page 6.03 & 04 ;

#### **Internet Resources**

*Catholic.Net*: [www.catholic.net](http://www.catholic.net) ; *Christianity Today.Com*: [www.christianity.net](http://www.christianity.net);  
*Crosswald.com* [www.goshen.net](http://www.goshen.net); *Cybergrace Christian Network* [www.cybergrace.com](http://www.cybergrace.com) ; *The Talking Bible* [www.talkingbible.com](http://www.talkingbible.com); The Encyclopaedia Britannia [www.eb.com](http://www.eb.com)

#### **Activity 2: Created to Live, Love & Serve**

**Time:** 1.15 hrs.

#### **Description**

In this activity, teacher and students reflect upon the First Creation Story: God made us Male and Female equal in dignity. Teachers and students reflect on the Second Creation Story; humans were created for friendship with God, however through the Original Sin of Adam and Eve, humans became subject to sin. Our human condition limits our ability to see the “larger picture” and hence we sin. Only God’s grace can enable us to transcend this limitation. In order to understand the friendship with God and the role as co-creators, the students engage in a play-dough activity.

Note to Teacher: It is important to keep in mind that in *Dei Verbum* we are instructed by the Church to be contextualists in our understanding of and approach to the stories of the Bible. Hence, the story of Adam and Eve are to be presented in a Mythological Framework, as opposed to a Literalist Framework.

## Strands(s) & Learning Expectations

**Strand(s):** *Christian Moral Development, Scripture, Family Life*

### Ontario Catholic School Graduate Expectation

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

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

**CGE1j.** Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)

### Specific Expectations (ICE)

**CMV3.04** appreciate that work is participation in the activity of co-creation;

**SC3.01** value the basic dignity of every person as created in the image and likeness of God;

**CMV1.03** appreciate that humans are created with the ability to discern right from wrong, and with the freedom to choose between them (CCC § 1730-1756);

**CMV2.01** demonstrate an understanding that the dignity of human persons is rooted in their being created in the image and likeness of God;

**CMV3.01** appreciate that humans are created with free will and with the ability to discern right from wrong;

**FLP2.01** realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of responsibility towards self and others;

**PFV2.02** understand that the dignity of human persons is rooted in their being created in the image and likeness of God;

**CMV3.03** acknowledge sin as a failure in genuine love for God and neighbour;

### Prior Knowledge & Skills

Students have knowledge of the Creation Stories; to know that they were created as humans and to value human dignity and respect. Teacher reviews with the students the importance of understanding that when they fail to model respect for human dignity, it is a commission of sin.

### Planning Notes

The teacher reviews the Creation Stories referring to Genesis, Chapter 1 & 2, and the Catechism of the Catholic Church. The teacher provides each student with play dough. The students are instructed to create anything they wish with the playdough, while they listen to a reading of one of the Creation stories.

Note to Teacher:

You may wish to offer precise instructions as to what they can create (Favourite plant, animal, etc.) This would help avoid the opportunity for students to make inappropriate objects.

### Teaching/Learning Strategies

**Socratic Lesson:** Teacher presents a dramatic/comprehensive reading of both Creation stories from Scripture. The teacher may enhance the experience with background music or by preparing a slide show or PowerPoint Presentation.

**Individual students** respond to the Creation story by creating something with the playdough.

**The teacher** leads a discussion with the students in which they are invited to share what they have made and why. **The teacher** ensures that the students are made aware of the fact that each item made is a reflection of some personal interests, likes, or dislikes they have. In short, the creation contains the creator. **The students** are directed to reflect upon the statement; ‘As you are in what you have made, so too is God in you. As God is a creator, you are creative.’”

Students are encouraged to connect their innate creativity with their role as co- creators with God.

**Students** share the play dough creations with the class and individually record descriptions of how their creations are self-reflective. In their journals, students write a prayer to reflect upon their role in creation.

### **Assessment & Evaluation of Student Achievement**

Assess student-journal activity for Application/Making connections.

### **Accommodations**

Journals could be recorded using a tape recorder for students who experience difficulty with written communication. Students may also be encouraged to make the playdough for use in the class.

### **Resources**

*New Revised Standard Version Bible*. Toronto: Oxford University Press, 1991.

ISBN: 0195283805 ; *Catechism of the Catholic Church*. Publications Service, Canadian Conference of Catholic Bishops, Ottawa, 1994. ISBN: 0-88997-281-8

### **Internet Resources**

*Kids' Page – How to Make PlayDough --*

<http://www.sclutheran.org/BEGINNING%20PAGE/playdough.htm>

### **Activity 3: Being a Prophet – Biblical Prophets**

**Time:** 2.3 hrs

### **Description**

In this activity the students explore the nature of being a prophet. Through reading the writings of selected Biblical prophets, the students come to an understanding of the role of a prophet in Biblical times. Through dramatization, students explore the need for prophetic voices in our contemporary cultural context.

### **Strands & Learning Expectations**

*Strand(s): Prayer and Sacramental Life, Scripture*

### **Ontario Catholic School Graduate Expectations**

CGE1.c actively reflects on God's Word as communicated through the Hebrew and Christian Scriptures

CGE1.d develops attitudes and values founded on Catholic social teachings and acts to promote social responsibility, human solidarity and the common good

CGE2.a listens actively and critically to understand and learn in light of Gospel values.

CGE7.e witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.

### **Overall Expectations (ICE)**

PSL3.01 recognize that Christians depend on the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart

SC1.03 explain how the Scriptures can be used within the Catholic community of faith to analyze and critique contemporary society

### **Specific Expectations**

SC2.03 identify the relevance of the Scriptural call to be critical of contemporary secular culture, as portrayed in the preaching of the prophets before and during the Exile, and in the challenge of prophetic voices of our time

SC3.03 appreciate the role of the prophetic stance in both Biblical and contemporary culture

SC3.05 acknowledge that the love of God for all people demands justice

SC4.01 locate Biblical passages related to human dignity, justice and reconciliation

### **Prior Knowledge & Skills**

The students should have an understanding of how to locate Biblical passages given a Biblical reference.

### **Planning Notes**

The teacher ensures each student has access to a Bible. The teacher prepares a work sheet that asks students to look up Biblical passages from prophetic books in the Bible. In this work sheet, students will be asked to identify:

- (a) to whom each prophet was speaking
- (b) the basic message of each prophet
- (c) the general context in which the prophetic message was delivered

The work sheet could include Biblical references such as the following pertaining to prophecies

Micah 1:1-7, 5:10-14,6:12

Isaiah 1:11-17, 40:1-10,58

Ezekiel 2, 5, 34

Amos

### **Teaching/Learning Strategies**

**The teacher** introduces the notion of a prophet using a clip from a film such as Romero. The scene where Romero makes a radio broadcast demanding that the soldiers stop the repression in the name of God is a particularly good example of a prophetic statement. If a commercial video is used, teachers should check copyright restrictions on the use of videos.

After the video, **the teacher** can introduce the concept of a Biblical prophet as one who brought God's message to the people of Israel and who called the People of Israel to a greater faithfulness to God. Biblical prophets had the role of reminding the people to obey God's laws.

**The students** complete a work sheet on Biblical prophets using the Bible as a resource. After the students have completed the work sheet on Biblical prophets, the teacher, in a class discussion, leads the students to identify the key characteristics of a Biblical prophet and draw parallels with the contemporary prophet(s) shown in the introductory video. **The teacher** summarizes the qualities of a prophet in a note for the students.

**The students** create and perform dramatizations and/or tableau's that addresses situations in their school community where students and/or staff can be reminded of and called to a greater faithfulness to the values of Jesus.

After the dramatizations/tableau's are completed, the students reflect on the role of the prophet in the contemporary context (i.e. where the prophetic voice is most needed today) in a journal entry.

### **Assessment and Evaluation**

The work sheet on Biblical prophets and the journal entries are checked for completion using a checklist. The nature of a Biblical prophet and place of the prophetic voice in contemporary society may be assessed in a test/quiz. The performance of the dramatization/tableau may be

assessed using a rubric. Application of the notion of the prophetic stance is assessed in the dramatizations/tableau's.

### **Accommodations**

Students who have difficulty looking up Biblical passages or in reading comprehension may be paired with a partner in Biblical referencing. Students with varying amount of skills in acting may be placed together in a group. Students who are physically challenged may be given roles that are less active in the dramatizations.

### **Resources**

Textbook Resources

Link, Mark. Path Through Scripture (New Interactive Edition), Tabor Publishing, Allen Texas. 1995, pp. 80-102. ISBN 0-7829-0470-X

### **Video Resources**

*Romero*, Vidmark Entertainment, 1989.

### **Activity 4: The Church as Prophet**

**Time:** 2.3 Hrs.

### **Description**

In groups, the students identify what the Catholic Church challenges and what the Catholic Church defends in our contemporary culture. Students locate articles from various newspapers regarding the Church stance on a number of issues; these are summarized in one-page posters, complete with illustrations and text. Each group must present two articles to the class.

Note to teacher:

Be prepared for some moral debate as the students present their findings. Consult with the school chaplain or chaplaincy team and/or invite them to be present in the classroom to answer questions and assist in the debates.

### **Strands(s) & Learning Expectations**

**Strand(s):** *Family Life, Profession of Faith*

### **Ontario Catholic School Graduate Expectations**

**CGE1d** Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.

**CGE5a** Works effectively as an interdependent team member.

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

### **Specific Expectations(ICE)**

**PFV3.05** appreciate that humans are rational, emotional, physical, social, esthetic, moral and spiritual in nature;

**FLP1.01** describe how human persons are relational, emotional, physical, social and spiritual in nature, and how these dimensions develop throughout the life span;

**FLP2.01** realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of responsibility towards self and others;

### **Prior Knowledge & Skills**

Students should be able to work cooperatively in a group.

### **Planning Notes**

The teacher reviews the four marks of the Catholic Church. The teacher provides the students with newspapers, scissors, and glue and chart paper. The teacher consults with the teacher-librarian for appropriate periodicals and magazines.

### **Teaching/Learning Strategies**

**The teacher** reviews the four marks of the Catholic Church; the church is one, holy, catholic and apostolic. (See Unit 1 Activity 7) The teacher could refer to the Nicene Creed and the Catechism of the Catholic Church (Pp. 866-870). The nature of the Catholic Church is not something that can be changed to suit the wishes of different people at different times.

**The teacher** assigns groups of four and distributes appropriate materials. In groups, students read through a selection of newspapers and choose two articles delving into issues that the Catholic Church condemns or supports in its doctrinal teachings.

**Students** summarize the articles, complete a poster, and present their posters to the class.

### *Special Note*

The poster created in this activity will be used in Activity 8 of this unit. The teacher should make sure they are displayed in the classroom.

### **Assessment & Evaluation of Student Achievement**

Students are assessed for their individual research, group interaction process skills and oral presentation using a checklist. The poster and oral presentation are evaluated with a rubric in the categories of Knowledge, Thinking, Communication and Application.

### **Accommodations**

Group students to ensure a mix of learning styles and ability levels. Provide alternate opportunities for students who demonstrate difficulties with oral communication to participate in the presentation by pointing to areas on the poster as another student speaks. Students with limited reading, writing, and comprehension skills can present a poster collage.

### **Resources**

*Catechism of the Catholic Church*. Canadian Conference of Catholic Bishops. Ottawa: CCCB Publications Service, 1994, pp. 866-870. ISBN: 0-88997-281-8; Pennock, Michael. *Catholic Social Teaching*. Ave Maria, Notre Dame, Indiana 2000 pp. 9-32 ISBN 0-87793-698-6 (T,S, K); Stoutzenberger, Joseph M. *Celebrating Sacraments*. Winona, MN: Saint Mary's Press, 1993 pp. 78-100 ISBN 0-88498-279-4 (T,S); Zanzig, Thomas. *Understanding Catholic Christianity*. Winona, MN: Saint Mary's Press, 1997. Pp. 134-162 ISBN 0-88489-372-3 (T,S,K)

### **Activity 5: Contemporary Prophets: Being Challenged by Beatitude People**

**Time:** 2.30 hrs

### **Description**

This activity allows the students to reflect on the prophetic influences that exist in their own lives. Students are asked to identify a modern prophetic figure, who exemplifies Christian faith & values, and prepare either: a class banner or "quilt" that presents the prophetic figures, or individual T-shirts which have the image of the figure on the front, and commentary on the back. The students present their creations to the class. This activity helps the student to make connections between the Biblical prophets and modern people who both comfort and challenge us as we move forward on our life path.

## **Strand(s) & Learning Expectations**

**Strand(s):** *Scripture, Prayer & Sacraments, Family Life*

### **Ontario Catholic School Graduate Expectations**

**CGE1d** Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.

**CGE1h** Respects the faith traditions, world religions and the life-journeys of all people of good will.

**CGE1i** Integrates faith with life.

**CGE3a** Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.

### **Overall Expectations (ICE)**

**FV1.06 demonstrate an understanding of the Holy Spirit as God's love alive in the world (CCC §733-736);**

### **Specific Expectations (ICE)**

**PSL3.01** recognize that Christians depend on the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart;

**SC1.03** explain how the Scriptures can be used within the Catholic community of faith to analyze and critique contemporary society

**SC3.03** appreciate the role of the prophetic stance in both Biblical and contemporary culture;

**SC3.05** acknowledge that the love of God for all people demands justice;

**SC3.06** recognize the responsibility of Christians to work for justice and peace;

**SC4.02** compare Biblical prophets with persons who take a prophetic role in society today;

**PFV1.07** perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;

### **Prior Knowledge & Skills**

Students have an understanding of the role of a prophet from previous activities in the course.

### **Planning Notes**

The teacher gathers community newspapers and magazines. The teacher also acquires a bristol board for each student, and gathers the necessary supplies (fabric paint, T-shirts, fabric, markers, scissors, etc.) that are needed to complete the project. In consultation with the teacher librarian, the teacher researches various modern prophetic people to present to the students. (Dorothy Day, Oscar Romero, Mother Theresa, Martin Luther King Jr., Terry Fox, Jean Vanier, Mohandis K. Gandhi, Pope John Paul II, Pope John XXIII, Pope Paul VI, Rev. Martin Royackers, Naomi Klein, Noam Chomsky, Bernard Lonergan, Sr. Joan Chittister, Thomas Merton, Craig Kielberger, Sr. Helen Prejean, Rev. John Dear, Rev Daniel Berrigan etc.).

## Teaching/Learning Strategies

**The teacher** begins by reviewing the concept of Prophet. The teacher explains that prophets filled two roles in the Bible; to comfort those who were afflicted and to challenge those who were comfortable. The prophet reminded both the afflicted and the comfortable of God's love and law. The teacher further notes that we often think of prophets as only the people in the Bible, yet the Catholic Christian understanding is that God sends people to us to comfort and challenge us on a daily basis. These people are the prophets of our own life.

**Individual students** are asked to create a T-Chart. In one column they are to list 5 (five) people in their personal lives (friends, family, teachers) who comfort them and understand them no matter what. In the other column they are to list the 5 (five) people who challenge them to be better or to make wise choices.

Note to teacher

Students may present the same persons as challengers and comforters in their lives.

Next, the students are asked to list 3 people in the world who bring words of comfort, or words of challenge. These can be political figures, community leaders, musicians, actors, etc. Students may also choose a figure presented in the articles studied of Activity 4.

**The teacher** leads a brief discussion in which students offer their reflection on some of the people they view as prophetic. The teacher introduces examples of prophetic people in the modern era (Dorothy Day, Oscar Romero, Mother Theresa, Martin Luther King Jr., Terry Fox, Jean Vanier, Mohandis K. Gandhi, Pope John Paul II, Pope John III, Pope Paul VI, Rev. Martin Royackers, Naomi Klein, Noam Chomsky, Bernard Lonergan, Sr. Joan Chittister, Craig Kielberger, Sr. Helen Prejean, Rev. John Dear, Rev Daniel Berrigan, etc.).

**Individual students** are asked to create a T-Shirt or quilt panel presenting a modern prophetic figure. They may use newspapers and/or magazines to find contemporary examples. This prophetic figure may be from any of the following categories:

1. Personal Life – Family, Friends, Teachers, etc.
2. Media Figure – Musician, Actor
3. Political Figure
4. Modern Religious Figure
5. Local Community Figure – Activist, Politician, etc.
6. A figure mentioned in the articles presented in Activity 4.

**Students** are to draw or paste an image of the person in the center of the panel or front center of the T-shirt. The person's name and dates must be clearly identified. On the panel, or on the back of the T-shirt, the students identify ten prophetic beliefs or actions related to this person. For five of these beliefs or actions students are to record which person or group(s) is/are comforted. For five of these beliefs or actions students are to record which person or group(s) is/are challenged.

Special Note

Students may be able to acquire computer-generated images, or scan their own pictures/drawings with a scanner, and print these images on iron-on transfer paper. Text can also be computer generated and printed on iron-on transfer paper.

Consultation with the Visual Arts teacher, the Technology Department teacher, and/or Family Studies teacher would be helpful here.

**Students** are to present their T-shirt or panels to the class.

*Special Note*

Students may be encourage to profile a person who works at their Christian Service Placement. Teachers monitor the appropriateness of the figure selected. Students are to articulate the Christian values represented by the student's choice.

The individual panels may be combined into a "Justice Quilt" or attached to a larger piece of fabric to create a class "Justice Banner."

**Individual students** complete a journal entry responding to the question: "For whom am I a prophet in our world? Whom do I challenge to be better? Whom do I comfort?"

**Assessment & Evaluation of Student Achievement**

The poster is evaluated with a rubric assessing Knowledge/Understanding. The oral presentation is assessed for Communication. Journal entry is assessed for Understanding and Application.

**Accommodations**

Students requiring accommodation can complete a collage representing examples of comfort and challenge in people's relationship.

**Resources**

Ahlers, Julia, Allaire, Barbara and Koch, Karl. *Growing in Christian Morality*. Winona, MN: Saint Mary's Press, 1996. Pp. 26-45; 135-153 ISBN 0-88489-387-1 (T,S,K)

**Internet Resources**

Famous Catholics Web Page <http://www.smc.qld.edu.au/famecath.htm>  
The Social Edge Magazine <http://www.TheSocialEdge.com>

**Activity 6: We are Prophets**

**Time: 1.15 hrs**

**Description**

In this activity, the students develop a class prayer service that invites them to reflect on the prophetic roles they play in their own community.

**Strand(s) & Learning Expectations**

**Strand(s):** *Scripture, Prayer & Sacraments, Family Life*

**Ontario Catholic School Graduate Expectations**

**CGE1d** Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.

**CGE1h** Respects the faith traditions, world religions and the life-journeys of all people of good will.

**CGE1i.** Integrates faith with life.

**CGE3a.** Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.

**Overall Expectations (ICE)**

**FV1.06** demonstrate an understanding of the Holy Spirit, as God's love alive in the world (CCC §733-736);

### **Specific Expectations (ICE)**

**PSL3.01** recognize that Christians depend on the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart;

**SC1.03** explain how the Scriptures can be used within the Catholic community of faith to analyze and critique contemporary society

**SC3.03** appreciate the role of the prophetic stance in both Biblical and contemporary culture;

**SC3.05** acknowledge that the love of God for all people demands justice;

**SC3.06** recognize the responsibility of Christians to work for justice and peace;

**SC4.02** compare Biblical prophets with persons who take a prophetic role in society today;

**PFV1.07** perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;

### **Prior Knowledge & Skills**

Students have an understanding of the role of Biblical and Modern prophets.

### **Planning Notes**

The teacher may book the chapel for the class prayer service. The prayer service can also be a class mass, planned by the students, which commissions them to be prophets in the world.

### **Teaching/Learning Strategies**

**The teacher** sets up a worship space with candles, incense, and gentle music. A central display is prepared which presents symbols of prophets: Bible, sandals (shoes), drift wood, stones. The class “Justice Quilt” or “Justice Banner” from Activity 5 may be used to decorate the prayer space. Students are encouraged to wear the “Justice T-Shirts” they created in Activity 5. Students sit in a circle around the central display. Each student is given two small pieces of paper and a pencil.

**The teacher** begins the prayer service by encouraging the students to be comfortable, and to relax. Outline the overview of the prayer service so students know what to expect.

**The teacher** explains the basic meaning of the symbols in the center of the room. The teacher also refers to some of the posters and figures that have been presented in the unit to date. The students are reminded that they too are prophets in their own school and community.

**Students** are asked to record on a small piece of paper the names of people they know who need comfort in their lives, and people they know who need to be challenged to be better. They are to hold on to these names until the appropriate time of offering.

The Prayer Service can follow the following basic format:

1. Opening Song: “Hands” by Jewel
2. Opening Prayer – Invocation of the Holy Spirit
3. Reading 1: Scripture – Samuel 3:1-4 *The Call of Samuel*
4. Psalm or Song – “I Wish for Peace” by Michelle Tumes
5. Reading 2: Scripture – Isaiah 58: 6-11 *The Pleasing Fast*
6. Gospel Reading: John 13: *Jesus Washes His Disciples’ Feet*
7. Reflection
8. Litany of Holy people... Mary, Mother of God...Pray for Us; St. Paul...Pray for Us...etc
9. Symbolic Activity: Students bring forward the names written on the piece of paper and leave them in the center.
10. Prayers of Intercession
11. Closing Prayer

**Individual students** are asked to create a T-Chart. In one column they are to list 5 (five) people in their personal lives (friends, family, teachers) who comfort them and understand them no matter what. In the other column they are to list the 5 (five) people who challenge them to be better or to make wise choices.

Next, **the students** are asked to list 3 people in the world who bring words of comfort, or words of challenge. These can be political figures, community leaders, musicians, actors, etc.

**The teacher** leads a brief discussion in which students offer some of the people. **The teacher** introduces examples of prophetic people in the modern era (Dorothy Day, Oscar Romero, Mother Theresa, Martin Luther King Jr., Terry Fox, Jean Vanier, Malcolm X, Mohandis K. Gandhi, Albert Einstein, Steven Hawking, Pope John Paul II, Pope John III, Pope Paul VI, Rev. Martin Royackers, Naomi Klein, Noam Chomsky, Bernard Lonergan, Sr. Joan Chittister, Sr. M. Kane, etc.).

**Individual students** are asked to create a poster presenting a modern prophetic figure. They may use newspapers and/or magazines to find contemporary examples. This prophetic figure may be any of the following categories:

7. Personal Life – Family, Friends, Teachers, etc.
8. Media Figure – Musician, Actor
9. Political Figure
10. Modern Religious Figure
11. Local Community Figure – Activist, Politician

**Students** are to draw or paste an image of the person in the center. **The students** identify ten prophetic beliefs or actions related to this person. For five of these beliefs or actions students are to record which person or group(s) is/are comforted. For five of these beliefs or actions students are to record which person or group(s) is/are challenged. **Students** present their poster to the class.

### **Assessment & Evaluation of Student Achievement**

None

### **Accommodations**

None.

### **Resources**

Singer-Towns (ed.) *Vibrant Worship with Youth*. Winona, MN: Saint Mary's Press, 2000  
ISBN 0-88498-488-6

**Activity 7:** The Story of the Exodus

**Time:** 2.3 hrs

### **Description**

In this activity the students learn about the Exodus story by viewing a contemporary video about this Biblical event. The students fill in a work sheet as they are viewing the film. This work sheet is used to facilitate a class discussion that produces a plot summary of the Exodus story. The teacher uses the plot summary to point out to the students how God acted to save the Hebrews from slavery in Egypt and how God gave the Ten Commandments to the Hebrews as moral guides for living.

### **Strands & Learning Expectations**

**Strand(s):** *Christian Moral Development, Scripture*

## **Ontario Graduate Expectations**

**CGE1a** illustrates a basic understanding of the saving story of our Christian faith

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

## **Overall Expectations**

**CMV1.05** understand that the Ten Commandments arise out of the experience of the Hebrew people and are imperatives in making moral decisions

## **Specific Expectations**

**SC2.02** explain the scriptural understanding of the saving action of God in setting people free in the Exodus

**CMV2.05** understand that the Ten Commandments arise out of the experience of the Hebrew people and are imperatives in making moral decisions

## **Prior Knowledge and Skills**

None

## **Planning Notes**

**The teacher** acquires a contemporary video (*Prince of Egypt* – See resource below) depicting the story of the Exodus and prepares a work sheet that the students can fill out as they are watching the film. This work sheet, when completed, leaves the students with a plot summary of the Exodus story. The teacher ensures that a TV/VCR is available for the viewing of the film.

## **Teaching and Learning Strategies**

**The teacher** gives each student a copy of the work sheet for the film and instructs him or her to complete the work sheet as they are watching the film. The teacher informs the students that when they complete the work sheet they will have a plot summary of the film.

**The teacher** shows the class a contemporary film such as *The Prince of Egypt* that tells the Exodus story.

At the conclusion of the film, **the teacher** leads a class discussion where the students, as a class, create a plot summary of the film on the chalkboard. The teacher may place the plot summary on the board himself/herself or have a student do it.

Using the plot summary, **the teacher** points out to the students how God acted to save the Hebrews in the Exodus story and of how God gave the Hebrews the Ten Commandments to live by.

**The students** conclude with a journal entry where they are asked to describe situations or people that are in need of God's liberation today.

## **Assessment and Evaluation**

The work sheet on the film and the journal entry are evaluated for completion using a checklist. Thinking and Inquiry and Communication are assessed in this activity.

## **Accommodations**

Students with weak writing skills may be paired with students who have stronger writing skills when working on the work sheet. Visually impaired students may listen to an audio book about the story of the Exodus.

## **Resource**

**Video Resource:** *The Prince of Egypt*, Dreamworks Pictures, 1998.

## **Activity 8: Being Free and Responsible – Slavery and Oppression Today**

**Time:** 1.15 hrs

### **Description**

In this activity the students clarify their understanding of the nature of slavery and oppression. They develop a greater awareness of the nature of slavery and oppression in contemporary society by creating a collage depicting slavery and oppression using newspapers/magazines that reflect the contemporary context. Through class discussions the sinful nature of slavery and oppression is underlined and the Church's preferential option for the poor is defined.

### **Strands & Learning Expectations**

**Strand(s):** *Family Life Education, Christian Moral Development, Sacred Scripture*

### **Ontario Catholic School Graduate Expectations**

**CGE1d** develop attitudes and values founded on Catholic social teachings and acts to promote social responsibility, human solidarity and the common good.

**CGE4a** develops a confident and positive sense of self and respect for then dignity and welfare of others.

**CGE7b** witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society

### **Overall Expectations**

**FLE1.01** examine the meaning and value of human freedom and commitment, values and conscience and personal and social responsibility in light of the Catholic faith tradition

### **Specific Expectations**

**CMV3.03** acknowledge sin as a failure in genuine love for God and neighbour

**FLP 2.01** realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of responsibility towards self and others

**SC3.02** perceive the challenge of God's preferential option for the poor

### **Prior Knowledge and Skills**

Students should have an awareness of the nature of the role of prophets

### **Planning Notes**

Acquire a video that illustrates slavery and oppression today. For example, the story of Craig Kielberger, the founder of Free the Children, "It Takes a Child" – an organization dedicated to the eradication of child slavery around the world could be used. Ensure the students have the materials they will need to create a collage (i.e. chart paper, scissors, glue, and coloured markers)

### **Teaching/Learning Strategies**

**The teacher** brainstorms with the class as to the nature of slavery and oppression. **Students** may be asked to give specific examples of modern day slavery and oppression to illustrate their definitions of slavery and oppression. **The teacher** leads the class in discovering that slavery is a loss of freedom where a person is compelled to act against their will while oppression is the act of taking away the rights and dignity of a person. The definitions of slavery and oppression may be summarized in a note.

**The teacher** presents the video about Craig Kielberger "It Takes a Child", or another video that exemplifies the theme.

**Students** are divided into groups of three or four. **Each student** is asked to circulate around the classroom and view the posters presented in Activity 4. **Students** record examples of slavery and oppression they see in the posters. **Each group** then prepares a list of ten

examples of slavery and/or oppression in the world today. **Each group** is asked to reflect on how slavery and oppression affects the lives of people who are victims of slavery and oppression as they create their list. **Each group** is to choose one example of slavery/oppression to present to the class. The teacher negotiates with each group to prevent overlap or repetition. Each group presents their example to the class responding to following:

1. Briefly summarize the situation. (Identify the type of Oppression).
2. Who is being oppressed/enslaved? How?
3. Who is oppressing/enslaving? How?
4. How can this problem be solved? How can liberation be possible? (Is there a Moses figure?)

**The teacher** reminds the students that

- (a) Sin is a failure to love God and neighbour so that both slavery and oppression are sinful acts.
- (b) God calls all each and every person to care for the poor of the world just as Jesus did because all human beings have dignity and value in God's eyes
- (c) the preferential option for the poor as the choice to act on behalf of the poor in all instances is a prophetic call to be just

### **Assessment & Evaluation**

The oral presentations are evaluated using a rubric in the areas of Knowledge, Inquiry, Communication and Application.

### **Accommodations**

Students with limited language skills can participate in the oral presentation by pointing to things on the collage and verbalizing a small amount of information.

### **Resources**

#### **Textbook Resources**

Ahlers, Julia, Allaire, Barbara, Koch, Carl. *Growing in Christian Morality*. Winona, Minn.: St. Mary's Press, 1996 ISBN 0-88489-387-1 pages 108-134.; Gustafson, Janie. *Building Catholic Character – Developing Christian Life Skills*. Notre Dame, Ind.: Ave Maria Press, 1998. ISBN 0-87793-642-0 pg. 181-210; Craig Kielberger, "It Takes a Child"; Pennock, Michael. *Catholic Social Teaching – Learning and Living Justice*, Notre Dame, Ind.: Ave Maria Press, 2000. ISBN 0-87793-698-6; Zanzig, Thomas & Allaire, Barbara. *Understanding Catholic Christianity* Winona, Minn.: St. Mary's Press, 1997 ISBN 0-88489-372-3 pages 304-307.

#### **Video Resources**

Craig Kielberger, "It Takes a Child" Video Product ID: CKVIDEO  
*Cry Freedom*, Universal, 1987.  
*The Power of One*, Director - John G. Avildsen , 1992  
*Mississippi Burning*, Orion, 1988.

#### **Internet Resources**

Canadian Catholic Organization for Development and Peace [www.devp.org](http://www.devp.org); The Vatican [www.vatican.va](http://www.vatican.va); The Catechism of the Catholic Church <http://www.christusrex.org/www1/CDHN/ccc.html>;  
Canadian Conference of Catholic Bishops [www.cccb.ca](http://www.cccb.ca); Free the Children International <http://www.freethechildren.org/main/> ;  
Amnesty International <http://www.amnesty.org/>; Justice Net <http://www.justicenet.org/>; The Human Rights Web <http://www.hrweb.org/>

## **Activity 9: Liberation: Freedom with Responsibility**

**Time:** 4.95 hrs

### **Description**

Students explore their present position in life by analyzing their current individual and social responsibilities along with their freedoms. Students compare their current responsibilities and freedoms to their childhood responsibilities and freedoms. Students identify areas where their responsibilities and freedoms may change as they graduate and make life-altering choices about education, career and relationships. Students identify benchmarks of freedom according to age and maturity that are governed by license in society (driving, drinking, marriage, political participation, career qualifications, etc.) and to a certain extent family (chores, curfew, dating etc.). Students contemplate events or situations in their life (past, present or future) that may have, or will, threaten or restrict their freedom. Students investigate character responses through film or case study analysis on situations and events that externally threaten or restrict the character(s) in question. Analysis of movie or case studies guide student learning to the concept of internal freedom that governs how the character(s) in question respond(s) to the event or situation that restricts freedom. Based on the personality testing done in Unit One, students review their personality type and how they respond to restrictions of their internal and external freedoms. Students analyze their future goals and assess whether their current choices liberate their path to achieving their goal or restrict them in their pursuit of the goal they have set for themselves.

### **Strand(s) & Learning Expectations**

**Strand(s):** *Family Life Education*

#### **Ontario Catholic School Graduate Expectations**

**CGE1d** develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good;

**CGE4e** sets appropriate goals and priorities in school, work and personal life;

**CGE4g** examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities;

**CGE5b** thinks critically about the meaning and purpose of work;

**CGE5c** develops one's God-given potential and makes a meaningful contribution to society;

**CGE5e** respects the rights, responsibilities and contributions of self and other;

**CGE7b** accepts accountability for one's own actions;

#### **Overall Expectations**

**FLP3.03** demonstrate an understanding that with the gift of free will, human beings can discern and choose right from wrong;

#### **Specific Expectations**

**FLE1.01** examine the meaning and value of human freedom and commitment, values and conscience and personal and social responsibility in light of the Catholic faith tradition;

**FLP3.03** demonstrate an understanding that with the gift of free will, human beings can discern and choose right from wrong;

#### **Prior Knowledge & Skills**

Students must be familiar with the results of their personality tests from Unit One.

#### **Planning Notes**

Prepare definitions for the following concepts: individual responsibility, social responsibility, internal freedom, external freedom and free will. Select a film, case study or story that illustrates the threat or restriction of an individual's external freedom, and their internal

freedom to respond in a way that challenges the oppression. Create guiding questions related to the film or case study that lead students to this understanding.

### **Teaching/Learning Strategies**

**The teacher** draws a lifeline on the board with 5-year increments from birth to age 20. The teacher plots the class's average age on the lifeline. The teacher divides the class into groups of three, or allows students to choose their own groups.

For each age category, **the students** brainstorm and list age appropriate responsibilities and freedoms on a scrap paper. (Students can refer to the Children's Book they created in Unit 1). A group representative records at least one responsibility or freedom that has not been listed on the board. Once all groups have contributed, the teacher reviews the class findings. The class discusses the reasons for the changes in responsibilities and freedoms while the teacher lists the student contributions. As a class, based on the lifeline and the subsequent class analysis, the teacher guides the students in creating definitions of; individual responsibility, social responsibility, external freedom, internal freedom, and free will. Students record the definitions in their notes. Students journal on their own life line detailing how their responsibilities and freedoms have changed with time, and how these may change after they graduate from high school. Students also journal about the threats and restrictions to their freedom past, present and future.

**The teacher** shows a film (for example, *Shawshank Redemption* or *Life is Beautiful*) or analyzes a story (for example the story about Maximilian Kolbe) to investigate character responses to situations and events that externally threaten or restrict the character's freedoms. The teacher poses questions that guide student learning to the concept of internal freedom that governs how the character(s) in question respond(s) to the event or situation that restricts their freedoms. The teacher facilitates the student take up and clarification of the questions and the answers after the film or story analysis.

Based on the personality testing done in unit one, **students** review their personality type(s) and reflect on how they respond to restrictions to their internal and external freedoms.

**Students** list their future goals and assess whether their current choices liberate their path to achieving their goal or restrict them in their pursuit of the goal they have set for themselves.

**Students** refer to their journal entry and contemplate the events or situations in their life (past and present) that may have threatened or restricted their freedom. **Students** create a life map that leads them to where they would like to realistically see themselves in the future. Each map must consist of at least two goals or expectations for each of the following categories: education, career and relationships. For each goal or expectation, the student must also identify a restriction or obstacle (personal or social) that may impede them from their ultimate goal. **Students** will attach a brief reflection on how free they feel in choosing their future path and why they feel this way.

### **Assessment & Evaluation of Student Achievement**

The teacher can evaluate student and group contributions to the initial life line board activity for Inquiry, Communication and Application. The character analysis questions can be assessed for Knowledge, Application and Communication. The individual life maps can be evaluated for Inquiry, Application and Communication. The reflection can be assessed for Knowledge, Communication and Application.

### **Accommodations**

Students may find difficulty in starting their life map. The teacher can explain the assignment by outlining a life map on the board using his/her own life story. The teacher can prepare a flow chart for students with special learning needs to facilitate the mapping of their goals.

### **Resources**

### **Text Resources**

Pennock, Michael. *Your Life in Christ: Foundations of Catholic Morality*. Indiana: Ave Maria Press; 2001. ISBN 0-87793-949-7 pages 79-101 Law as a guide to freedom  
Drane, John. *Introducing the New Testament*. San Francisco: Harper San Francisco; 1990. ISBN 0-06-062073-0 pages 339-355 Letters from prison ; 378-389 Freedom and Fellowship

### **Video Resources**

*Life is Beautiful*, Miramax, 1997.  
*Shawshank Redemption*, DISCscribe Ltd, 1984.  
\**Dead Man Walking*, Metro Goldwin Mayer, 1995. (Recommended)  
*The Green Mile*, Warner Bros., 1999

### **Activity 10: Serving As Witnesses**

**Time: 2.3 hrs**

#### **Description**

In this activity students complete a generic questionnaire/inventory touching on each of the concepts studied in this unit, and that apply to the Christian Service placements. Students select a cause or a person they have helped through their placement by reflecting on, and writing about, all of their contributions to the cause or the person they have selected to analyze. As well, students reflect on the contributions the person or cause has made to them and their view on life. Students prepare a visual representation of their work in the form of pictures of their placement; brochures or informational pamphlets and any other visual that supports the work and interactions experienced by the student. Students share their experience of discipleship by giving an oral presentation on their contribution to the cause or the person they have selected, while sharing the visuals they have collected. The questionnaire, the visual and written work are added to the student's Christian Service Portfolio.

#### **Special Note**

Some organizations do not allow pictures to be taken. Students must be aware of the policies of the organization with which they work.

### **Strand(s) & Learning Expectations**

**Strand(s):** *Scripture; Profession of Faith; Prayer and Sacramental Life; Christian Moral Development*

#### **Ontario Catholic School Graduate Expectations**

**CGE1d** develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good;

**CGE1e** speaks the language of life...”recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it;”

**CGE1g** understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey;

**CGE1i** integrates faith with life;

**CGE3a** recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;

**CGE3b** creates, adapts, evaluates new ideas in light of the common good;

**CGE3c** thinks reflectively and creatively to evaluate situation and solve problems;

**CGE3d** makes decisions in light of gospel values with an informed conscience;

**CGE3e** adopts a holistic approach to life by integrating learning from various subject areas and experience;

**CGE4a** demonstrates a confident and positive sense of self and respect for the dignity and welfare of others;

**CGE4c** takes initiative and demonstrates Christian leadership;  
**CGE4f** applies effective communication, decision-making, problem solving, time and resource management skills;  
**CGE4g** examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities;  
**CGE5b** thinks critically about the meaning and purpose of work;  
**CGE5c** develops one's God-given potential and makes a meaningful contribution to society;  
**CGE5d** finds meaning, dignity, fulfillment and vocation in work that contributes to the common good;  
**CGE5e** respects the rights, responsibilities and contributions of self and others;  
**CGE6e** ministers to the family, school, parish, and wider community through service;  
**CGE7d** promotes the sacredness of life;  
**CGE7e** witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;  
**CGE7j** contributes to the common good

### **Overall Expectations:**

**SC3.02** perceive the challenge of God's preferential option for the poor;  
**SC3.06** recognize the responsibility of Christians to work for justice and peace;  
**PFV1.05** acknowledge that the call to faith includes a call to justice;  
**PSL1.08** define the Christian notion of service to others as a call to ministry;  
**PSL1.09** explain the various forms the call to ministry can take within the Christian community;  
**PSL4.04** explain the various forms the call to ministry can take within the Christian community;  
**PSL4.06** examine contemporary approaches to ministry as a call to service;  
**PSL4.07** participate in the liturgical life of the Church (e.g. as lectors, hospitality ministers).  
**FLP2.01** realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of responsibility towards self and others;

### **Specific Expectations:**

**PFV1.08** use an experience of community service work as a lens through which to view the relationship between gospel living and the values of contemporary culture.  
**PFV3.04** value the importance of community service as an expression of the call to discipleship;  
**PFV4.04** engage in community service as an example of the call to discipleship;  
**CMV3.06** acknowledge the value of community service in relation to the common good;  
**CMV4.09** assess community service as a vehicle of promotion for the common good.

### **Prior Knowledge & Skills**

Students should be familiar with the concepts previously presented in this unit: the Inspiration of the Word; Creation; Prophet; Marks of Church; Beatitude People; Holy Spirit; the Exodus Experience; Slavery and Oppression; Freedom and License. Knowledge in these areas is required to connect the content covered in class to the Christian Service experiences.

### **Planning Notes**

**The teacher** prepares a generic questionnaire and/or checklist inventory that touches on each of the concepts studied in this unit. The teacher prepares a worksheet or questions that guide the student to reflect on how they have been a disciple in supporting a cause or a specific person. The teacher prepares a brief note defining the word "disciple." The teacher prepares a rubric for the oral presentation. Students bring in pictures from their placement. If pictures cannot be taken, students can use a drawing, bring in pamphlets or brochures and any other visual supports that represent the placement and their experience.

## **Teaching/Learning Strategies**

**Individual students** fill in a questionnaire and/or a checklist inventory related to their Christian service placement. The questionnaire/inventory connects the concepts from unit two to the role the student plays in their service.

**The class** discusses the effects that their contributions have on the people and the placement they are helping while the teacher lists their answers on the board.

**The teacher** defines the word “disciple” in a note on the board.

**The students** answer questions prepared by the teacher that guide them in selecting a cause or a person they would like to analyze. The questions lead the students from listing personal contributions to a cause or person, to reflecting and writing about how their actions make them a disciple.

**Students** prepare a visual representation of their work in the form of pictures of their placement; brochures or informational pamphlets and any other visual that supports the work and interactions experienced by the student. The questionnaire, guided questions and the visuals culminate to create a student discipleship booklet. Students share their experience of discipleship by giving an oral presentation on their contribution to the cause or the person they have selected. The students display their booklets and the visuals they have collected. The discipleship booklet is added to the Christian Service Portfolio.

## **Assessment & Evaluation of Student Achievement**

The questionnaire and/or the check list inventory is a formative assessment of how the students have contributed to their placement along with their level of involvement and commitment. Communication with parents regarding student progress should be made at this point in time. The visuals and the answers to the guided questions can be assessed for Inquiry, Communication and Application.

## **Accommodations**

The teacher can prompt the presentation by asking questions that students have answered in advance. This relieves the pressure from students who have difficulty organizing and presenting information to peers.

## **Resources**

### **Text Resources**

Ahlers, Julia, Allaire, Barbara and Koch, Karl. *Growing in Christian Morality*. Winona, MN: Saint Mary's Press, 1996. Pp. 214-227 ISBN 0-88489-387-1 (T,S,K); Gustafson, Janie. *Building Catholic Character: Developing Christian Life Skills*. Ave Maria, Notre Dame, Indiana 1998 pp. 143-152 & 197-210 ISBN 0-87793-642-0 (T,S,K); Koch, Carl. *Creating a Christian Lifestyle*. Winona, MN: Saint Mary's Press, 1996 pp. 122-141 ISBN 0-88489-358-8 (T,S,K);

### Unit 3: What Can We Do?

Time: 25 hours

#### Unit Description

This unit is organized into four clusters of activities: Principles of Catholic Christian Morality; Moral Decision-Making; The Contemporary Context; and Being an Advocate. The first cluster reviews some basic concepts and principles of Catholic Christian morality. Students study the Beatitudes as attitudes to be emulated, and contrast them with the “Baditudes” or bad attitudes with which we are often surrounded. Further, students examine the basic definition of “sin” and the types of sin. As well, students learn about the role of conscience in one’s moral development, and the importance of developing an informed conscience. The cluster ends with an introduction to the social teachings of the Catholic Church, which are foundational for the development of an informed conscience. The second cluster explores models of moral decision making. The activity in this cluster focuses on the STOP Model for Moral Decision-Making, and students apply the method to case studies. In the third cluster, students reflect practical application of Catholic Christian Moral Principles to everyday work situations. The last cluster leads the students through a process of discernment calling beyond “band-aid” solutions to the problems they encounter in their Christian Service Placement, to becoming active participants in the process of eliminating such need in society. Here, students are introduced to the role of advocacy in Christian Morality and Social teaching.

The title of this Unit “What Can We Do?” addresses one another of the basic questions asked by many students, “Even if we care, what can we do?” The unit attempts to answer this by providing basic principles by which the Catholic Church guides our moral and social activity as Christians. Students come to understand that they can, and do, make a difference. They are called to be advocates, and effect change. This, in some small way, can address the sense of personal powerlessness we so often feel in our current world.

In the culminating activities in this unit, develop a model of advocacy from the needs they encounter in their Christian Service Placement. By interviewing various people who play advocacy roles in their communities, they can come to some understanding of the importance of their own work and voices as Catholic Christian advocates.

Throughout this unit, students continue to reflect in their journals on the implications of the themes covered for their own lives. Students will continue to compile material for their final portfolio and presentation to be held at the end of the course. It is recommended that teachers monitor these reflections by assessing a few students after each activity.

#### Unit Planning Notes

Internet sites are used frequently in this unit. Ensure that students have signed the school or boards ethical code of conduct form for Internet use where applicable. When films or documentaries are recommended, be sure the appropriate copyright permission is obtained.

#### Unit Synopsis Chart

##### Unit 3: What Can We Do?

Activity 1	Principles of Catholic Christian Morality -- Beatitudes Vs Bad Attitudes	2.3 hrs
Activity 2	Principles of Catholic Christian Morality -- What is Sin?	2.3 hrs
Activity 3	Principles of Catholic Christian Morality -- Conscience Building	2.3 hrs
Activity 4	Principles of Catholic Christian Morality – Church Social Teachings	3.45 hrs
Activity 5	Moral Decision-Making -- A Model of Moral Decision Making	2.3 hrs
Activity 6	The Contemporary Context -- Ethics in Workplace Presentation	7.95 hrs
Activity 7	Being an Advocate: From Service to Advocacy	5 hrs

Expectations originating from the **Institute for Catholic Education** are indicated after the heading **(ICE)**. The **Ontario Catholic School Graduate** expectations are indicated after the heading **CGE**.

Activity	Time	Expectations	Assessment	Tasks
1. Principles of Catholic Christian Morality -- Beatitudes Vs Bad Attitudes	2.3 hrs	<b>CGE:</b> 1c,1d,1e,1f,3a, 3b,3c,3d,3f  <b>(ICE)</b> PFV2.06, PFV2.08	Knowledge, Inquiry, Communication and Application	Discern good attitudes and bad attitudes; Brainstorm; Teacher Presentation; Case Study; Group Work; Discussion; Poster Work; “Good Attitudes Vs Bad Attitudes Bulletin Board (or around the school.)
2. Principles of Catholic Christian Morality -- What is Sin?	2.3 hrs	<b>CGE:</b> 1j, 3a  <b>(ICE)</b> CMV1.09, CMV2.05, CMV3.03	Understanding, Communication and Application.	Review concepts of Sin & Grace – Note; Analyze the Ten Commandments; Scrapbook activity.
3. Principles of Catholic Christian Morality -- Conscience Building	2.3 hrs	<b>CGE:</b> 1d,3c,3d,5a, 7a,7d  <b>(ICE)</b> FLP1.03 SC1.03 CMV1.04 CMV1.06 CMV2.04 PFV2.07	Knowledge, Thinking, Communication and Application	Group Work; Chart Activity, Teacher Presentation; Discussion; Journal Entry
4. Principles of Catholic Christian Morality -- Church Social Teachings	3.45 hrs	<b>CGE:</b> 1d, 3b, 4a  <b>(ICE)</b> CMV1.07 SC3.02, SC3.06, CMV4.06	Knowledge and Application	Social Justice Simulation experience; Discussions; journal entry; Matching Activity; Teacher Presentation - Note
5.Moral Decision-Making -- A Model of Moral Decision Making	2.3 hrs	<b>CGE:</b> 1g,1i,3c,3d, 5a,7a  <b>(ICE)</b> CMV1.04, PFV4.02,CMV2.04 CMV2.05, CMV3.02	Knowledge, Thinking, Communication and Application	STOP Sign Model; Teacher Presentation; Group Work; Poster Presentation; Matching Activity; Class Discussion
6. The Contemporary Context -- Ethics in Workplace	7.95 hrs	<b>CGE:</b> 1j, 3a.  <b>(ICE)</b> CMV1.09, CMV1.10,CMV1.08, CMV1.11,PFV1.04, PFV1.07,PFV1.01,	Knowledge/ Understanding Communication & Application.	Application of Catholic Church to contemporary work situations – Case Studies. Group work;

Presentation		FLE1.04,FLE1.07, FLE1.09, FLE1.08, SC1.03,FLS1.01, FLS1.02, PFV4.05, CMV4.07,CMV4.06, CMV4.03,CMV4.05, CMV2.03,CMV2.07, PFV2.04,PFV2.05, PFV2.09,PFV3.01 PFV4.01,PFV4.03 PFV2.03,PFV1.03 SC4.04, FLP3.02, FLS2.03,SC3.02, PFV2.10,PFV3.03, CMV2.08,CMV2.09, CMV3.05,CMV4.04, CMV4.08		Moral Dilemma Skits/Plays.
7. Being an Advocate: From Service to Advocacy	5 hrs	<b>CGE:</b> 1d,1i,2a,2c,3c, 4b, 5a, 7j <b>(ICE)</b> CMV1.02, PFV1.05,PFV1.08, PSL1.08,PSL1.09, FLS2.03,SC3.02, SC3.06,PFV3.04, PFV4.04,PSL4.04, PSL4.06,PSL4.07, CMV3.06,CMV4.09 FLP2.01	Thinking and Inquiry, Communication and Application.	Panel Discussion; Class Discussion; Teacher Presentation; Service and Advocacy Questionnaire; Christian Advocacy Interview; Presentation; Journal Reflection.

### Unit 3: What Can We Do?

#### Activity 1: Principles of Catholic Christian Morality -- Beatitudes Vs Bad Attitudes

**Time:** 2.3 hrs

#### Description

Students identify and discern between good attitudes and bad attitudes. The students brainstorm the effects of both on their lives, and the lives of others. The students review the challenges posed by the Beatitude people discussed in Unit 2 and complete an analysis of the Beatitudes is introduced by the teacher. Students discuss the modern day application of the Beatitudes presented. Students break into groups to analyze their favourite Beatitudes. In the same groups, students identify and create the corresponding 'bad attitude' that reflect society's negative values that promote the opposite of the initial list of beatitudes selected. The students present their work to their peers and post their Beatitudes/Baditudes on a bulletin board prepared by the teacher. Students may also post "Be-Attitudes" and "Bad-Attitudes" around the school.

#### Strand(s) & Learning Expectations

**Strand(s):** *Profession of Faith*

#### Ontario Catholic School Graduate Expectations

**CGE1c** actively reflects on God's Word as communicated through the Hebrew and Christian scriptures;

**CGE1d** develops attitudes and values founded on Catholic social teaching and acts to

promotes social responsibility, human solidarity and the common good;  
**CGE1e** speaks the language of life... “recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it;”  
**CGE1i** integrates faith with life;  
**CGE3a** recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;  
**CGE3b** creates, adapts, evaluates new idea in light of the common good;  
**CGE3c** thinks reflectively and creatively to evaluate situations and solve problems;  
**CGE3d** makes decisions in light of gospel values with an informed moral conscience;  
**CGE3f** examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society;

**Specific Expectations:**

**PFV2.06** identify the role the Beatitudes play in Christian moral decision-making;  
**PFV2.08** define sin as a failure in genuine love for God and neighbour;

**Prior Knowledge & Skills**

Students should be familiar with the Beatitude people and the challenges they pose to us in our lives. Refer students to Unit 2 Activity 5.

**Planning Notes**

A definition of attitude should be prepared by the teacher to guide learning in this activity. The teacher refers to Unit 2 Activity 5 to review the concepts discussed and learned in order to re-apply them in the following activity. The teacher prepares a note on the meaning of each beatitude and the significance of the Sermon on the Mount (refer to Matthew 5:1-12). The teacher either provides colouring resources and paper, or tells the students to bring the items in for this activity. The teacher prepares a group worksheet or group questions related to the Beatitudes vs. Baditudes activity outlined below. The teacher prepares a bulletin board entitled *The Beatitudes vs. the Baditudes*.

**Teaching/Learning Strategies**

**The teacher** begins the lesson by brainstorming the meaning of the word attitude. **Students** offer answers that attempt to capture the word’s meaning, as they know it. The answers are written on the board around the word ‘attitude.’ The class creates a definition for the word attitude and records the definition into their notes. The teacher draws a T-chart on the board and asks students to offer suggestions for each category -- ‘good attitudes’ and ‘bad attitudes.’ **The students** identify and distinguish good attitudes and bad attitudes, as **the teacher** records and facilitates the discussion of the effects of both types of attitudes on their lives, and the lives of others.

**The teacher** directs the students in a review of the challenges posed by the Beatitude people discussed in Unit 2. **Students** appreciate the good attitudes of these people and their positive effects that still speak to people today. Using an overhead transparency, the teacher presents the meaning of each beatitude and the relevance of the Sermon on the Mount. **Students** discuss the modern day application of each Beatitude presented. **Students** copy the meaning and the example created into their notes.

Term	Significance
Sermon on the Mount	
Poor in spirit...	
Those who mourn...	
The meek...	
Those who hunger and thirst for righteousness...	
The merciful...	

The pure of heart...	
The peacemakers	
Those persecuted for righteousness...	

**The students** break into groups and select their three favourite Beatitudes. **Students** record these Beatitudes onto a sheet. In the same groups, **students** identify and create the corresponding ‘Baditudes’ that reflect society’s negative attitudes that promote the opposite of the initial list of Beatitudes selected. The group lists their Beatitudes and the corresponding Baditudes and creates a symbol for each Beatitude and Baditude. **The group** decides on how to organize their work onto a bristol board or legal sized paper. **One student** representative approaches the teacher to receive feedback and approval to begin the good copy. **The students** transfer their rough ideas onto their bristol board or legal sized paper. **Each group** presents their work to the class. After each presentation the teacher leads the class in an analysis of how the Baditude affects our world and how the Beatitude counteracts its negative effects. The student work is posted on a bulletin board prepared by the teacher entitled: The Beatitudes vs. the Baditudes.

*Special Note*  
Students may be encouraged to post Beatitudes and Baditudes around the school.

#### **Assessment & Evaluation of Student Achievement**

The teacher can assess the group work for formative group ideas. The group poster can be assessed for Knowledge, Inquiry, Communication and Application.

#### **Accommodations**

The note on the Beatitudes can be photocopied for students who experience difficulty copying notes from the overhead or the board. A worksheet on the Beatitudes can be created as a *Fill in the Blank* for key words. This assists students who are capable of copying some notes, but feel frustration with long board of overhead copying. A group worksheet can be created with individual roles (resource person, reader, recorder, teacher consultant) and spaces to print group member’s names. The group worksheet should have a space to answer guided questions that help students estimate how long the group response should be. The worksheet also assists students who have difficulty in organizing their work.

#### **Resources**

Allaire, Barbara and Zanzig, Thomas. *Understanding Catholic Christianity*. Winona, Minnesota: Saint Mary’s Press, 1996. pp. 151, 211, 212, 215, 219-245, 292. ISBN: 0-88489-372-3; Bell, Jim and Campbell Stan. *The Complete Idiot’s Guide to the Bible*. New York: Alpha Books; 1999. ISBN 0-02862728-7 Page 200-201; Glavich, Mary Kathleen. *Called to Love: Your Christian Vocation*. Notre Dame, Indiana: Ave Maria Press, 2000. pp. 149-150 ISBN: 0-87793-687-0; Koch, Carl. *Creating A Christian Lifestyle*. Winona, Minnesota: Saint Mary’s Press, 1996. pp. 234, 235, 240, 252, 254, 274, 275, 278, 289-290, 292, 293, 297, 298, 301. ISBN: 0-88489-358-8; Pennock, Michael. *Catholic Social Teaching: Learning and Living Justice*. Notre Dame, Indiana: Ave Maria Press, 2000. pp. 43, 190 ISBN 0-87793-698-6; Pennock, Michael. *Forming A Catholic Conscience*. Indiana: Ave Maria Press; 1991. ISBN 0-87793-444-4 pages 101-102; 199; Pennock, Michael. *Your Life in Christ: Foundations of Catholic Morality*. Indiana: Ave Maria Press; 2000. ISBN 0-87793-949-4 Pages 104,110,125,126,254; Zanzig, Thomas. *Jesus of History: Christ of Faith*. Minnesota: Saint Mary’s Press; 1999. ISBN 0-88489-530-0 Pages 154,155;

#### **Internet Resources**

*Catholic.Net*: [www.catholic.net](http://www.catholic.net) ; *Christianity Today.Com*: [www.christianity.net](http://www.christianity.net);

## **Activity 2: Principles of Catholic Christian Morality -- What is Sin?**

**Time: 2.3 hrs**

### **Description**

This activity reviews the concept of Sin. Students explore basic understandings of sin, and the role of the Church and Grace in our lives. Students also analyze the Ten Commandments and how they relate to our relationship with God and other people. The activity ends with a scrapbook activity in which students present examples of “Sin” in the media.

### **Strand(s) & Learning Expectations**

**Strand(s):** *Christian Moral Development*

### **Ontario Catholic School Graduate Expectations**

**CGE1j** Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)

**CGE3a** Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.

### **Overall Expectations (ICE)**

**CMV1.09** critique the messages and values of the media which run counter to the Gospel vision of life;

### **Specific Expectations (ICE)**

**CMV2.05** understand that the Ten Commandments arise out of the experience of the Hebrew people and are imperatives in making moral decisions today;

**CMV3.03** acknowledge sin as a failure in genuine love for God and neighbour;

### **Prior Knowledge & Skills**

Students have an understanding of the role of a prophet from previous activities in the course.

### **Planning Notes**

The teacher prepares a note outlining a basic definition of Sin. The teacher prepares a handout on the Ten Commandments and a Ten Commandments analysis chart. The Analysis Chart contains two columns: Our Relationship to God; Our Relationship to Other People. The teacher prepares a “Media and Sin” Assignment.

### **Teaching/Learning Strategies**

**The teacher** begins by reviewing the concept of human dignity explored in Unit 1 Activity 4. The teacher points out that our human dignity is rooted in God’s love for us and the relationship we have with God. The teacher points out that Unit 1 Activity 4 shows us that we know when our relationship with others, our relationship with God, and our own dignity is being compromised. So, in a sense, we know sin when we encounter it.

**The teacher** presents the note on sin. A basic outline of the note can be as follows:

Sin can be defined in a number of ways:

1. In the Old Testament, a Hebrew word for sin means “to wander aimlessly off the path”, or to “miss the mark” or “to separate.”
2. In the New Testament, a Greek word for sin (harmartia) means “not to be a witness.”

A basic definition of sin is to turn away from God.

Types of Sin:

1. Original Sin
2. Mortal Sin
3. Venial Sin

Original Blessing = The love and blessing of God bestowed on all humanity.

Grace = God's presence and strength in our lives.

Sources of Grace:

1. The Created World
2. Scripture
3. The Church
4. The Lives of the Saints
5. The Living Church Community
6. The Sacraments

**The teacher** points out that that the two Biblical definitions of sin teach us about who we are as people. In the first definition, we are aiming in the right direction, but miss the mark. Our intentions may be good, but we need to focus more. Likewise, to wander aimlessly is to seek direction and try to get on the path. We are trying. The second definition teaches us that when we sin and others see us, we fail to be good witnesses of Christ and the Church. That is why the word "Martyr" meaning "witness" is related to the word sin.

**The teacher** points out that where Sin is, Grace abounds. (St. Paul) The teacher outlines the types of sin and explains each. The teacher also defines Grace, and the sources of Grace for us. **Individual students** copy the note on Sin.

**The teacher** distributes a copy of the Ten Commandments and the Ten Commandments Analysis Chart. The teacher points out that the Ten Commandments can be categorized as relating to either our relationship with God, or our relationship with other people.

Next, **the students** read the Commandments and place each Commandment under the appropriate heading.

**The teacher** leads a brief discussion in which students analyze the basic content of the completed Chart. The teacher then reads the passage from scripture on The Greatest Commandment. (Matthew 5)

**Individual students** are asked to create a scrapbook of a minimum of twenty articles, songs, images (non-explicit) which show sin in our modern world. For each they are to explain which commandment is being broken, and which relationship (God or others) is harmed by the action.

*Special Note*

It is essential that the teacher be clear about the appropriateness of certain images and/or lyrics for classroom presentation.

### **Assessment & Evaluation of Student Achievement**

The Ten Commandments Analysis is checked for completion. The scrapbook is assessed for Understanding, Communication and Application.

### **Accommodations**

Students requiring accommodation can complete complete a scrapbook or picture book of images that are "Good" or images that are "Bad".

### **Resources**

Ahlers, Julia, Allaire, Barbara and Koch, Karl. *Growing in Christian Morality*. Winona, MN: Saint Mary's Press, 1996. Pp. 31, 66-73 ISBN 0-88489-387-1 (T,S,K) ; Koch, Carl. *Creating*

*a Christian Lifestyle*. Winona, MN: Saint Mary's Press, 1996 pp. 24,54,93,94,96,138,176,215 ISBN 0-88489-358-8 (T,S,K); Pennock, Michael. *Catholic Social Teaching*. Ave Maria, Notre Dame, Indiana 2000 pp. 10,18,28,29,40,43,47,75,76,91, 93,95-96, 110-119, 126,131,136,141,155, 160, 174,182,192,252,253,266,267 ISBN 0-87793-698-6 (T,S, K) ; Stoutzenberger, Joseph M. *Morality: Christian Vision in Practice*. USA: Brown-ROA, 1992 pp. 95-112 ISBN 0-697-17539-1 (T,S)

### **Activity 3: Principles of Catholic Christian Morality -- Conscience Building**

**Time: 2.3hrs**

#### **Description**

Through this activity students will grow in the understanding of conscience and why it is imperative to develop an informed conscience in order to live a healthy, balanced and moral faith life. Students engage in group work activity that will help them to develop strategies to assist making informed life decisions even when under the influence of peer pressure.

#### **Strand(s) & Learning Expectations**

##### **Ontario Catholic School Graduate Expectations**

**CGE1d** integrates faith with life;

**CGE3c** thinks reflectively and creatively to evaluate situations and solve problems;

**CGE3d** makes decisions in light of gospel values with an informed moral conscience;

**CGE5a** works effectively as an interdependent team member

**CGE7a** acts morally and legally as a person formed in Catholic traditions;

**CGE7d** promotes the sacredness of life;

**Strand(s):** *Profession of Faith; Christian Moral Life, Family Life; Scripture*

##### **Overall Expectations**

**FLP1.03** examine how the use of the gift of free will involves the process of conscience formation through internalizing Christian values;

**SC1.03** explain how Scriptures can be used within Catholic community of faith to analyze and critique contemporary society;

**CMV1.04** demonstrate knowledge of how Catholic Tradition informs moral decision-making

**CMV1.06** examine principles of Catholic Moral Teaching;

**CMV2.04** demonstrate knowledge of how Catholic Tradition informs moral decision-making

##### **Specific Expectations**

**PFV2.07** explain the basic principles of Catholic Moral Teaching

##### **Prior Knowledge & Skills**

Students should know how to work co-operatively in a group.

##### **Planning Notes**

The teacher prepares an introductory note defining conscience as 'a judgement of reason, whereby the human person recognizes the moral quality of a concrete act that he/she is going to perform, is in the process of forming or has already completed.' (Refer to CCC. 1776-1782,1795-1797) The teacher rephrases sentences to simplify the language of the document. The teacher facilitates a discussion focusing upon the importance of making 'informed' decisions in life; particularly in situations that involve elements of peer pressure. Also, acquiring an informed conscience is a skill that requires practice; based upon prayer, consultation, study and understanding of Scripture and Church teaching. The teacher prepares five activity centres; each has a chart paper detailing a moral dilemma, for example, sexual harassment, alcohol abuse etc, requiring the students to indicate when and where the situation might occur. And what they believe to be informed solutions for the situation.

### **Teaching /Learning Strategies**

**The teacher** provides the students with a definition of conscience and the requirements of developing an informed conscience. **The teacher** points out that the word “conscience” comes from the words “con” meaning “with” and “science” meaning “knowledge.” To have a conscience is not so much a “little voice” as a developed sense of right and wrong (informed conscience). **The teacher** emphasizes the negative effect that peer pressure can have upon making informed decisions.

**In groups** students are assigned to go to one activity centre; read, and discuss the moral dilemma /situation. Students record the following:

1. Where/When (under what circumstances) can this situation/temptation occur?
2. How can peer pressure have a negative affect in this situation?
3. How can peer pressure have a positive affect in this situation?
4. What are ways to ensure a well-informed response?

**Student groups** present chart work to the class.

**The teacher** provides students with a list of factors that could lead individuals to make bad moral decisions. (Refer to CCC. 1792)

**Individual Students:** In journals, students reflect upon a past dilemma in their own lives and identify two factors that they believe prevented them from making informed moral decisions.

### **Assessment & Evaluation of Student Achievement**

Students are assessed for their group interaction process skills and oral presentation. The students’ completion of related journal activity evaluated in the areas of Knowledge, Thinking, Communication and Application. A brief vocabulary quiz can be administered assessing Knowledge.

### **Accommodations**

Form groups that represent the different learning styles and abilities. Students can be given extra time to complete the quiz.

### **Resources**

Pennock, Michael. *Your Life in Christ*. U.S.A. Ave Maria Press, Inc. 2001. 55-78 I.S.B. 0-87793-949-7; Canadian Conference of Catholic Bishops. *Catechism of the Catholic Church*. Ottawa. C.C.C.B. Publication Service, 1994.

### **Activity 4: Principles of Catholic Christian Morality -- Social Teachings of the Church**

**Time:** 3.45 hrs

### **Description**

In this activity the students experience the nature of marginalization and injustice through a social justice simulation. The experience is debriefed through classroom discussions and students are invited to record their feelings about marginalization and injustice in a journal entry. Students explore the nature of Catholic social teachings by matching scenarios of injustice to passages from Catholic social justice documents addressing the injustice. The basic tenets of Catholic Social Teaching are summarized in a note provided by the teacher.

### **Strands and Learning Expectations:**

**Strands:** *Christian Moral Development, Scripture*

### **Ontario Catholic School Graduate Expectations**

**CGE1d** develop attitudes and values founded on Catholic social teachings and acts to promote social responsibility, human solidarity and the common good  
**CGE3b** creates, adapts, evaluates new ideas in light of the common good  
**CGE4a** demonstrates a confident and positive sense of self and respect for the dignity and welfare of others

### **Overall Expectations**

**CMV1.07** examine key tenets of Catholic social teachings

### **Specific Expectations**

**SC3.02** perceive the challenge of God's preferential option for the poor

**SC3.06** recognize the responsibility of Christians to work for justice and peace.

**CMV4.06** explore the origins and purpose of Catholic social teachings

### **Prior Knowledge & Skills**

Students should have an understanding of the meaning of the 'preferential option for the poor' (See Unit 2 Activity 8)

### **Planning Notes**

The teacher prepares an activity where the students will experience in a simulation what it means to be marginalized and/or to have the marginalized living among them. One such simulation is the 'Poor Meal' where a class meal is held but only two students get to eat while others receive crumbs. See resources below for additional simulations. The teacher prepares two sets of file cards [so that each student in the class can have one card]. In half of the file cards, the teacher describes a situation that demands justice and in the other half, the teacher writes the Catholic social teaching that addresses the injustice. Thus, each situation of social injustice has a corresponding response based on Catholic social teachings. The source document of the Catholic social teaching should be written on the card. The teacher identifies two or three examples of exclusion, marginalization and/or injustice in contemporary society.

Note to Teacher:

Other forms of marginalization can be addressed in this activity including: class, education, sexual orientation, gender, age, race, creed, etc.

### **Teaching & Learning Strategies**

**The students** participate in a social justice simulation where they experience what it means to be left out and/or marginalized. After the experience, **the teacher** debriefs the students by giving them an opportunity to express the feelings they experienced during the simulation.

**The teacher** then describes real life situations of exclusion, marginalization and injustice in society. **The students** are then to write a journal entry expressing how they think it would feel to be one of the marginalized persons presented in the simulation.

**Each student** in the class is given a file card that contains either a description of a situation of injustice or one which describes a Catholic response to injustice (based on Church documents). The students are told that in the classroom, half the students have cards that describe situations involving injustice while the other half hold cards reflecting a Catholic social justice response to the situations described in the other half of the cards. **The students** are then invited to move around the classroom and to match the Catholic social teaching that matches the scenarios described. **The teacher** moves around the classroom assisting the students in this matching process.

After all of the situations of injustice, are matched up with the Catholic social teaching, all of the file cards that have been matched are placed together on a wall (or chalkboard). **The students** fill in a chart that names a document containing a Catholic social teaching with the scenario it addresses.

Scenario of Injustice	Catholic Social Teaching Document
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**The teacher** then leads a class discussion where the students are led to discover the broad issues addressed by Catholic social teachings. The class brainstorms the values that are promoted by Catholic social teachings. The teacher leads the class in identifying equality, justice, inclusion, social responsibility, human solidarity and promotion of the common good as fundamental tenets of Catholic social teaching.

**The teacher** gives the class a summary note that matches the fundamental tenets of Catholic social teaching listed above with a practical example of how it may be expressed in the world today. These examples could come from the students.

### **Assessment and Evaluation**

Student participation in the social justice simulation and the journal entry is assessed with a checklist. The tenets of Catholic social teaching and how it is lived out could be evaluated in a test or quiz in the categories of Knowledge and Application.

### **Accommodations**

Students who do not wish to participate in the social justice simulation may be asked to be referees or recorders. The social justice simulation should be adapted to fit the needs of all students in the class.

### **Resources**

#### **Textbook Resources**

Pennock, Michael. *Catholic Social Teaching – Learning and Living Justice*, Notre Dame, Ind.: Ave Maria Press, 2000. ISBN 0-87793-698-6; Zanzig, Thomas & Allaire, Barbara. *Understanding Catholic Christianity* Winona, Minn.: St. Mary’s Press, 1997 ISBN 0-88489-372-3 pages 304-307.; Ahlers, Julia, Allaire, Barbara, Koch, Carl. *Growing in Christian Morality*. Winona, Minn.: St. Mary’s Press, 1996 ISBN 0-88489-387-1 pages 108-134.

#### **Internet Resources**

Canadian Catholic Organization for Development and Peace [www.devp.org](http://www.devp.org); The Vatican [www.vatican.va](http://www.vatican.va); The Catechism of the Catholic Church <http://www.christusrex.org/www1/CDHN/ccc.html>; Canadian Conference of Catholic Bishops [www.cccb.ca](http://www.cccb.ca); Amnesty International <http://www.amnesty.org/>; Justice Net <http://www.justicenet.org/>; The Human Rights Web <http://www.hrweb.org/>

### **Activity 5: Moral Decision-Making -- A Model of Moral Decision Making**

**Time:** 2.3hrs

#### **Description**

This activity provides the students with an approach to making moral decisions. The students will study and apply the STOP Sign approach; **S**earch out the facts, **T**hink about the alternative and consequences, **O**thers – consult them and consider how your actions affect them, **P**ray to the Lord for guidance. (Refer to Pennock, *Your Life in Christ*, Pg. 55-78)

#### **Strands & Learning Expectations**

**Strand(s):** *Christian Moral Development, Prayer and Family Life*

#### **Ontario Catholic School Graduate Expectations**

**CGE1g** understands that one’s purpose or call in life comes from God and strives to discern and live out this call throughout life’s journey

**CGE1I** integrates faith with life  
**CGE3c** thinks reflectively and creatively to evaluate situations and solve problems  
**CGE3d** makes decisions in light of gospel values with an informed moral conscience  
**CGE5a** works effectively as an interdependent team member  
**CGE7a** acts morally and legally as a person formed in Catholic traditions

### **Overall Expectations**

CMV1.04-demonstrate knowledge of how Catholic tradition informs moral decision-making

### **Specific Expectation(s)**

**PFV4.02** employ moral decision-making skills in problem solving

**CMV2.04** demonstrate knowledge of how the Catholic tradition informs moral decision-making

**CMV2.05** understand that the Ten Commandments arise out of the experience of the Hebrew people and are imperatives in making moral decisions today;

**CMV3.02** recognize that the teachings of Jesus and the Church guide believers in their moral choices;

### **Planning Notes**

Teacher prepares a STOP Method Jigsaw. The Teacher creates four (4) activity centres by pasting four (4) Moral Dilemmas to four (4) bristol boards. The teacher also creates four (4) Stop Signs from bristol boards that apply the elements of the STOP method to each scenario. The teacher divides the completed Stop Sign is divided into four equal pieces according to the headings of the STOP Method. Information reflective of each step of the STOP Model as they apply to each scenario is written on a piece of each Stop Sign. For example, if the scenario is teenage pregnancy, the teacher lists local organizations which assist teenage mothers in the “**Search out the Facts**” section on that Stop Sign.

### **Teaching/Learning Strategies**

**Socratic Lesson:** The teacher presents the **STOP Sign** model of moral decision-making.

**The teacher** posts the Scenario posters around the room.

**Students** are divided into expert groups focusing on each step of the STOP Model as follows:

1. Group 1: **Search out the facts**
2. Group 2: **Think about the alternatives**
3. Group 3: **Others -- consider others**
4. Group4: **Prayer**

Each of the expert groups is given the sections of the stop signs that present the information relevant to their group’s expertise.

**Students** rotate through the four activity centres with their relevant section of each stop sign. When they have located the scenario to which their sections apply, they paste the section onto the Scenario poster. When all the groups have pasted their section to each Scenario poster, the Scenario posters have a Stop Sign in the Centre that applies each element of the STOP Model to each Scenario. The teacher leads a discussion of the appropriateness of the students’ choices when applying the element to each scenario.

**Individual:** In their journals students describe a situation of which they are aware in their own lives to which the STOP Model of Moral Decision-Making can be applied. In the journal, the students are to apply each element of the STOP model to the situation they are presenting.

### **Assessment & Evaluation of Student Achievement**

The completed Scenario posters are assessed for Application. The Journal Entry is evaluated for Knowledge, Thinking/Inquiry, and Application.

### **Accommodations**

Groups should be formed with attention to the various abilities of students in the classroom.

### **Resources**

Pennock, Michael. *Your Life in Christ*. U.S.A. Ave Maria Press, Inc. 2001, p.55 ISBN 0-87793-949-7

### **Activity 6: The Contemporary Context -- Ethics in Workplace Presentation**

**Time:** 7.95 hrs

### **Description**

In this activity, students explore the basic moral teachings of the Catholic Church as they apply to contemporary work situations. In groups, students analyze various case studies presenting various workplace situations and dilemmas. Students then prepare skits which present two separate ways of addressing the dilemma: one rooted in Church teaching, and the other ignoring Church teaching. Students present these plays/skits to the class, or to the larger school community.

### **Strand(s) & Learning Expectations**

**Strand(s):** *Scripture, Prayer & Sacraments, Family Life*

### **Ontario Catholic School Graduate Expectations**

**CGE1j** Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)

**CGE3a** Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.

### **Overall Expectations (ICE)**

**CMV1.09** critique the messages and values of the media which run counter to the Gospel vision of life;

**CMV1.10** analyze social structures in light of the Church's social teachings;

**CMV1.08** explore the Church's teaching on work;

**CMV1.11** explain why people have the right to form labour unions.

**PFV1.04** demonstrate an understanding of the Catholic Church's response to contemporary culture as found in the social teachings of the Church;

**PFV1.07** perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;

**PFV1.01** demonstrate an understanding of the relationship between religious faith and contemporary culture;

**FLE1.04** discern essential components for building healthy intimate relationships (e.g. family, friendships, romantic relationships, etc.) in their lives, and examine the ways in which all relationships influence human growth;

**FLE1.07** examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion, adoption, cohabitation);

**FLE1.09** demonstrate an understanding and profound respect for the sacred gift of human procreation, the gift of children, the experience of parenting;

**FLE1.08** demonstrate an understanding of the Church’s teaching of the sacredness of human life from conception to natural death;

**SC1.03** explain how the Scriptures can be used within the Catholic community of faith to analyze and critique contemporary society

**FLS1.01** examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion/adoption, cohabitation);

**FLS1.02** describe the manner in which the sacred gift of human procreation and life itself can be protected (including a description and moral assessment of the impact of natural family planning, contraception, reproductive and genetic technologies and STD’s on human life and fertility);

**Specific Expectations (ICE)**

**PFV4.05** use technology in a moral and ethical fashion.

**CMV4.07** apply the key tenets of Catholic social teachings to key issues in contemporary culture (e.g. racism, use of technology, poverty, respect for life, violence);

**CMV4.06** explore the origin and purpose of Catholic social teaching;

**CMV4.03** analyze the values of contemporary culture in relation to those of the Gospel;

**CMV4.05** critique the message and practices of the media, which run counter to the gospel vision of life;

**CMV2.03** understand the meaning of the term “culture”;

**CMV2.07** define key tenets in Catholic social teaching (e.g. human dignity, solidarity, the common good, social sin, and subsidiarity);

**PFV2.04** explain key teachings of the Church as they relate to faith and culture;

**PFV2.05** demonstrate an understanding of how the Sacred Scriptures are used within the Catholic Church to analyze and critique contemporary culture;

**PFV2.09** examine contemporary challenges to the Church’s teachings on social justice (e.g. technology, poverty, role of the media, violence, racism, gender issues, the environment);

**PFV3.01** value the religious quest for meaning in the contemporary world;

**PFV4.01** identify and analyze messages, values, and practices in contemporary culture which run counter to the Gospel vision of life and its meaning;

**PFV4.03** critique social, political, and economic structures in light of the Church’s social teachings;

**PFV2.03** identify the relationship between religious faith and contemporary culture as found in Church teaching (e.g. *Lumen Gentium* and *Gaudium et Spes*);

**PFV1.03** explore the idea of culture as found in the teachings of the Church (e.g. *Gaudium et Spes*, *Evangelium Vitae*);

**SC4.04** Use biblical passages related to the Kingdom of God as criteria for analyzing social justice issues;

**FLP3.02** demonstrate an understanding of the Church’s teaching of the sacredness of human life from conception to natural death, by studying the issues of abortion, euthanasia, and assisted suicide;

**FLS2.03** understand and emulate Jesus’ concern for all who suffer illness.

**SC3.02** perceive the challenge of God’s preferential option for the poor;

**PFV2.10** explore the Church’s teaching on work (CCC §2427-2430);

**PFV3.03** appreciate that work is participation in the activity of God;

**CMV2.08** demonstrate knowledge of the Church’s teaching on work and the marketplace;

**CMV2.09** understand that the Church teaches that economic life is ordered primarily to the service of the whole person and to the entire human community;

**CMV3.05** recognize that people have a right to form labour unions;

**CMV4.04** develop strategies to prepare for the challenges of Christian life in the marketplace or in post-secondary education;

**CMV4.08** use various teachings as found in the social encyclicals of the Church to analyze the economy;

**Prior Knowledge & Skills**

Students must have a basic understanding of the major concepts presented in the previous activities of the Unit.

**Planning Notes**

The teacher prepares a series of case studies relevant to the expectations listed above. These case studies explore issues around honesty in the workplace, interpersonal relationships, etc.

**Teaching/Learning Strategies**

**The teacher** begins by reviewing the basic concepts covered to date in the unit.

**Students** are divided into Groups of Three and given a Case Study to discuss.

(See Appendix 1)

Discussion questions can include:

1. What is the major issue?
2. What concepts have we studied to date that apply to this issue?
3. Where can the people involved find help?
4. According to the teachings of the Church, what is the “right” thing to do in this case?
5. According to the teachings of the Church, what is the “wrong” thing to do in this case?

**Each group of students** prepares a *What to Do -- What Not to Do* Skit. Students prepare two skits of approximately 10 minutes. In the first skit, the characters act, react, and/or respond, to the situation in a way that reflects the worst options and choices. In the second skit, they present the appropriate action, reaction, response or choice according to the concepts covered in the unit to date.

**Students** are to complete the following tasks as they prepare for the Skit Presentation:

1. Write a Script for the Play/Skit.
2. Create Props, Costume, and Set
3. Locate appropriate music, videos, etc. to enhance the script
4. Rehearse the Play/Skit

**Special Note**

The teacher may consult with the Theatre Arts teacher regarding use of the Theatre Arts Area of the school. Some cross-curricular discussion and evaluation may be possible. The teacher may consult with the Teacher-Librarian for reference material for students to use as part of their research. The Play/Skit may be presented to the larger school community, or younger students in the school.

**Assessment & Evaluation of Student Achievement**

The scripts are evaluated for Knowledge and Application. The Play/Skits are assessed in the categories of Knowledge & Understanding, Communication, and Application.

**Accommodations**

Students requiring accommodation can perform “Tableau’s” instead of skits, or can have non-speaking roles in skits.

**Resources****Text Resource**

Grassian, Victor. *Moral Reasoning*, Prentice Hall, 1981, 1992.; Pennock, Michael. *Your Life in Christ: Foundations of Catholic Morality*. Ave Maria Press, Notre Dame Indiana, 2001. Pp. 55-77 ISBN 0-87793-949-7 (T,S,K)

**Internet Resource: The Structure of Moral Dilemmas** <http://www.friesian.com/valley>

## **Activity 7: Being an Advocate: From Service to Advocacy**

**Time:** 5 hrs

### **Description**

In this activity the students will attend a panel discussion of people working in the ‘helping professions’ Panel members will describe their work and explain how they serve and advocate on behalf of their clients. In a follow-up class discussion the teacher assists the students in understanding the difference between service and advocacy. The class then creates a questionnaire that can be used for an interview where the person being interviewed gives his/her opinion on the nature of service and advocacy. The students then use the questionnaire to interview a full-time staff person at their service work location. These interviews may be conducted in a variety of medium depending on the technology that is available to the student. The students share their interviews with the rest of the class. In the final part of this activity, the students write a reflection on how they may move from servant to advocate in their present service location.

### **Strands & Learning Expectations**

**Strands:** *Christian Moral Development, Profession of Faith, Prayer and Sacramental Life, Family Life Education Sacred Scripture*

#### **Ontario Catholic Graduate School Expectations**

**CGE1d** develops attitudes and values founded on Catholic social teachings and acts to promote social responsibility, human solidarity and the common good.

**CGE1i** integrates faith with life

**CGE2a** listens actively and critically to understand and learn in light of Gospel values

**CGE2c** presents information and ideas clearly and honestly and with sensitivity to others

**CGE3c** thinks reflectively and creatively to evaluate situations and solve problems

**CGE4b** demonstrates flexibility and adaptability

**CGE5a** works effectively as an interdependent team member

**CGE7j** contributes to the common good

*Overall Expectations*

**CMV1.02** recognize the role of the Church as a community of disciples called to transform the world

**PFV1.05** acknowledge that the call to faith includes the call to justice

**PFV1.08** use an experience of community service work as a lens through which to view the relationship between Gospel living and the values of contemporary culture

**PSL1.08** define the Christian notion of service to others as a call to ministry

**PSL1.09** explain the various forms the call to ministry can take within the Christian community

#### **Specific Expectations**

**FLS2.03** understand and emulate Jesus’ concern for all that suffer illness

**SC3.02** perceive the challenge of God’s preferential option for the poor

**SC3.06** recognize the responsibility of Christians to work for justice and peace

**PFV3.04** value the importance of community service as an expression of the call to discipleship

**PFV4.04** engage in community service as an example of the call to discipleship

**PSL4.04** explain the various forms the call to ministry can take within the Christian community

**PSL4.06** examine contemporary approaches to ministry as a call to service

**PSL4.07** participate in the liturgical life of the Church

**CMV3.06** acknowledge the value of community service in relation to the common good

**CMV4.09** assess community service as a vehicle of promotion for the common good

**FLP2.01** realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of responsibility towards self and others

**Prior Knowledge and Skills** None

**Planning Notes**

The teacher will set up a panel of four community members who work in the social service area. It is preferable that the panellist are from the Catholic faith tradition and work in areas of Catholic social justice advocacy. The teacher can prepare the panellist by informing them that they will be asked to explain what they do to serve those in need, what they do to advocate on behalf of those in need, their personal beliefs about the nature of and the need for both service and advocacy on behalf of the needy, and answer questions from the students about their work and beliefs.

**Teaching/Learning Strategies**

**The students** attend a panel discussion about service to others. Panel members describe their work on behalf of those in need – both in terms of service and advocacy. The students are given an opportunity to ask questions of the panellist.

After the panel discussion, the teacher leads a class discussion where the difference between service and advocacy is defined. **The teacher** provides the students with a summary note where service is defined as acting to meet the immediate needs of those in need while advocacy is speaking and/or acting on behalf of the needy to bring about long term change.

**The students** are then asked to create a questionnaire that may be used to interview people involved in the ‘helping fields’ about what they do on behalf of those whom they encounter with respect to service and advocacy. The class brainstorms appropriate questions and through consensus, arrives at a five-question questionnaire.

**Each student** is then asked to interview a full-time staff person at the location where they are doing their Christian service project using the questionnaire. The way in which the interview is done and presented to the class is dependent upon the technology that is available to the student. The medium in which the interview is conducted should not be a factor in the evaluation of the interview. After the interviews are completed, each student shares the content of his/her interview with the class. The interview then becomes part of the student’s Christian service portfolio. **The students** then write a reflection of how they too can not only be servants but advocates in their present service location

**Assessment & Evaluation of Student Achievement**

Students are assessed on their participation in the panel discussion and in the preparation of the questionnaire using a checklist under the category of *Group Work*. The interview, its presentation to the class and the reflection is evaluated using a rubric. Thinking and Inquiry, Communication and Application are assessed in this category.

**Accommodations**

Students who have limited verbal and/or social skills may invite the person to class as a guest speaker.

**Resources**

Students use prior work as major resource.

## **Appendix 1: Some Moral Dilemmas**

### **Unit 3, Activity 6: Some Moral Dilemmas, Page 1**

**Source:** Adapted from *The Structure of Moral Dilemmas* <http://www.friesian.com/valley>

The following is a list of some moral dilemmas, mostly adapted from Moral Reasoning, by Victor Grassian (Prentice Hall, 1981, 1992), with a couple additions. The question to consider with all of these is why they are dilemmas. Some, however, may not seem to be dilemmas at all.

#### **1. The Overcrowded Lifeboat**

In 1842, a ship struck an iceberg and more than 30 survivors were crowded into a lifeboat intended to hold 7. As a storm threatened, it became obvious that the lifeboat would have to be lightened if anyone were to survive. The captain reasoned that the right thing to do in this situation was to force some individuals to go over the side and drown. Such an action, he reasoned, was not unjust to those thrown overboard, for they would have drowned anyway. If he did nothing, however, he would be responsible for the deaths of those whom he could have saved. Some people opposed the captain's decision. They claimed that if nothing were done and everyone died as a result, no one would be responsible for these deaths. On the other hand, if the captain attempted to save some, he could do so only by killing others and their deaths would be his responsibility; this would be worse than doing nothing and letting all die. The captain rejected this reasoning. Since the only possibility for rescue required great efforts of rowing, the captain decided that the weakest would have to be sacrificed. In this situation it would be absurd, he thought, to decide by drawing lots who should be thrown overboard. As it turned out, after days of hard rowing, the survivors were rescued and the captain was tried for his action. If you had been on the jury, how would you have decided?

#### **2. A Father's Agonizing Choice**

You are an inmate in a concentration camp. A sadistic guard is about to hang your son who tried to escape and wants you to pull the chair from underneath him. He says that if you don't he will not only kill your son but some other innocent inmate as well. You don't have any doubt that he means what he says. What should you do?

#### **3. Sophie's Choice**

In the novel *Sophie's Choice*, by William Styron (Vintage Books, 1976 -- the 1982 movie starred Meryl Streep & Kevin Kline), a Polish woman, Sophie Zawistowska, is arrested by the Nazis and sent to the Auschwitz death camp. On arrival, she is "honored" for not being a Jew by being allowed a choice: One of her children will be spared the gas chamber if she chooses which one. In an agony of indecision, as both children are being taken away, she suddenly does choose. They can take her daughter, who is younger and smaller. Sophie hopes that her older and stronger son will be better able to survive, but she loses track of him and never does learn of his fate. Did she do the right thing? Years later, haunted by the guilt of having chosen between her children, Sophie commits suicide. Should she have felt guilty?

#### **4. The Fat Man and the Impending Doom**

A fat man leading a group of people out of a cave on a coast is stuck in the mouth of that cave. In a short time high tide will be upon them, and unless he is unstuck, they will all be drowned except the fat man, whose head is out of the cave. [But, fortunately, or unfortunately, someone has with him a stick of dynamite.] There seems no way to get the fat man loose without using [that] dynamite which will inevitably kill him; but if they do not use it everyone will drown. What should they do?

## Appendix 1: Some Moral Dilemmas

### Unit 3, Activity 6: Some Moral Dilemmas, Page 2

Source: Adapted from *The Structure of Moral Dilemmas* <http://www.friesian.com/valley>

5. **The Costly Underwater Tunnel** [compare: 112 men were killed during the construction of Hoover Dam on the Nevada-Arizona border (the "official" number was 98, but others had died from causes more difficult to identify -- or easier to ignore -- like by carbon monoxide poisoning): The first was a surveyor, J.G. Tierney, who drowned on December 20, 1922, and the last was his son, Patrick Tierney, who drowned on December 20, 1935 - - 13 years to the day after his father. The working conditions in the summer down in the canyon involved temperatures hitting highs of 119o, with lows of no less than 95o (familiar numbers to those who have visited the cities of Needles, Blythe, or Yuma). In 1931, about the time that Hoover Dam, a federal project, was begun, the Empire State Building, a private project, was completed. Although the rule of thumb had been that one man would die for every story built in a skyscraper, which would have meant 120 dead for the Empire State Building, in fact only 5 men died in the whole project.] An underwater tunnel is being constructed despite an almost certain loss of several lives. Presumably the expected loss is a calculated cost that society is prepared to pay for having the tunnel. At a critical moment when a fitting must be lowered into place, a workman is trapped in a section of the partly laid tunnel. If it is lowered, it will surely crush the trapped workman to death. Yet, if it is not and a time consuming rescue of the workman is attempted, the tunnel will have to be abandoned and the whole project begun anew. Two workmen have already died in the project as a result of anticipated and unavoidable conditions in the building of the tunnel. What should be done? Was it a mistake to begin the tunnel in the first place? But don't we take such risks all the time?

6. **Jean Valjean's Conscience** [with some comments; see the 1998 movie, *Les Miserables*, with Liam Neeson, Uma Thurman, and Geoffrey Rush.]

In Victor Hugo's *Les Miserables*, the hero, Jean Valjean, is an ex-convict, living illegally under an assumed name and wanted for a robbery he committed many years ago. [Actually, no -- he is only wanted for breaking parole.] Although he will be returned to the galleys -- probably [in fact, actually] for life -- if he is caught, he is a good man who does not deserve to be punished. He has established himself in a town, becoming mayor and a public benefactor. One day, Jean learns that another man, a vagabond, has been arrested for a minor crime and identified as Jean Valjean. Jean is first tempted to remain quiet, reasoning to himself that since he had nothing to do with the false identification of this hapless vagabond, he has no obligation to save him. Perhaps this man's false identification, Jean reflects, is "an act of Providence meant to save me." Upon reflection, however, Jean judges such reasoning "monstrous and hypocritical." He now feels certain that it is his duty to reveal his identity, regardless of the disastrous personal consequences. His resolve is disturbed, however, as he reflects on the irreparable harm his return to the galleys will mean to so many people who depend upon him for their livelihood -- especially troubling in the case of a helpless woman and her small child to whom he feels a special obligation. He now reproaches himself for being too selfish, for thinking only of his own conscience and not of others. The right thing to do, he now claims to himself, is to remain quiet, to continue making money and using it to help others. The vagabond, he comforts himself, is not a worthy person, anyway. Still unconvinced and tormented by the need to decide, Jean goes to the trial and confesses. Did he do the right thing?

## **Appendix 1: Some Moral Dilemmas**

### **Unit 3, Activity 6: Some Moral Dilemmas, Page 3**

**Source:** Adapted from *The Structure of Moral Dilemmas* <http://www.friesian.com/valley>

**7. A Callous Passer-by** -- You are a life-guard at a local pool. You are off on a leisurely stroll. During the course of your walk you pass by a deserted pier from which a teenage boy who apparently cannot swim has fallen into the water. The boy is screaming for help. You recognize that there is absolutely no danger to you if you jump in to save the boy; you could easily succeed if you tried. Nevertheless, you are tired after a long day at the pool, and choose to ignore the boy's cries. You know from recent health warnings that the water contains e-coli and there is a no swim warning in effect. Besides, you don't want to get your good clothes wet either. "Why should I inconvenience myself for this kid," you say to yourself, and pass on. Do you have a moral obligation to save the boy?

**8. The Last Episode of Seinfeld** -- The cast of Seinfeld, Jerry, Elaine, George, and Kramer, have a layover in a small New England town. They witness a robbery in broad daylight. The robber has his hand in his pocket, and the victim shouts that the man has a gun. As soon as the robber runs away, a policeman appears on the scene; but instead of pursuing the robber, he arrests Jerry, Elaine, George, and Kramer for having violated the new "Good Samaritan" law of the town. Since the four of them spent the time of the robbery making fun of the victim, who was fat, their role in the matter doesn't look good, and at their trial everyone who has ever felt wronged by them in the course of the television series testifies against them. They are convicted. Is this just? What were they supposed to do during the robbery? Should they have rushed the robber, just in case he didn't really have a gun?

**10. The Nurse and Her Faith** -- You are a Catholic nurse in a hospital which allows abortions. Your supervisor orders you to assist in an abortion. You object. She adds that she could care less what you believe. Just do it! What would you do?

**11. Your Business and the Poor** -- You own a small business in town and you use some of the profits to run the only soup kitchen for the homeless in town. Running the soup kitchen gets you a lot of respect in the town and gets you customers in your business as a result. You sell part of your business to a corporation as a franchise, and you stay on as a manager. You discover after the sale that you must lay off three of your employees, and stop supporting any local charities. What do you do?

**12. Following Orders** -- You are a mechanic in a shop and your boss orders you to overcharge an eighty-five year old woman who has gotten her breaks replaced. This old woman is one of the richest widows in town. Should you do as you are told? Would your opinion change if the woman was poor? Why or Why not?

**13. The Partiality of Friendship** -- Jim has the responsibility of filling a position in his firm. His friend Paul has applied and is qualified, but someone else seems even more qualified. Jim wants to give the job to Paul, but he feels guilty, believing that he ought to be impartial. That's the essence of morality, he initially tells himself. This belief is, however, rejected, as Jim resolves that friendship has a moral importance that permits, and perhaps even requires, partiality in some circumstances. So he gives the job to Paul. Was he right?

## **Appendix 1: Some Moral Dilemmas**

### **Unit 3, Activity 6: Some Moral Dilemmas, Page 4**

**Source:** Adapted from *The Structure of Moral Dilemmas* <http://www.friesian.com/valley>

**14. The Value of a Promise** -- A friend and colleague of yours confides to you that he has committed a particular crime of stealing clothing from a store in which you both work. You promise never to tell. You find out that the store will be firing a single mom she has been accused of the crime. Discovering that an innocent person has been accused of the crime, you plead with your friend to give himself up. He refuses and reminds you of your promise. What should you do? In general, under what conditions should promises be broken?

**15. The Perjured Prime Minister** -- A long time Premier of an east coast province is elected Prime Minister of Canada on a platform that includes strong support for laws against sexual harassment. After he is in office, it comes out that he may have used RCMP Officers, on duty to protect him as Premier, to pick up women for him. One of the women named in the national press stories as having been brought to the Prime Minister for sex felt defamed because she had actually rebuffed his crude advances, even though he had said that he knew her boss -- she was a provincial employee. She decides to clear her name by suing the now Prime Minister for sexual harassment. The Supreme Court allows the suit to proceed. Because the sexual harassment laws have been recently expanded, with the Prime Minister's agreement, to allow testimony about the history of sexual conduct of the accused harasser, the Prime Minister is questioned under oath about rumours of an affair with a young House of Commons secretary. He strongly denies that any sexual relationship had ever taken place, and professes not to remember if he was even ever alone with the House of Commons secretary. Later, incontrovertible evidence is introduced that establishes the existence of the rumoured sexual relationship. The Prime Minister then finally admits only to an "improper relationship." So the question is: Is it hypocritical of the Prime Minister and his supporters to continued to support the sexual harassment and perjury laws if they do not want him to be subject to the ordinary penalties for breaking them?

## Unit 4: How do we do that?

**Time:** 25 hours

### Unit Description

This unit is organized into three clusters of activities: Prayer, Ritual and Symbols; Sacraments; and Being Community. The first cluster explores the role of prayer as an essential aspect of maintaining one's moral life as a Catholic Christian in the modern world. Students review the types of prayer and analyze the role of prayer in Christian living and vocation. Students continue with analysis of the roles and types of symbols, and the difference between signs and symbols. Students use the information in this section of the course to create a cover for the Culminating Performance Task Christian Service Portfolio. In the activities that follow, students broaden their understanding of symbols to include actions. Students explore the meaning of rituals as symbolic actions, the elements of ritual, and the difference between rituals and routines. Students continue with reflection on the role rituals play in various communities, and culminate with an exploration of the Mass as the primary Catholic Christian ritual. The second cluster focuses on the sacramental life of the Church. Students define the word "sacrament" and focus on the Seven Sacraments as essential elements in our life journey as Catholic Christians. In the third cluster, students reflect on the basic concepts covered in the unit by participating in a class planned Mass, Prayer Service, Ritual, and/or Retreat.

The title of this Unit "How do we do that?" continues with the *discernment* nature of the course. Students are given an opportunity to see the vital role of prayer, sacrament, and ritual in maintaining one's vision and practice as a Catholic Christian, and maintaining balance in one's life.

In the culminating activities in this unit, students plan a ritual, Mass, or retreat which can deal with issues relevant to their lives, and at the same time build trust and community among the group.

Throughout this unit, students continue to reflect in their journals on the implications of the themes covered for their own lives. Students will continue to compile material for their final portfolio and presentation to be held at the end of the course. It is recommended that teachers monitor these reflections by assessing a few students after each activity.

### Unit Planning Notes

Internet sites are used frequently in this unit. Ensure that students have signed the school or boards ethical code of conduct form for Internet use where applicable. When films or documentaries are recommended, be sure the appropriate copyright permission is obtained.

### Unit Synopsis Chart

#### Unit 4: How do we do that?

Activity 1	What is Prayer?	2.5 hrs
Activity 2	Symbols, Signs, Types of Symbols	1.15 hrs
Activity 3	Moving from Routine to Ritual in our Daily Lives	1.15 hrs
Activity 4	Rituals and Community (Family & Church)	2.3 hrs
Activity 5	What is a Sacrament?	1.15 hrs
Activity 6	The Seven Sacraments – History and Function	3.1 hrs
Activity 7	Being Community – Praying Together	5 hrs

Expectations originating from the **Institute for Catholic Education** are indicated after the heading **(ICE)**. The **Ontario Catholic School Graduate** expectations are indicated after the heading **CGE**.

Activity	Time	Expectations	Assessment	Tasks
1. What is Prayer?	2.5 hrs	<b>CGE</b> 1f, 6d <b>(ICE)</b> FLE1.03, FLP1.02, FLP3.01, PSL3.01	Knowledge, Communication and Application	Brainstorming, Teacher Presentation, Prayer Composition
2. Symbols, Signs, Types of Symbols	1.15 hrs	<b>CGE</b> 1f, 1i, 4a, 4g, 7d <b>(ICE)</b> CMV1.01 PFV3.05	Understanding, Communication and Application.	Teacher Presentation, Work Sheets, Notes, Symbols Activity: Christian Service Portfolio Cover.
3. Moving from Routine to Ritual in our Daily Lives.	1.15 hrs	<b>CGE</b> 1g, 3c, 3e, 7j <b>(ICE)</b> FLP3.01 PSL3.01, FLE1.03, FLP1.02	Knowledge, Communication and Application	Teacher Presentation, Notes, Worksheets, School Council Rituals Assignment, Local School Councils Presentation
4. Rituals and Community (Family & Church)	2.3 hrs	<b>CGE</b> 1f, 1g, 3c, 3e, 7j <b>(ICE)</b> FLP3.01, PSL3.01, FLE1.03	Knowledge, Inquiry, Communication and Application	Group work, Group Presentation, Teacher Presentation
5. What is a Sacrament?	1.15 hrs	<b>CGE</b> 1b, 1f <b>(ICE)</b> PSL1.01, PFV2.11	Knowledge, Thinking, Communication and Application	Student Reflection, Timeline Activity, Discussion, Teacher Presentation.
6. The Seven Sacraments – History and Function	3.1 hrs	<b>CGE</b> 1b, 1i, 6c, 4g, 4a <b>(ICE)</b> CMV1.01, PSL1.01, PSL4.01	Knowledge/ Understanding & Communication.	Poster Carousel Activity, Teacher Presentation, Discussion, Mind Map Activity.
7. Being Community – Praying Together	5 hrs	<b>CGE</b> 1b, 1f, 2a, 2c, 4c, 5a, 5f, 7d <b>(ICE)</b> PFV1.05, PFV1.08, PFV3.04, PFV4.04, CMV3.06, CMV4.09, PSL1.08, PSL1.09, PSL4.04, PSL4.06, PSL4.07, FLP2.01	Thinking and Inquiry, and Application.	Extended Day Retreat, Liturgy.

### Activity 1 Prayer, Ritual and Symbols: What is Prayer?

**Time: 2.5 hrs**

#### Description

Through a session of brainstorming, students collect ideas about the different times that people choose to pray. The teacher reviews three forms of prayer with the class. The activity concludes with students composing a prayer for the inside folder of the Christian Service Portfolio.

## Strands & Learning Expectations

### Ontario Catholic School Graduate Expectations

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

**CGE6d** values and nurtures opportunities for family prayer

**Strands:** *Profession of Faith, Sacramental Life*

### Specific Expectations

**FLE1.03** describe and discuss emotional balance; identify signs of imbalance that require intervention, and sources of help;

**FLP1.02** define what is meant by emotional balance

**FLP3.01** explain the serious impact resulting from emotional imbalance in a person's life

**PSL3.01** recognize that Christians depend on the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart

### Planning Notes

The teacher prepares and provides each student with an activity sheet with the word 'prayer' at the centre. On this page, the students indicate various times when people turn to prayer. When the students have completed this activity, the teacher records students' ideas on a piece of chart paper. The teacher will then provide the students with definitions of three forms of prayer: vocal, meditative and contemplative. The students are instructed to compose a prayer of praise or thanksgiving that they can add to their Christian Service Portfolio.

### Prior Knowledge

Students have a foundational understanding of Prayer and Sacramentality from HRE201.

### Teaching/Learning Strategies

**The teacher** provides each student with a word web containing the word "Prayer" at the centre in order to facilitate brainstorming on the various times when people turn to prayer in life.

**Group Brainstorm** The students share their word webs with the class and the teacher or a student, records these onto the board/chart paper.

**The teacher** presents a Socratic lesson on the three forms of prayer:

1. Vocal Prayer- 'Finding your voice with God; talking to God as a real person who hears us and not as an abstraction or an impersonal force
2. Meditation- 'Focusing Your Mind; involves focusing your attention on an idea, a story or a particular object.
3. Contemplation- 'The Prayer of Being With'; words are not required; the experience is one of being in the presence of God, nature or a friend.

**The teacher**, with the assistance of the Chaplain/Chaplaincy Team, takes the class to the Chapel for a session in guided meditation.

**Individual Students** compose a prayer of praise or of thanksgiving to place into the Christian Service Portfolio.

### Accommodations

Students who experience difficulty recording notes complete a fill-in-the-blank worksheet rather than copying the teacher's note directly onto paper.

### Assessment/Evaluation

Students will submit a copy of the prayer assignment that will be assessed by using a checklist.

**Resources**

Stoutzenberger, Joseph. *Celebrating Sacraments*. Winona, Minnesota, St. Mary's Press, 1999. I.S.B.N. 0-88489-624-2 (Pg. 27 & 28); Zanzig, Thomas. *Understanding Catholic Christianity*. Winona, MN: Saint Mary's Press, 1997. ISBN 0-88489-372-3 (T,S,K) pp. 32-57;

**Internet Resource:**

Beliefnet.com <http://beliefnet.com/>

**Activity 2: Prayer, Ritual & Symbols: Symbols, Signs, Types of Symbols**

**Time:** 1.15 hrs

**Description**

In this activity, students learn the difference between symbols and signs, and the basic types of symbols. The students review their understanding of symbols as developed in the Grade Ten Religion Program. Students use their knowledge of the various types of symbols to design a cover for the Christian Service Portfolio which utilizes each type of symbol to express who they are as individuals, and the service work they are doing in the community.

**Strand(s) & Learning Expectations**

**Strand(s):** *Christian Moral Development, Profession of Faith*

**Ontario Catholic School Graduate Expectations**

**CGE1i** Integrates faith with life.

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

**CGE4g** Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.

**CGE4a** Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.

**CGE1f** seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship;

**CGE7d** promotes the sacredness of life;

**Overall Expectations (ICE)**

**CMV1.01** examine the human search for meaning and purpose in the context of Christian anthropology;

**Specific Expectations (ICE)**

**PFV3.05** appreciate that humans are rational, emotional, physical, social, aesthetic, moral and spiritual in nature;

**Prior Knowledge & Skills**

Students have a basic understanding of the definition of symbols and the role they play in human life.

**Planning Notes**

The teacher prepares a note on Signs vs. Symbols, and types of symbols. The teacher gathers index cards for each student, as well as magazines, and various art supplies. The teacher

prepares an assignment for the cover of the Christian Service Portfolio. The teacher gathers various reference materials that present the meaning of various symbols and colours in Christian art.

### **Teaching/Learning Strategies**

**The teacher** begins by providing basic definitions in the form of a note. A basic outline of the note can be as follows:

Sign

3. An item used to point to another reality.
4. Usually has one meaning and no deeper significance.
5. Example: Stop Sign

Symbol:

1. An item which represents another reality.
2. Usually can have more than one meaning & deep significance.
3. Example: Wedding Ring.

Types of Symbols

1. Natural and/or Universal Symbols: Symbols which are universal in that most cultures understand their meaning. Most are from nature. (e.g. Water = Purity) Others are not from nature (e.g. A Happy Face.)
2. Communal Symbols: Symbols which mean something to a particular group of people, but does not have the same significance to another group. These symbols can be Religious (Cross), Cultural (Flag), Familial (Family Crest)
3. Personal: Symbols which mean something to one or to people but has little or no significance to others. (A rose given by a woman to her boyfriend.)

Colours can also be symbolic.

**The teacher** then gives each student an index card and a series of coloured markers/pencils.

**Individual students** are asked to choose a colour and to write his/her name in the centre of the card (encourage students to be creative). In the left-hand corner of the card, students are to use an "X" to identify the number of females in their family, and "Y" to identify the number of males. In the right hand corner the students draw a symbol to identify their favourite activity or hobby. In the bottom left hand corner, students are to draw a symbol that represents an activity they do not like. In the bottom right hand corner, students draw a natural symbol (rock, water, sky, land, fire, etc) which they think represents their personality.

**The teacher** invites students to share their card if they are comfortable. The teacher points out that as humans, we use symbols to talk about our relationships and selves. Symbols help us to understand ourselves, each other and the world we live in.

**The teacher** distributes the Christian Service Portfolio Cover Assignment. A basic outline of the assignment can be as follows:

You are to create a cover for your Christian Service Portfolio. On this cover, you must include symbols that represent you as a person. Your cover design must include:

1. Two Universal Symbols
2. Two Natural Symbols
3. Two Cultural Symbols

4. Two Religious Symbols
5. Two Familial Symbols
6. Three significant colours.

You must use these symbols to design a front and back cover for your Christian Service Portfolio.

After you have completed the cover, you must write a one-page description of the cover stating why you chose the symbols, colours and design you did.

### **Assessment & Evaluation of Student Achievement**

The Christian Service Portfolio cover is assessed for Understanding and Application. The written description is assessed for Understanding and Communication.

### **Accommodations**

Students requiring accommodation may have the number of symbols to be included in the assignment adjusted accordingly. Students with fine motor skill problems can create a collage cover with assistance from another student in class. Students who find the cover activity too difficult can complete a high school journey time-line, using appropriate symbols and signs to indicate significant events and life experiences throughout the high school years. Students include five symbols or signs for each year.

### **Resources**

Stoutzenberger, Joseph. *Celebrating Sacraments*. Minnesota, St. Mary's Press, 1999.  
I.S.B.N. pp. 6-37 ISBN 0-88489-624-2

### **Internet Resource**

*Symbols in Christian Art & Architecture* <http://home.att.net/~wegast/symbols/symbols.htm>

### **Activity 3: Prayer, Ritual & Symbols: Moving from Routine to Ritual in our Daily Lives.**

**Time:** 1.15 hrs

### **Description**

In this activity students define routine and ritual by analyzing the role that each plays in their lives. Students develop tools to discern between routines and rituals. Individual examples are used to guide students to an awareness of communal routines and rituals. Students investigate ways in which they can contribute to creating the symbols that form the routines and or the rituals that define individual school councils. Students present their ideas to the presidents of the school councils represented in this activity.

### **Strands & Learning Expectations**

**Strand(s):** *Family Life Education; Prayer and Sacramental Life*

### **Ontario Catholic Graduate Expectations**

**CGE1g** integrates faith with life;

**CGE3c** creates, adapts, evaluates new ideas in light of the common good;

**CGE3e** adopts a holistic approach to life by integrating learning from various subject areas and experience;

**CGE7j** contributes to the common good;

### **Overall Expectations**

**FLP3.01** explain the serious impact resulting from emotional imbalance in a person's life;

**PSL3.01** recognize that Christians depend on the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart;

### **Specific Expectations**

**FLE1.03** describe and discuss emotional balance; identify signs of imbalance that require intervention, and sources of help;

**FLP1.02** define what is meant by emotional balance;

### **Prior Knowledge & Skills**

Students must have an understanding of symbols and their significance in portraying meaning to those that identify with the symbol/image being presented. (see Activity 2 of this unit).

### **Planning Notes**

The teacher selects approximately five (5) councils that exist at the school and approaches the president of each council. The teacher asks the president to visit and meet with the students in the class to answer questions and discuss suggestions that may be used to present to their council and implement through out the school year. The teacher organizes one date for all the presidents in question to visit the class. The teacher prepares a worksheet that contains the name of each of the student councils that have been invited to visit the class.

### **Teaching/Learning Strategies**

**The Teacher** draws a T chart on the board with the headings; Routine and Ritual. **The class** contributes words that can be used to describe/define routine and ritual. **The teacher** writes the student contributions under the appropriate category. The class creates a definition for each of the terms while the teacher leads the students to the following understanding of each word:

1. Routine: any regular course of action having no deeper significance – Brushing my teeth every day.
2. Ritual: A symbolic action that has a deeper significance beyond the action performed; or an established form for a religious ceremony; a system of rites; a ceremonial act or action. -- . Wedding Ceremony.

**The teacher** explains that routines, like signs, are one-dimensional in meaning, whereas rituals have deeper, multi-level meanings. The teacher distributes a list with the eight characteristics of rituals to each student. The list includes;

- Rituals consist of movements and gestures that convey meaning
- Rituals are often repeated.
- Rituals are like celebrations that help people to ‘break out’ of life’ routines.
- Rituals are connected to important events in life.
- Rituals often include significant words that support actions.
- Rituals link people with their past.
- Rituals are often communal actions.

Rituals require people’s whole-hearted participation.

**Students** record the definitions into their notes along with an example provided by the teacher. Under the definitions, **students** create lists in their notes. The notes are written under the following subtitles: Daily Routines/Rituals (e.g. making the bed; morning prayer), Weekly Routines/Rituals (e.g. taking out the garbage; going to church on Sunday), Monthly Routines/Rituals (e.g. flipping the page on the calendar; going to mass on the first Friday of the month) and Yearly Routines/Rituals (e.g. back to school preparation; celebrating Christmas, visiting the cottage, New Year’s Resolutions). **The teacher** lists student contributions on the board under the same subtitles. **The teacher** asks **the class** to determine which items on the board are routines and which are rituals according to the definitions created by the class. **The teacher** discusses the reality of routine in our lives and the need to break the routines with rituals that highlight or reserve time and special recognition to: a season or event (Easter Sunday) or a key experience in one’s life (Confirmation, Graduation,

Matrimony, etc.) The information and symbols presented in activity two can be used to illustrate the values and messages conveyed by each symbol to those who identify with the symbol and recognize the meaning within the ritual. (e.g. Symbol: Ring      Meaning: Circle – eternal and unending      Place in ritual: Placed on the finger after vows as a sign of love and fidelity.).

**The teacher** facilitates the students' understanding of personal routine and ritual to community routines and rituals. **The teacher** divides the class into triads or quads. A **representative** from each group collects a group worksheet outlining a school council that exists at their school (Sports Council, Spirit Council, Christian Social Justice Council, Arts Council, & Peer Mediation, are examples of some of the councils that may exist in a school community). Each individual **group** prepares a minimum of three questions to pose to the president of the council they have been assigned. The questions are recorded on the group worksheet. **The group** creates a list of three things they would like to see the council accomplish during the school year. The suggestions are recorded on the group worksheet. **The group** prepares to present their ideas to the president of the council they have been assigned. **The teacher** circulates to each group to monitor progress and facilitate learning.

### **Accommodations**

The teacher can divide the groups to accommodate for variable learning styles and ability levels as to avoid imbalances in the distribution of student talent. Each group should reflect a balance of interests and ability levels. Students who have difficulty with abstract concepts can describe a ritual as experienced in his/her home with family members.

### **Assessment**

The teacher can collect and check student notes for completion of the definitions and the lists created on ritual/routines. The group questions and suggestions can be checked while the teacher is circulating the room.

### **Resources**

O'Malley, William J. *The Sacraments: Rites of Conversion*. Texas: Tabor Publishing; 1995. Pages 46-53, 56-57; 89-93 ISBN 0-7829-0472-6 (Student Text) ISBN 0-7829-0477-7 (Resource Manual)

### **Internet Resources**

*Catholic.Net*: [www.catholic.net](http://www.catholic.net) ; *Christianity Today.Com*: [www.christianity.net](http://www.christianity.net);

### **Activity 4: Rituals and Community (Family & Church)**

**Time:** 2.3 hrs

### **Description**

In this activity, groups present their questions and suggestions to the student council president in question. In groups, students summarize the president's feedback and assess how their group suggestions can contribute to the council and the school. Students relate their individual group contributions to school councils to the power that they as individuals and groups have on changing the symbols, routines and rituals in their school community. The teacher presents key rituals within the church *communio* in order to set the stage for the following lessons on the Sacraments.

### **Strands & Learning Expectations**

**Strand(s):** *Family Life Education; Prayer and Sacramental Life*

### **Ontario Catholic Graduate Expectations**

**CGE1g** integrates faith with life;

**CGE3c** creates, adapts, evaluates new ideas in light of the common good;

**CGE3e** adopts a holistic approach to life by integrating learning from various subject areas and experience;  
**CGE7j** contributes to the common good;  
**CGE1f** seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship;

**Overall Expectations**

**FLP3.01** explain the serious impact resulting from emotional imbalance in a person’s life;  
**PSL3.01** recognize that Christians depend on the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart;

**Specific Expectations**

**FLE1.03** describe and discuss emotional balance; identify signs of imbalance that require intervention, and sources of help;  
**FLP1.02** define what is meant by emotional balance;

**Prior Knowledge & Skills**

Students must have the group worksheets completed from Activity 3 related to the school council president group presentation.

**Planning Notes**

The teacher must confirm dates and times with student council presidents. The teacher prepares a chart with three headings: Ritual, Associated Symbols, Ritual’s Significance to the Community.

**Teaching/Learning Strategies**

The teacher introduces and welcomes the student council presidents that have been invited to the classroom. The students welcome their council representatives. The teacher matches the council president to the appropriate group. Individual groups introduce themselves to the council president and present their questions and suggestions. Each group records the discussions between the group and the president. The teacher concludes the session by thanking the presidents for their time and inviting them to return to the class and give updates on their council if they wish. The groups reflect on the recorded discussions from the meetings. The teacher poses the following questions for the group to answer:

- a) How have your questions increased your understanding of the council you have been assigned?
- b) How can your suggestions change the council?
- c) How can your suggestions change the routines and rituals at the school?

Each group presents the group findings to the questions above.

The teacher introduces the role that each individual plays in contributing to the community that they belong to. The students are placed into groups of four. Each group has the task of creating a ritual based on the headings above, for one of the following school-based events:

- 1. Welcoming new Grade Nine Students
- 2. Celebrating the Season of Advent/Lent
- 3. Celebrating the Academic or the Athletic Excellence of students
- 4. Honouring a teacher at the time of his/her retirement
- 5. A Graduation Ceremony

The group will include all of the characteristics of rituals.

Students fill in the third column entitled ‘Ritual’s Significance to the School Community’ by recording the information presented by the teacher on an overhead, on the board, or orally.

Ritual	Symbols Associated	Ritual’s Significance to the School Community

**Accommodations**

The chart explaining ritual can be photocopied for students who have difficulty copying notes from the overhead, the board or orally.

### **Assessment**

The group reflections can be collected to monitor group progress. The group presentations can be assessed for Knowledge, Inquiry, Communication and Application. The charts on ritual can be collected and checked for completion. In schools where there are not a number of Councils, students may be instructed to create school level rituals including the eight characteristics of rituals.

### **Resources**

Allaire, Barbara and Zanzig, Thomas. *Understanding Catholic Christianity*. Winona, Minnesota: Saint Mary's Press, 1996. pp. 220-221, 222, 250-251.  
ISBN: 0-88489-372-3; O'Malley, William J. *The Sacraments: Rites of Conversion*. Texas: Tabor Publishing; 1995. Pages 46-53, 56-57; 89-93 ISBN 0-7829-0472-6 (Student Text) ISBN 0-7829-0477-7 (Resource Manual); Stoutzenberger, Joseph. *Celebrating Sacraments*. Minnesota, St. Mary's Press., 1999. I.S.B.N. 0-88489-624-2

### **Internet Resources**

*Catholic.Net*: [www.catholic.net](http://www.catholic.net); *Christianity Today.Com*: [www.christianity.net](http://www.christianity.net);

### **Activity 5: Sacraments: What is a Sacrament**

**Time:** 1.15 hrs

### **Description**

In this activity students reflect on their experiences of the Sacraments in their lives. Through a timeline activity the students explore the role of the Seven Sacraments in the life journey of each person. Through discussions, the teacher leads the students to an understanding of the significance of the Sacraments in the life journeys of Catholic Christians. Students reflect on the meaning of sacraments in the broader sense, as well as the Seven Sacrament in the Roman Catholic Church Tradition specifically.

### **Strand(s) & Learning Expectations**

**Strand:** *Prayer and Sacramental Life*

### **Ontario Catholic Graduate Expectations**

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

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

### **Overall Expectations**

**PSL1.01** identify and describe the role of sacraments in the life journey of Catholics with special emphasis on the sacraments of vocation

### **Specific Expectations**

**PFV2.11** demonstrate an understanding of the role of sacraments in the life journey of Catholics and in the life of the Church, with special emphasis on the sacraments of vocation.

### **Prior Knowledge and Skills**

The students have an understanding of the concepts of symbol and ritual. It is expected that the students have a rudimentary sense of the meaning of each of the seven sacraments based on their life experiences of the sacraments and on their previous studies. (See Course Profile HRE201).

### Planning Notes

The teacher prepares a work sheet where the students indicate the meaning of the seven sacraments, as they understand it based on their life experiences and previous studies. The teacher prepares a note (may be put on a transparency for an overhead projector or as part of a PowerPoint presentation.)

### Teaching/Learning Strategies

**The teacher** draws a time line on the board to represent a person's journey of life and then invites the students to tell him/her where in a person's life journey the person would receive the sacraments of the Catholic Church. As **students** give their responses, the **teacher** places each of the seven sacraments in the appropriate spot of the life journey time line. Using the life journey time line as a visual, **the teacher** points out how the sacraments of the Church are received at significant moments of a person's life journey.

**The students** complete a chart where they indicate what is the significance of the each of the seven sacraments. After the students have complete their work sheets the teacher takes up the students' work through a discussion of the meaning of the sacraments. **The teacher** creates a note that states the importance of each of the sacraments in the life of a Catholic Christian as the discussion ensues. [Appendix 3] **The students** copy this note into their notebooks. At the end of the note, the teacher emphasizes that the seven sacraments play an important role in the life journey of Catholic Christians because they bring the person closer to God at crucial points in a person's life through God's grace.

**The teacher** gives the class a formal definition of a sacrament

A sacrament is anything that reminds us of God's grace and presence in our lives. Sacramentals can be any item in the natural world, symbols, etc. The Church offers Seven Sacraments that remind us specifically of God's presence and grace as we journey in our lives.

Sacraments are defined as:

- (a) **an efficacious sign of grace:** Christ is present in and acting through the sacraments
- (b) **instituted by Christ:** Jesus showed his followers disciples how to use symbolic actions as signs and vehicles of grace (origin and power of each sacrament is from Jesus)
- (c) **entrusted to the Church:** Jesus gave the sacrament to his Church as a means of building the Kingdom
- (d) **something that gives divine life to us:** the Holy Spirit comes through the sacraments to

The students complete a journal entry where they explain the significance of the sacraments for them. Alternatively, the student journal entry could be to name the sacrament that has had the most meaning for them (i.e. First Communion). The student journal entry would include an explanation of why that particular sacrament was so meaningful.

### Assessment & Evaluation

Completion of the sacraments chart and the journal entry is assessed using a checklist.

### Accommodations

Students with cognitive challenges may be paired with another student in completing the Sacraments Chart. Students who are not from the Roman Catholic tradition (and so have not had an experience of the sacraments of the Catholic Church will need to be paired with a student who is from the Roman Catholic tradition in completing the Sacraments Chart.)

### Resources

### **Text Resources**

Link, Mark. *Path Through Catholicism* (Rev Ed). Resources for Christian Living, Allen, Texas. 2,000 pg. 119; Stoutzenberger, Joseph. *Celebrating Sacraments* Saint Mary's Press, Winona, Minnesota. 2000 pg. 90-121; Zanzig, Thomas & Allaire, Barbara. *Understanding Catholic Christianity* Winona, Minn.: St. Mary's Press, 1997 ISBN 0-88489-372-3 pg. 219-222

### **Internet Resources**

The Vatican [www.vatican.va](http://www.vatican.va); The Catechism of the Catholic Church <http://www.christusrex.org/www1/CDHN/ccc.html>; Canadian Conference of Catholic Bishops [www.cccb.ca](http://www.cccb.ca)

## **Activity 6: The Seven Sacraments – History and Function**

**Time: 3.1 hrs**

### **Description**

In this activity students participate in a Carousel Activity in which they complete information posters on each of the Seven Sacraments of the Roman Catholic Church. Students explore the centrality of the Eucharist in the sacramental life of the Church and create a mind map that outlines the relationship of the six other sacraments to the Eucharist.

### **Strand(s) & Learning Expectations**

**Strand(s):** *Christian Moral Development, Prayer and Sacramental Life*

### **Ontario Catholic School Graduate Expectations**

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

**CGE1i** Integrates faith with life.

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

**CGE4g** Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.

**CGE4a** Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.

### **Overall Expectations (ICE)**

**CMV1.01** examine the human search for meaning and purpose in the context of Christian anthropology;

**PSL1.01** identify and describe the role of sacraments in the life journey of Catholics with special emphasis on the sacraments of vocation;

### **Specific Expectations (ICE)**

**PSL4.01** identify and describe the role of sacraments in the life journey of the Catholic with special emphasis on the sacraments of vocation;

### **Prior Knowledge & Skills**

Students have a basic understanding of the definition of symbols, rituals, & sacraments and the role they play in human life.

### **Planning Notes**

The teacher prepares a basic note outlining and defining the Seven Sacraments of the Catholic Church. The teacher prepares seven posters (one for each Sacrament) which contain a chart with the headings: Historical Development, Ritual, Symbols, and Values of Jesus. The teacher

also prepares a series of handouts for each Sacrament outlining the facts for each of these headings.

### **Teaching/Learning Strategies**

**The teacher** begins by reviewing the Seven Sacraments of the Roman Catholic Church. The teacher creates a note that lists the Seven Sacraments, and provides a brief description of each. The teacher points out that the central sacrament of the Church is Eucharist. Each of the other Sacraments relate to our participation in the Eucharistic Community. The teacher points out that there are three types of Sacraments: Sacraments of Initiation (Baptism, Confirmation) which acknowledge that we are members of the Eucharistic Community; Sacraments of Healing (Reconciliation, Anointing) which enable us to become re-connected with the Eucharistic Community; and the Sacraments of Service (Holy Orders, Matrimony) through which members of the Eucharistic Community come forward to serve the community as either priests, or married couples. The teacher may use a mind map. (see Appendix 1)

**The teacher** breaks the students into groups of four. Each group is assigned an expert responsibility for the Carousel activity: Group 1 is Historical Development; Group 2 is Ritual, Group 3 is Symbols; Group 4 is Values of Jesus. The Seven Sacraments posters are placed in various locations throughout the room. (For Sample Charts for Baptism, Confirmation, Eucharist, Holy Orders and Matrimony, see Appendix 3)

**Each Group of students** is given information sheets, relevant to their expert task, for each Sacrament. The Students carousel from poster to poster writing the information they have in their groups in the appropriate column on the chart. When all the charts are completed, the teacher reviews each poster with the class to ensure completion and accuracy.

**Individual students** are then given a copy of the Sacraments Mind Map (see Appendix 1) and a bristol board. Students make a poster-sized version of the mind map by either: copying the mind map directly or creatively presenting other symbols and images which convey the same themes. Students present their posters to the class. See student sample. (Appendix 2)

**The teacher** reviews the concept of the centrality of Eucharist as the Mind Map Posters are being presented.

### **Assessment & Evaluation of Student Achievement**

The Seven Sacraments carousel is assessed for Knowledge/Understanding. The Mind Map Poster is assessed for Understanding and Communication.

### **Accommodations**

Students gifted in the arts, or with computers, may be encouraged to complete the Mind Map in the media of their choice. Students with limited reading ability can be grouped in the “Values of Jesus” expert group which requires very little reading and comprehension as compared to the other groups.

### **Resources**

#### **Text Resources**

Pennock, Micheal. *The Sacraments and You* Ave Maria Press: Notre Dame, Indiana, 1981 (T); Stoutzenberger, Joseph M. *Celebrating Sacraments*. Winona, MN: Saint Mary’s Press, 1993 ISBN 0-88498-279-4 pp. 6-23, 130-266 (T,S); Zanzig, Thomas. *Understanding Catholic Christianity*. Winona, MN: Saint Mary’s Press, 1997. Pp. 218-245 ISBN 0-88489-372-3 (T,S,K)

## **Internet Resources**

*The Seven Sacraments* <http://www.cathworld.org/worlds/cath/sacraments/>

## **Activity 7: Being Community – Praying Together**

**Time:** 6.15 hrs

### **Description**

It is recommended that the Grade Twelve students participate in an Extended Day Retreat at a Renewal centre; students are given one day of reflection concluding with a Liturgy. If a Retreat Day is not possible, the Teacher, along with the School Chaplain, is encouraged to facilitate the planning of a Liturgy for the students.

The proceeding out-line serves as a guide for teachers and students who wish to plan a Liturgy; the Mass can also be used on a Retreat Day. As the purpose of the Liturgy is to celebrate community and the students' completion of Christian Service, the following themes are suggested; 'Called to Serve', Witnessing for Jesus', 'Followers of Jesus' or, 'Service Among the People'.

The proceeding out-line is structured around four days of planning and organizing with a fifth day for the actual Mass.

### **Strand(s) & Learning Expectations**

#### **Ontario Catholic School Graduate Expectations**

CGE1b-participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story;

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

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

CGE2c-presents information and ideas clearly and honestly and with sensitivity to others.

CGE4c-takes initiative and demonstrates Christian leadership.

CGE5a-works effectively as an interdependent team member.

CGE5f exercises Christian leadership in the achievement of individual and group goals.

CGE7d promotes sacredness of life.

**Strand(s):** Scripture, Profession of Faith, Christian Moral Development, Prayer & Sacramental Life

### **Overall Expectation**

PFV1.05 acknowledge that the call to faith includes a call to justice;

PFV1.08 use an experience of community service work as a lens through which to view the relationship between gospel living and the values of contemporary culture;

PFV3.04 value the importance of community service as an expression of the call to discipleship;

PFV4.04 engage in community service as an example of the call to discipleship;

CMV 3.06 acknowledge the value of community service in relation to the common good;

CMV4.09 assess community service as a vehicle of promotion for the common good;

### **Specific Expectations**

PSL1.08 define the Christian notion of service to others as a call to ministry;

PSL1.09 explain the various forms the call to ministry can take within the Christian community;

PSL4.04 explain the various forms the call to ministry can take within the Christian community;

PSL4.06 examine contemporary approaches to ministry as a call to service;

PSL4.07 participate in the liturgical life of the Church (e.g. as lectors, hospitality ministers);  
FLP2.01 realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense or responsibility towards self and others;

### **Prior Knowledge**

Students know how to work co-operatively in groups.

### **Planning Notes**

#### DAY I

**The Teacher** invites the School Chaplain to meet with the Grade Twelve class. The Chaplain explains specific parts of the Liturgy:

- a) Liturgy of the Word- Readings; selected by students reflecting the theme of the Mass (students may choose to dramatize a reading)

Homily

Profession of Faith- students can recite in the form of a litany

- b) Liturgy of the Eucharist- students provide gifts for the procession
- c) Eucharistic Prayer- students may gather around the altar
- d) Communion Rite- students recite or sing the Lord's Prayer and exchange the sign of peace
- e) Concluding Rite- students may write a closing reflection
- f) Blessing and Dismissal

#### DAY II

**The Teacher** appoints groups of students to plan and organize the various parts of the Mass. In groups, the students begin to organize;

Group a) Readings- choose appropriate readings that will reflect the theme of the Mass,

- practice the readings; read with clarity
- Responsible for leading the responses throughout the Mass

Group b) Music- choose music

- Select hymns/songs with which the students are familiar
- Decide on pre-recorded or live music accompaniment

Group c) Art- prepare Mass booklet

Provide candles, flowers, and decorations

Group d) Prayers- Write Prayers of the Faithful; petitions reflect school and individual prayer needs and reflect a spirit of thanksgiving and praise

#### DAY III

**Students** continue to work in groups.

**The teacher** leads student's in-group presentations; groups share and present their plans for the Liturgy.

**The students** pass n the final draft of an invitation and arrange to deliver it to the School Staff and Administration. The students may wish to extend invitations to the various Christian Service Supervisors.

DAY IV -- **The Teacher**, the Chaplain and the students meet in the chapel to rehearse the readings, responses and music for the Mass. Specific groups attend to any unfinished work or last minute arrangements.

DAY V -- **The Students** welcome the priest to the School Community; provide hospitality and introductions to school staff and administration. The students provide the priest with a guided tour of the school. The Christian Service Liturgy is celebrated in the school chapel or in an alternate location.

**Resources**

Costello, Gwen. *Prayer Services for Religious Educators*. Twenty-third Publications, Mystic Connecticut. 1990. I.S.B.N.-0-899622-296-9; Hintz, Debra. *Gathering Prayers* Twenty Publications. Mystic Connecticut 1988 I.S.B.N.-0-8999622-296-9; Schneider, M. Valerie. SND. *Weekly Prayer Services for Teenagers*. Twenty-Third Publications., Mystic, Connecticut. 1996.I.S.B.N. – 0-89622-692-

**Appendix 1: Eucharist the Central Sacrament**  
**Unit 4, Activity 6: The Seven Sacraments**  
**Source: Christine Way Skinner, August 2000**

**A Jpeg of Eucharist mind map here.**

**Appendix 2: Eucharist the Central Sacrament -- A student sample**

**Unit 4, Activity 6: The Seven Sacraments**

**Source: Otto Yeung, Fr. Michael McGivney Catholic Academy, Markham, Ontario, 1996**

**A Jpeg of student mind map here.**

**Appendix 3: Sacraments Charts, Page 1**

**Unit 4 Activity 6: The Seven Sacraments – History and Function**

Sacrament	Historical Development	Rituals	Symbols	Values of Jesus
Baptism	<p>1. Ritual of Baptism was part of segments of the Jewish tradition at the time of Jesus. Immersion in water was seen as a way of renouncing sin and "converting" to a new life. (John the Baptist.</p> <p>2. Jesus, before he ascended into heaven commissioned the Apostles to "Go therefore and make disciples of all the nations; baptize them in the name of the Father, the Son, and the Holy Spirit.</p> <p>3. Early Church practised mostly Adult baptism. Children would have been baptized as part of the conversion of a whole household.</p> <p>The adult candidate would have to be "watched" to see if he/she was serious about becoming a Christian. This "watching" time lasted up to three years and was called the "Catechumenate." Then, 40 days before Easter, the candidate would enter a period of instruction on the faith. Then, on Holy Saturday, the candidate would be baptized. Usually, the baptism involved full immersion into water. The candidate would take off all his/her clothes, enter the water, and be baptized. Then, he/she would come out of the water and put on a new white garment. The person was then anointed, and the baptism confirmed. All baptisms</p>	<p>The Baptism of Children should happen on Sunday.</p> <p><b>I. Reception of Child:</b> Parents and Godparents present the child to the Church. The priest greets them, and accepts the child.</p> <p><b>II. Celebration of God's Word:</b> This can be a liturgy of the Word, or a Gospel passage relevant to baptism is read. This is followed by: Prayers for the Child, Prayers of the Faithful, Anointing with the oil of Exorcism</p> <p><b>III. Celebration of the Sacrament:</b>  <i>Baptism:</i> The priest asks for the child's name, and then pours water over the child's head (the child may be fully immersed into the font). The priest says: "I baptize you in the name of the Father, the Son, and of the Holy Spirit.  <i>Anointing with Chrism:</i> The head is anointed with oil, and the sign of the cross</p>	<p><b>Water:</b> The most important symbol of Baptism. Water refreshes and cleanses. It represents newness and new birth in Christ.</p> <p><b>Fire/Baptismal Candle:</b> Represents the Light of Christ. It also represents the faith of the Baptized, and that they burn with Christ's love. The Baptized are called to be Christ's light to the world.</p> <p><b>White Garment:</b> This represents the dignity and purity of Christians. The baptized person is a new person who is dead to sin and alive in Christ.</p> <p><b>Oil/Chrism:</b> The baptized are anointed with oil as a sign that we participate in the anointing of Christ. We are another Christ. We become one of the anointed one's to be the presence of</p>	<p>New Life</p> <p>Dignity</p> <p>Welcoming and Belonging</p> <p>Purity/Dignity</p> <p>Service and Special Role</p>

	<p>we done by the Bishop.</p> <p>3. As the Church grew, Bishops could not be at all baptisms, so priests were ordained to assist the Bishop. Later, both infant and adult baptism was performed by the priest.</p> <p>4. Vatican Council II started the Rite of Christian Initiation for Adults (RCIA) as a way of bringing back the early Church's process for baptizing adults.</p>	<p>is made on the child's forehead. Parents and Godparents are invited to do the same.</p> <p><i>Clothing with the White Garment:</i> The child then is given a white garment. The priest says: "See in this garment the outward sign of your Christian dignity."</p> <p><i>Lighted Candle:</i> The child's Baptismal Candle is lit from the Paschal Candle. Parents and Godparents are reminded of their duty to keep the faith of the child alive.</p> <p>Prayer Over The Ears &amp; Mouth</p> <p>Conclusion</p>	<p>Christ in our world.</p> <p><b>Godparents:</b> These represent the presence of Christ on our journey. They are responsible for our spiritual growth.</p> <p>Name: The Christian name signifies that we are reborn in Christ, and named by God. Parents choose names that mean something to them. Names represent persons or qualities that the parents hope the child matures to emulate.</p>	
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### Appendix 3: Sacraments Charts, Page 2

#### Unit 4 Activity 6: The Seven Sacraments – History and Function

Sacrament	Historical Development	Rituals	Symbols	Values of Jesus
Confirmation	<p>Confirmation "strengthens " or "reinforces" our Baptism.</p> <p>Period I: 1st to 6th Century</p> <p>Confirmation was united with Baptism as a ritual of initiation at the Easter Vigil on Holy Saturday. Bishops did every baptism while Church numbers were small.</p> <p>Period II: 6th to 20th</p>	<p>Confirmation is usually celebrated by the Bishop, but can be celebrated by a priest. It is usually celebrated in a Mass.</p> <p>I. Introductory Rite:</p> <p>a. Bible Readings/Gospel</p> <p>b. Candidates are brought forward in the</p>	<p>Flames: Usually Seven flames represent the Seven gifts of the Holy Spirit which are received at confirmation:</p> <p>1. Wisdom, 2. Understanding, 3. Knowledge, 4. Counsel, 5. Fortitude, 6. Piety, 7. Fear of the Lord.</p>	<p>Belonging Commitment Maturity</p> <p>Dignity</p> <p>Welcoming and Belonging</p> <p>Purity/Dignity</p> <p>Service and Special Role</p>

	<p>Century</p> <p>As the Church grew, the Bishops could not baptize everyone. So, they ordained priests to perform baptism on a local level. Then, the Bishop would return later to confirm the Baptism with the Anointing ritual.</p> <p>As infant Baptism became more common. The period to maturity was used to instruct children in the faith. Once young people were instructed and matured, they were asked to accept their Baptism and confirmed by the Bishop.</p> <p>Period III: 20th Century</p> <p>Today, young people are confirmed after the age of reason (7 years old) as they approach adulthood. This usually happens during adolescence. Young people are confirmed to show that they say "yes" to their Baptism. They are then mature in the faith.</p>	<p>Sanctuary</p> <p>c. Homily: Bishop usually speaks about the role of the Holy Spirit and the Seven Gifts of the Holy Spirit.</p> <p>d. Renewal of Baptismal Vows</p> <p>II. Laying on of Hands: Bishop raises his hand over the candidate and invokes the Holy Spirit.</p> <p>III. Anointing with Chrism: The candidate approaches the Bishop and is anointed. The Bishop greets the candidate by the saint's name he/she has chosen and says, "Be sealed with the gift of the Holy Spirit. Then the Bishop and the Candidate wish each other peace.</p> <p>IV. Prayers of the Faithful</p> <p>V. Liturgy of the Eucharist</p> <p>VI. Conclusion</p>	<p>Also, the flames represent the tongues of fire that came to rest on the disciples on the Feast of Pentecost, the birthday of the Church.</p> <p>Dove: Represents the Holy Spirit</p> <p>Wind: Represents the movement of God's Spirit among us.</p> <p>Stole: Represents our participation in the priestly ministry of the Church.</p>	
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**Appendix 3: Sacraments Charts, Page 3**

**Unit 4 Activity 6: The Seven Sacraments – History and Function**

Sacrament	Historical Development	Rituals	Symbols	Values of Jesus
Eucharist	<p>1. Passover Meal: The roots of the Mass go back to the Passover meal which commemorated the Night of Passover in 1250 BCE when the Angel of Death "Passed Over" the houses of the Israelites. They were freed from slavery in Egypt. To celebrate this, each year on the feast of Passover, Jews at a meal which included wine and unleavened bread.</p> <p>2. Last Supper: Jesus' Last Supper with his friend, which we remember at each Mass, was a Passover meal.</p> <p>3. Infant Church: 1st Century: Christians gathered for the "breaking of the bread." St. Paul referred to this as Agape (Love) Feast.</p> <p>4. 2nd to 3rd Century: Christians met regularly for a community meal of Eucharist (thanksgiving). Prayers prayed were not set, but some were written down.</p> <p>5. 4th to 7th Century: In 384 CE the Mass was set to be celebrated in Latin not Greek. The Mass as a sacrifice began to be stressed. Less emphasis was placed on the Mass as a meal. The role of the priest was stressed.</p> <p>6. Middle Ages: Many debates about the real presence of Jesus in Eucharist. Transubstantiation introduced.</p> <p>7. Reformation to 20th Century: Council of Trent reinforced</p>	<p>Eucharist means "Thanksgiving." The word Liturgy means "work of the people."</p> <p>I. Opening Rite: a. Entrance Rite b. Penitential Rite c. Prayer of the Day</p> <p>II. Liturgy of the Word: a. First Reading b. Psalm c. Second Reading d. Gospel Acclamation e. Gospel f. Homily g. Creed h. Prayers of the Faithful</p> <p>III. Liturgy of the Eucharist a. Offertory b. Eucharistic Prayer c. Communion Rite i) Our Father ii) Eucharistic Prayer iii) Breaking of the Bread iv) Communion v) Concluding Prayer</p> <p>IV. Concluding</p>	<p>Grapes: Represent the fruit from which the wine is made. It needs human work to become the wine that is transformed into the Blood of Christ.</p> <p>wheat: Represents the grain from which the bread is made. It needs human work to become the bread that is transformed into the Blood of Christ.</p> <p>Bread: Represents the unleavened bread that becomes the body of Christ. We take a most basic food and it is changed into the Body of Jesus to be consumed by us.</p> <p>Wine: Represents the wine that becomes the blood of Christ. We take a most basic food and it is changed into the Blood of Jesus to be consumed by</p>	<p>Welcoming and Belonging</p> <p>Service and Special Role</p> <p>Offering of Self</p> <p>Community</p> <p>Eating</p> <p>Celebrating.</p> <p>Being Thankful</p>

	<p>Transubstantiation. Devotion to the Blessed Sacrament developed. 8. Reform of Vatican II: Mass is said in one's own language, not Latin, People can receive both Body and Blood of Christ. Participation of the people reinforced.</p>	<p>Rite  a. Blessing b. Dismissal</p>	<p>us.  Altar: Represents the table of the Lord at which we all eat as members of God's family. It also represents the sacrificial altar of the Temple in Jerusalem.  People: The assembled people are the family of God. When we consume Christ's Body and Blood, we are the Body of Christ for others in the world.</p>	
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**Appendix 3: Sacraments Charts, Page 4**

**Unit 4 Activity 6: The Seven Sacraments – History and Function**

Sacrament	Historical Development	Rituals	Symbols	Values of Jesus
Matrimony	<p>1. New Testament Times: Jesus considered marriage to be sacred. He taught that marriage could never be dissolved (Mt. 19:6) Jesus further supported the dignity and equality of women in marriage. (Mt. 10:11) St. Paul also taught about the commitment of marriage. (1 Cor 7:10-11) 2. Early Church: In the early Church there was no specific liturgy for marriage. Then in the 3rd century, saint</p>	<p>The Rite of Marriage may or may not be celebrated within a celebration of the Mass.  Rite of Christian Marriage  I. Introductory Rite &amp; Liturgy of the Word: Readings are chosen which reflect Biblical teaching on love and marriage. II. Rite of Marriage: a. Introduction: Priest addresses bride and groom. He notes the relationship between their love and the love of Jesus for</p>	<p>Wedding Rings = A circle has no beginning and no end. So it is with God and Christian love. The rings represent the couple love and fidelity to one another.  Chi Rho With Wedding Rings: The Chi Rho represents Jesus. When placed with the wedding</p>	<p>Unity Service and Special Role Love Commitment Self-Sacrifice Life Giving Fidelity Care Maturity Dignity Belonging Purity</p>

	<p>Augustine taught that marriage was a sign of the relationship between Christ and the Church. Christians did not divorce during this period.</p> <p>3. Middle Ages: Marriage as a contract between two people develops. Marriage as sacrament is reinforced in Church teaching.</p> <p>4. Council of Trent to Today: Church teaches that marriage is a Sacrament intended by Christ. No divorce, but Annulments could be granted. An annulment is a statement by the church that a valid Christian marriage never existed.</p> <p>5. Today: It is taught that marriage is for the good of the couple and for the procreation of children. Church requires that engaged couples take a Marriage Preparation Course before they can get married in the Church. This course addresses issues relevant to Christian married life, and helps couple think about their own readiness for marriage.</p>	<p>the Church. He asks them to state their intentions.</p> <p>b. Statements of Intention: The Priest asks the couple some questions. He determines that they have come freely to be married, will love each other for the rest of their lives, and if they will accept children. The couple answer separately.</p> <p>c. Consent: The priest invites the couple to make their vows.</p> <p>d. Reception of Consent: The priest acknowledges and accepts the couple's consent on behalf of the Church</p> <p>e. Blessing and Exchange of Rings: The couple exchange rings as symbols of their love and faithfulness.</p> <p>III. Liturgy of the Eucharist:</p> <p>a. Nuptial Blessing: After the Our Father, a prayer of blessing is said over the couple, or the bride alone.</p> <p><b>IV. Conclusion</b></p>	<p>rings, it symbolizes the central presence of Christ in Christian marriage.</p> <p>Hands: Hands symbolize the intimacy and connection of marriage.</p>	
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Holy Orders	<p>1. Old Testament: The Priests of the Old Testament were responsible for the sacrifices in the Temple.</p> <p>2. Early Church: In the early Church, there were a number of ordained ministries:</p> <ul style="list-style-type: none"> <li>a. Overseers (Bishops): Led local churches</li> <li>b. Elders (Presbyters)[Priests]: Helped the Apostles, helped mission churches, and directed local teaching and prayer.</li> <li>c. Deacons: Served in many ways, for example, serving Eucharist and preaching God's word.</li> </ul> <p>3. Middle Ages: Role of Deacons declined and they only assisted at liturgies. Eventually, being a deacon was reserved to being a step before ordination as a priest. Many minor orders developed to help the priest in liturgy. At the Council of Trent, Holy Orders was reaffirmed as a Sacrament.</p> <p>4. Today: priests ministry is a prophet (to preach God's word), priest (to lead worship and spiritual life), and king (to be a leader of people. Holy Orders not open to women. A number of minor ministry now open to laity (lectors, Eucharistic Ministers, etc.).</p>	<p>I. Introduction: The introductory rites of a typical Mass take place up to the Homily.</p> <p>II. The Call to Priestly Ministry: The Deacon of the Mass calls each candidate by name. The response is "present." They approach the Bishop and a priest verifies that they have been properly trained. The bishop speaks about the meaning of priesthood.</p> <p>III. Assent to Serve: The Bishop asks a series of questions to determine the willingness of the candidate to serve. They respond "I am."</p> <p>IV. Ordination: After prayers, each candidate kneels before the Bishop who lays hands on them. All priests present lay hands on them. Then the Bishop says a prayer of blessing. The ceremony concludes with the vesting of the new priest, anointing of his hands with Chrism, the presentation of the chalice filled with water, and the exchange of the sign of peace.</p> <p>V. Liturgy of the Eucharist: The Mass continues as usual with the Bishop, Priests, and newly ordained priests concelebrating.</p>	<p>Laying on of Hands</p> <p>Chalice of Water</p> <p>Hands</p> <p>Stole</p>	<p>Welcoming and Belonging</p> <p>Service and Special Role</p> <p>Offering of Self</p> <p>Community</p> <p>Celebrating.</p> <p>Commitment</p> <p>Holiness</p> <p>Obedience</p> <p>Purity</p>
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**Appendix 3: Sacraments Charts, Page 5**

**Unit 4 Activity 6: The Seven Sacraments – History and Function**

## Unit 5: Where do we go from here?

**Time:** 25 hours

### Unit Description

This unit is organized into three clusters of activities: Prayer, Ritual and Symbols; Sacraments; and Being Community. The first cluster explores the role of prayer as an essential aspect of maintaining one's moral life as a Catholic Christian in the modern world. Students review the types of prayer and analyze the role of prayer in Christian living and vocation. Students continue with analysis of the roles and types of symbols, the difference between signs and symbols. Students use the information in this section of the course to create a cover for the Culminating Performance Task Christian Service Portfolio. In the activities that follow, students broaden their understanding of symbols to include actions. Students explore the meaning of rituals as symbolic actions, the elements of ritual, and the difference between rituals and routines. Students continue with reflection of the role rituals play in various communities, and culminate with an exploration of the Mass as the primary Catholic Christian ritual. The second cluster focuses on the sacramental life of the Church. Students define the word "sacrament" and focus on the Seven Sacraments as essential elements in our life journey as Catholic Christians. In the third cluster, students reflect on the basic concepts covered in the unit by participating in a class planned Mass, Prayer Service, Ritual, and or Retreat. or Freedom and Responsibility, the Biblical roots for each and the ecclesial foundation for an informed understanding of the role each plays in our work in the world. The last cluster leads the students through a process of discernment calling them to connect the concepts they are studying with their Christian Service experience. The title of this Unit "How do we do that?" continues with the *discernment* nature of the course. Students are given an opportunity to see the vital role of prayer, sacrament, and ritual in maintaining one's vision and practice as a Catholic Christian, and maintaining balance in one's life.

In the culminating activities in this unit, students plan a ritual, Mass, or retreat that can deal with issues relevant to their lives, and at the same time build trust and community among the group.

Throughout this unit, students continue to reflect in their journals on the implications of the themes covered for their own lives. Students will continue to compile material for their final portfolio and presentation to be held at the end of the course. It is recommended that teachers monitor these reflections by assessing a few students after each activity.

### Unit Planning Notes

Internet sites are used frequently in this unit. Ensure that students have signed the school or boards ethical code of conduct form for Internet use where applicable. When films or documentaries are recommended, be sure the appropriate copyright permission is obtained.

### Unit Synopsis Chart

Expectations originating from the **Institute for Catholic Education** are indicated after the heading (**ICE**). The **Ontario Catholic School Graduate** expectations are indicated after the heading **CGE**.

Activity	Time	Expectations	Assessment	Tasks
Activity 1 Love: Types of Love	1.5 hrs	<b>CGE</b> 1d,1e, 1g,3c, 3d, 4a, 4g, 6a, 6b  <b>(ICE)</b> FLE1.04 FLE1.07,FLP3.01 FLR2.01,FLS1.01 FLS2.02,PSL4.03	Communication and Application	Teacher Presentation, Article Reading, Discussion and Reflections/Journal

Activity 2. The Gift of Sex and Sexuality – Knowing How to Love	4.6 hrs	<b>CGE</b> 1e, 1g, 4a , 5e, 6b, 6c, 7d <b>(ICE)</b> FLS1.01, FLE1.05, FLE1.06 FLE1.07, FLE1.09 FLE1.10,FLR2.02 FLS2.01,FLS2.02 , PSL4.03	Thinking & Inquiry, and Communication.	Group Discussion, Teacher Presentation, Notes, Video Documentary
Activity 3: The Gift of Life – Co-Creative Love	2.3 hrs	<b>CGE</b> 1e,1g, 4a,5e, 6b,6c,7d <b>(ICE)</b> FLS1.01, FLE1.05,FLE1.07 FLE1.10,FLR2.02 FLS1.02,FLS2.01 FLS2.02,PSL4.03	Knowledge & Understanding, Communication, Application	Class Discussion, Teacher Presentation, Learning Stations and Work Sheets
Activity 4: Called to Serve – Holy Orders & Religious Life	2.3 hrs	<b>CGE</b> 1g,1i,4g <b>(ICE)</b> PSL1.07 PSL1.10,PSL1.11 PSL1.12, PSL1.13 PSL2.03 ,PSL3.05 PSL4.05,PSL4.06 PFV2.12,FLR2.03	Knowledge & Understanding, Communication and Application	Panel discussion/ Guest Speakers, Notes, Questions and Answer Session, Group Project – Poster, Journal
Activity 5: Called to Serve – Matrimony & Single Life	4.65 hrs	<b>CGE</b> 1i,4g,6b,6c <b>(ICE)</b> FLE1.05 PSL1.02,PSL1.03 PSL1.04,PSL1.05 PSL1.06,PSL1.12 PSL1.13,FLR2.02 FLR2.03,PSL2.01 PSL2.01,PSL4.06 PSL2.02,PSL2.04 PSL4.07,PSL302 PSL3.04,PSL3.05, PSL4.02	Knowledge, Thinking, Communication and Application	“Ideal Spouse” Assignment, Top Ten Hurtful Habits List, Student Presentations, Ten Loving Lessons Discussion, Guest Speaker(s), Case Studies.
Activity 6: Culminating Performance Task: Trained for Transformation	<b>10 hrs</b>	<b>CGE</b> 1b,1i,6c, 4a, 4g <b>(ICE)</b> PFV1.05, PFV1.08,PSL1.08 PSL1.09,PFV3.04 PFV4.04,CMV4.09 PSL4.04,PSL4.06 PSL4.07	Knowledge/ Understanding & Communication.	Culminating Performance Task: Oral Presentation of the Christian Service Portfolio.

### Activity 1 Love: Types of Love

**Time-** 1.5 hrs

#### Description

This activity assists the students to develop knowledge of the different types of love. Through reading, discussion and reflection, the students are challenged to acknowledge and to appreciate the role and the influence that various types of love can have upon all

relationships. Through the identification of the types of love, this activity will assist the students with directing relationships in positive, healthy and authentic ways.

### **Strand(s) & Learning Expectations**

#### **Ontario Catholic School Graduate Expectations**

**CGE1d** develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good

**CGE1g** understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey

**CGE1e** speaks the language of life... "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it."  
(Witness to Faith)

**CGE3c** thinks reflectively and creatively to evaluate situations and solve problems

**CGE3d** makes decisions in light of Gospel values with an informed moral conscience

**CGE4a** demonstrates a confident and positive sense of self and respect for the dignity and welfare of others

**CGE4g** examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities

**CGE6a** relates to family members in a loving, compassionate and respectful manner

**CGE6b** recognizes human intimacy and sexuality as God-given gifts, to be used as the Creator intended

**Strand(s):** *Family Life, Scripture, and Profession of Faith, Prayer and Sacramental Life*

#### **Overall Expectations (ICE)**

**FLE1.04** discern essential components for building healthy intimate relationships (e.g. family, friendships, romantic relationships, etc.) in their lives, and examine the ways in which all relationships influence human growth;

**FLE1.07** examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion, adoption, cohabitation);

#### **Specific Expectations**

**FLP3.01** explain the serious impact resulting from emotional imbalance in a person's life;

**FLR2.01** define the skills needed to build healthy relationships;

**FLS1.01** examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion/adoption, cohabitation);

**FLS2.02** identify and practice refusal skills for situations that challenge one's sexuality and/or health;

**PSL4.03** suggests ways to form healthy and appropriate intimate relationships as long-range preparation for orientation toward marriage;

#### **Prior Knowledge & Skills**

Students have studied the nature of Beatitude love as expressed within the family; the unconditional love of God, the love of self and the love of neighbour.

#### **Planning Notes**

The teacher facilitates an open discussion on the various types of love. The teacher prepares a summary note (on an overhead or on a chart paper) defining the seven types of love. The teacher creates a chart designed to increase each student's awareness of the types of love and the consequences of relationships without love in addition to the rewards of relationships with love.

### Teaching/Learning Strategies

**The teacher** leads the students in a brainstorming session on identifying the emotions that are associated with love; all points are recorded on chart paper for future reference.

In notebooks, **the students** record a personal definition of love.

**In groups** of four or five, students read text material on the seven types of love; self-love, friendship, erotic love, romantic love, nutritive and parental love, love of nature and love of God.

**The students** copy a summary note on the types of love; the teacher may have the students refer to an overhead.

**The teacher** provides each group with a chart that lists the types of love and contains a 'yes' column and a 'no' column' in which the students enter emotions/attitudes that are creative or destructive for loving relationships.

### Example:

Types of Love	Responses	
	Yes	No
Self Love	1) <b>Education</b> 2) 3)	1) <b>Drugs</b> 2) 3)
Friendship	1) <b>Truth</b> 2) 3)	1) <b>Dishonesty</b> 2) 3)
Romantic Love	1) <b>Faithfulness</b> 2) 3)	1) <b>Cheating</b> 2) 3)
Nutritive/Parental Love	1) <b>Security</b> 2) 3)	1) <b>Abuse</b> 2) 3)

**In Journals** students write about examples of two types of love they experience in their own life and relationships.

**In groups**, students produce a poster providing pictorial representations of the different types of love; each group specializes in one type and uses magazines to collect the pictures required to complete a collage/poster.

### Assessment & Evaluation of Student Achievement

Assess the journal activity for Application/Making Connections. The Posters/Collage is evaluated for Communication and Application.

### Accommodations

Group students to ensure a mix of learning styles and ability levels. Students who experience difficulty with recording notes from an overhead transparency can complete the same definitions with a fill-in-the blank activity page.

### Resources

Koch, Carl. Creating a Christian Lifestyle. 1996. St. Mary's Press. Winona, Minnesota. IS 0,884-889-358, pp.130-136.

## **Activity 2: The Gift of Sex and Sexuality – Knowing How to Love**

**Time:** 4.6 hrs

### **Description**

In this activity students learn about and reflect upon the role of human sexuality in the co-creation. Students explore the attitudes and misconceptions regarding human sexuality and the teachings of the Church regarding human sexuality. Attention is paid to life & reproductive issues, the role of chastity in human relationships, and the sacred dimension of the gift of sexuality, human relationship, and family life.

### **Strands & Learning Expectations**

**Strand(s):** *Family Life Education, Family Life Education (Sexuality), Prayer and Sacramental Life*

### **Ontario Catholic Graduate Expectations**

**CGE1e** Speaks the language of life... "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it."

**CGE1g** integrates faith with life;

**CGE4a** Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.

**CGE5e** Respects the rights, responsibilities and contributions of self and others.

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

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

**CGE7d** Promotes the sacredness of life.

### **Overall Expectations (ICE)**

**FLS1.01** examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion, adoption, co-habitation)

**FLE1.05** explore and interpret the relationship between the family and society; examine challenges to family life such as illness, crisis and abuse;

**FLE1.06** examine the role of chastity in the expression of sexuality in relationships and marriage;

**FLE1.07** examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion, adoption, cohabitation);

**FLE1.09** demonstrate an understanding and profound respect for the sacred gift of human procreation, the gift of children, the experience of parenting;

**FLE1.10** examine issues of fertility/infertility, reproductive technology, and **STD's as one** cause of infertility;

### **Specific Expectations (ICE)**

**FLR2.02** articulate a Christian understanding of the family and the manner in which it participates in and contributes to a healthy and just society;

**FLS2.01** articulate the role of chastity in the personal integration of sexuality

**FLS2.02** identify and practice refusal skills for situations that challenges one's sexuality and/or health

**PSL4.03** suggest ways to form healthy and appropriate intimate relationships as long-range preparation for orientation towards marriage

### **Prior Knowledge and Skills**

The students should have some understanding that human sexuality is a gift from God that people together so that they may find mutual self-fulfilment in one another. Students must have an understanding of the elements of love and how love contrasts with infatuation.

Students are aware of Church teachings regarding sexuality from previous activity. Students must also have an understanding of the sacramental nature of married love.

Note to teacher:

In this series of activities, homosexuality may emerge for discussion. See the resources section of the activities for possible articles to assist the class in their development of the Catholic approach to homosexuality.

### **Planning Notes**

For the activities of the first two days, the teacher prepares 6 pieces of chart paper. Two pieces have the heading “What Boy’s Think About Sex”, two pieces have the heading “What Girls Think of Sex”, and two pieces have the heading “What the Church Teaches About Sex.” The teacher locates markers for writing on the chart paper. For the activity of Day 3, the teacher prepares a note to outline the Church’s teachings regarding sexuality.

For the activity of Day 4, the teacher prepares a discussion guide for small group discussions. The guides are to be designed to challenge the students to think about what contemporary society’s attitudes on human sexuality are with respect to . . .

- (a) the nature of human sexuality
- (b) the role of sexual intimacy in human relationships
- (c) the role of chastity in human relationships

The teacher ensures that each group has chart paper and markers with which to record their findings.

The teacher needs to familiarize himself/herself with the Church’s position on human sexuality and sexual intimacy, as much of this lesson will involve a discussion with the students. A discussion between the teacher and the class on this topic allows the students to voice their concerns and questions and provides the teacher with an opportunity to respond to these issues.

### **Teaching/Learning Strategies**

#### ***Day 1***

**The teacher** divides the class into 2 main groups: One group of boys, and one group of girls. Each group is given 3 sheets of chart paper: Boys, Girls, Church. Students are asked to record responses to the following on the Chart Paper provided:

1. List five things boys generally think of when they think of sex.
2. List five things girls generally think of when they think of sex.
3. List five things you think the Church teaches about sex.

Teacher Note:

Some teachers may prefer to mix the groups initially. Either way is fine. Careful monitoring of the conversation is essential to ensure appropriateness. Prior arrangements may be made with the school chaplaincy team and/or guidance counsellors in the event that the topic upsets students.

Also, it is appropriate to discuss homosexuality at this point. A list of resources is included in the resources section of this activity.

After the students have had time to come up with their responses, they are invited to share their lists. Each group is encouraged to ask questions of the other, only after they have finished presenting. After each group has presented, the teacher may address any areas of concern or that need clarification.

**The teacher** points out that often males and females have different approaches to sex and sexuality. The teacher summarizes differences in male and female perceptions as presented by

the students. The teacher points out that these differences can be the cause of conflict and hurt. It is important to be aware of different approaches to sexuality. What are some of the causes of these differences?

- media images
- familial experience: gender socialization

The teacher defines “Sex” and “Sexuality”:

“Sex” is defined as intimate physical contact that can include intercourse.

“Sexuality” is the use of one’s physical body to communicate a spiritual and/or emotional reality. (Pat on the back to mean encouragement.)

Human beings are sexual creatures in the broadest sense of the word.

### **Day 2**

The teacher reviews the lists student made regarding their impressions of the Church view on sexuality. The teacher leads the students in a discussion highlighting the following:

Main Points  
of a  
Catholic Christian View of Sexuality

1. We were created in the image of the good God. This means our whole selves - body and souls are good. (Genesis 1:27)
2. By becoming flesh, embodied, incarnate in Jesus, God reaffirmed the goodness of bodies. (John 1:14)
3. Bodies and sexuality are holy. St. Paul tells us to "glorify God in our bodies" for they "temples of the Holy Spirit". (1 Cor 12)
4. In making the procreation of the species involve the pleasurable activity of sexuality, God affirms pleasure as a good thing in human life. We come to know God in joy just as much as in suffering.
5. Sexual pleasure must be self-giving, mutual, and caring, just as all of Christian love ought to be. It ought never to be power-over another, pure self pleasure, or selfish.
6. As a sacramental religion, Catholicism teaches that spiritual realities need to be "embodied" to be made truly effective in our lives (i.e. we have to say and do things before our faith in them can become real.) Therefore, to make love is really to *make* love.
7. The marital relationship sacramentalizes the love relationship of Christ to the Church.
8. Sexual intimacy is a way of being in communion with our married lover.
9. Sexual intercourse has three main purposes: the development of unity between husband and wife, the procreation of children, and the satisfaction of physical, biological needs.
10. Sexuality is a powerful force entrusted to us by God. It can be a force of great creative power or great destructive power depending on how we use it.
11. Sexual intimacy can only flourish properly in a committed, marital relationship.

### **Day 3**

The teacher reviews the basic concepts covered in the last two classes. The teacher continues to present information regarding the Church’s teachings regarding sexuality including basic themes such as:

#### **A) A SHORT HISTORY OF THE CHURCH'S TEACHING ON SEXUALITY**

The impression that the Church was "anti-sex", to be fair, it must be said that for much of the history of the church (and indeed, Western civilization) the idea was that sex was something to be controlled, reigned in, even avoided. This is rooted in:

1. purity in Judaism which has carried forward in Christianity
2. St. Paul uses the relationship of Husband & Wife to describe the relationship between Christ and the Church. (Ref.)
3. The early church affirmed sexuality and marriage in contrast to many other groups around them. Gradually, however, they were influenced by negative views of sex around them. The preference for restraint, avoidance of sex developed.
4. St. Augustine, in the 4<sup>th</sup> century promoted that marriage is a sacrament but expressed reticence regarding sex. This pretty much continued until present day.
5. Since the Vatican Council II, (1962-1965) the church's positive view of sexuality has been re-emphasized. Today, the church promotes a positive view of sexuality as a powerful gift. A basic overview of the current Church can be summarized as:
  - i) **We are Created Good - Body and Soul:** God created everything and saw that "it was good". That includes humanity, male and female. The body and soul are part of one good creation, they cannot be separated into categories claiming one is better than the other is. This is reinforced with our belief in a bodily resurrection and our belief in the Incarnation ("enfleshment") of God in Jesus.
  - ii) **Pleasure is a Gift of God:** Our sexuality is part of the pleasure we are gifted with from God. The pleasure we experience through our bodies is a gift of God not to be rejected, but to be delighted in, for the rejection insults the giver. At the same time, it is not to be abused, but to be shared in a loving, joyful manner. Mature sexuality becomes more generous, and delights as much in the giving of as in the receiving of pleasure. We become more accepting of the other, not only enduring but learning to love the maddening habits of the other. Mature sexuality becomes more devoted. Old age, etc. do not scare us off, and that enables us to escape the social prescriptions of glamour.
  - iii) **Embodied Love:** Catholicism is a *Sacramental* religion. We believe that physical realities can be outward signs that communicate grace. We understand that you cannot know/ experience (transcendent) realities (e.g. God's presence, forgiveness, love, hope, etc.) unless we sacramentalize them. For example, if we never say "I love you" to our loved ones, there is a very real chance that the ones we love will not experience that love. Even worse, that love may never reach its full potential. Love, like all intangibles, needs to be incarnate. So, human sexuality is truly "making love".
  - iv) **Being Sexual is Participation in the Creative Love of God:** All love relationships are creative in their very essence. God's act of creation means that love cannot be self-contained; it needs to reach out to another. It makes sense then that "life", "children", "creation" are the result of "making love". As Christian, we understand this as an awesome responsibility.
  - v) **Healing Power of Touch:** Jesus often healed by touch, and the Early Christians emphasized the laying on of hands. Jesus and the Early Christians taught us that embracing, washing feet, etc., teach us spiritual truths. We, too, heal & reconcile by touch. We consider truly wise people to be we talk about "being in touch". Hence, we value "touch" as part of our own life and relationship.
  - vi) **Threefold Nature of Sex:** The Church re-emphasizes the threefold nature of sex within marriage:
    - a) Physical: physical need
    - b) Procreative: part of the creative act of God and humanity
    - c) Unitive: expresses intimacy and love

Sex has to be part of a committed marital relationship, because if not it denies part of the three dimension. Likewise, if sex is only functional (i.e. for my pleasure, for your pleasure, so that we can have kids, etc.) the same is true. Sometimes we cannot achieve all the ends of sex at the same time... e.g. "trying" to get pregnant, or feeling unready for pregnancy.

**vii) The Power of our Sexuality:** this God given power of our sexuality can be either power for great good (creative...loving), or power for evil (destructive... abusive). The church recognizes this and that is one of the reasons why there are so many rules about it. Like any powerful tool it can either construct great edifices or destroy them. Any tool in the wrong hands is dangerous. Sex, if used unhealthily, can be: manipulative, abusive, death dealing & dehumanizing. Hence, we can say that it is a great act of trust on the part of God to gift us with sexuality.

#### Day 4

Working in small groups of 4-5, **students** will describe the attitude of contemporary society on human sexuality. They may use the discussion guide prepared by the teacher to develop a presentation about what contemporary society understands about. . .

- (d) the nature of human sexuality
- (e) the role of sexual intimacy in human relationships
- (f) the role of chastity in human relationships

Each group is asked to record their findings on a piece of chart paper and each group will be given an opportunity to present their findings to the class. The groups post their chart paper summaries on the wall of the classroom. After all of the groups have had an opportunity to present, **the teacher** invites all of the students to leave their seats and take a closer look at the findings of each group by looking at each poster. **Students** are to discover what all of the group findings have in common as they move around the classroom. **The teacher** then leads the entire class in developing a summary of the contemporary attitude on human sexuality, human sexual intimacy and chastity. The teacher summarizes the contemporary ideas and values around human sexuality and sexual intimacy in a board note.

**The teacher** then offers an alternative vision of what human sexuality and human sexual intimacy is by introducing the Church position on these two issues.

##### Church Teaching on Human Sexuality

In a class discussion, **the teacher** then presents the Church position of human sexuality as a gift from God which draws people together and which brings people to fulfilment in the context of a committed relationship. **The teacher** summarizes the main points of the discussion in a board note.

##### Chastity

**The teacher** presents the Church teaching on chastity and reasons why it holds this position. **The teacher** summarizes this teaching in a board note. (The teacher is to be aware that some students may wish to challenge the Church position on sexual intimacy outside of marriage and be prepared to respond appropriately.) It is essential that students clearly understand what the Church's position is and why it holds that position.

The class may watch a video documentary discussing pre-marital sexual intimacy among teenagers. The video will need to be followed up by a class discussion.

The students are then presented with case study where a teen is pressured to have sex by his/her boyfriend/girlfriend even though he/she does not want to have sex. [Note: Half the class should work on a case study where a female is pressured to have sex while the other half

work on a case study where a male is pressured to have sex]. The students are to come up with strategies for saying ‘No’ in the case study. After the students have had an opportunity to reflect on their case study, the entire class discusses each case and the ‘Refusal Techniques’ are recorded.

### **Assessment and Evaluation**

The group work is assessed for the ability to work co-operatively in small groups. The case study may be evaluated under *Thinking and Inquiry* and *Communication*.

### **Accommodations**

This is a sensitive topic where not all students may be comfortable discussing. Arrange groups so that each group contains some students who are eager and willing to share their thoughts on the subject. Students who are not comfortable vocalizing their opinions may be given the role of being the group recorder. Students may also be given the opportunity to express their thoughts on the topic in a journal entry. The teacher may wish to speak with Guidance counsellors and/or Chaplaincy team to help accommodate the needs of students who may find this discussion disturbing because of negative experiences with sexuality.

### **Resources**

#### **Text Resources**

Gustafson, Janie. *Building Catholic Character – Developing Christian Life Skills*. Notre Dame, Ind.: Ave Maria Press, 1998. ISBN 0-87793-642-0 pg. 129-142; Glavich, Mary Kathleen, *Called to Love – Your Christian Vocation*. Notre Dame, Ind.: Ave Maria Press 2000. ISBN 0-87793-687-0. pg. 79-95; Koch, Carl. *Creating a Christian Lifestyle*. Winona, Minn.: St. Mary’s Press. 1996 ISBN 0-88489-358-8. pg. 104-121; Pennock, Michael. *Your Life in Christ – Foundations of a Catholic Morality* Notre Dame, Ind.: Ave Maria Press, 2001. ISBN 0-87793-949-7 pg. 225-233; Peck, Carleen, et. al. *AIDS: A Catholic Approach to HIV (Human Immunodeficiency Virus)* Ontario Catholic Schools Edition [Teacher’s Manual], Washington DC: The National Catholic Educational Association, 1996 ISBN 1-55833-180-8. Stoutzenberger, Joseph *Morality: Christian Vision in Practice*, Brown Publishing, 1992 ISBN 0-697-17539-1, pp. 168-187; Santin, Sylvia, et. al. *Turning Points: Readings in Family Life Education*, Ontario: Prentice Hall, pp.219-220. ISBN 0-13-848763-4

#### **Homosexuality Resources**

Sawyer, Kieran, SSND *Sex and the Teenager: Choices and Decisions*, Notre Dame IN: Ave Maria Press, 1990, pp. 77-84 ISBN 89-82512; Pijacki, Carol & Thaddeus *Sexuality: Connecting Mind, Body, and Spirit* (Teacher Guide), Villa Maria, PA: The Centre for Learning, 1992, pp. 61-63 ISBN 1-56077-219-0; Cooper, Noel, et. al, *Education about Intimacy, Education About AIDS*, Aurora, Ontario: York District Catholic School Board, 1994; Ontario Conference of Catholic Bishops “Understanding Homosexuality” (excerpt) in Santin, Sylvia, et. al. *Turning Points: Readings in Family Life Education*, Ontario: Prentice Hall, pp.219-220. ISBN 0-13-848763-4; Auer, Jim “Homosexuality: What’s A Christian to Think?” in Santin, Sylvia, et. al., *Reaching Out: Readings in Family Life Education*, Don Mills, ON: Maxwell MacMillan Canada, 1994, pp. 182-185 ISBN 0-02-954231-6

#### **Web Resources**

The Vatican [www.vatican.va](http://www.vatican.va); The Catechism of the Catholic Church <http://www.christusrex.org/www1/CDHN/ccc.html>; Canadian Conference of Catholic Bishops [www.cccb.ca](http://www.cccb.ca)

### **Activity 3: The Gift of Life – Co-Creative Love**

**Time:** 2.3 Hours

**Strand(s):** *Family Life Education, Family Life Education (Sexuality), Prayer and Sacramental Life*

#### **Ontario Catholic Graduate Expectations**

**CGE1e** Speaks the language of life... "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it."

**CGE1g** integrates faith with life;

**CGE4a** Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.

**CGE5e** Respects the rights, responsibilities and contributions of self and others.

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

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

**CGE7d** Promotes the sacredness of life.

#### **Overall Expectations (ICE)**

**FLS1.01** examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion, adoption, co-habitation)

**FLE1.05** explore and interpret the relationship between the family and society; examine challenges to family life such as illness, crisis and abuse;

**FLE1.06** examine the role of chastity in the expression of sexuality in relationships and marriage;

**FLE1.07** examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion, adoption, cohabitation);

**FLE1.09** demonstrate an understanding and profound respect for the sacred gift of human procreation, the gift of children, the experience of parenting;

**FLE1.10** examine issues of fertility/infertility, reproductive technology, and **STD's as one** cause of infertility;

#### **Specific Expectations (ICE)**

**FLR2.02** articulate a Christian understanding of the family and the manner in which it participates in and contributes to a healthy and just society;

**FLS1.02** describe the manner in which the sacred gift of human procreation and life itself can be protected (including a description and moral assessment of the impact of natural family planning, contraception, reproductive and genetic technologies and STD's on human life and fertility)

**FLS2.01** articulate the role of chastity in the personal integration of sexuality

**FLS2.02** identify and practice refusal skills for situations that challenges one's sexuality and/or health

**PSL4.03** suggest ways to form healthy and appropriate intimate relationships as long-range preparation for orientation towards marriage

#### **Prior Knowledge and Skills**

The students should have some understanding of the basic concepts covered in the previous activities of this unit.

### **Planning Notes**

Because of the sensitivity of this topic, the teacher is advised to consult with the Guidance Counsellors and Chaplaincy Team in case some students may wish to seek counselling or need further discussion after (or during) the class. The teacher may also research local organizations that can address any needs students issues students may have as a result of the topic being discussed.

The teacher prepares a series of article and work sheets for the stations that provide information regarding the issues to be addressed in the activity.

### **Teaching and Learning Strategies**

**The teacher** begins by asking the students to raise their hands if they know someone who was “hurt” by sex:

- a) Unexpected Pregnancy
- b) Sexually Transmitted Disease
- c) Rape or Molestation
- d) One Night Stands, etc

The teacher points out that most of us know the effects of inappropriate use of our sexuality can have on us as people.

**Individual Students** then complete information stations in which they complete information charts on issues such as:

- a) Sexually Transmitted Disease
- b) Fertility and In Vitro
- c) Natural Family Planning and Contraception
- d) Chastity, Pre-Marital Pregnancy, Abortion & Adoption

### **Accommodations**

Students with reading and related learning issues can be encouraged to view documentaries on human sexuality and Church teaching. Such students may also be paired with students with stronger reading abilities as they work through the content of the stations.

### **Assessment**

The teacher assesses the discussion and group presentations for Understanding and Communication. The stations worksheets are evaluated for Knowledge.

### **Resources**

Moyle, Elaine, “Kids Having Kids on the Street” *Toronto Sun*, Friday, October 25, 1996; “AIDS: A Catholic Educational Approach to HIV (Human Immunodeficiency Virus)”, Ontario Catholic Schools, 2<sup>nd</sup> Edition, 1992; Ohanneson, Joan. “Christian Sexuality: Body and Soul Together”, *Youth Update*, St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210, 1984; Overberg, Kenneth P., “Birth Control and the Conscientious Catholic”, *Catholic Update*, St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210, 1991; Cavanagh, Michael E., “How to Choose a Spouse Wisely”, *Catholic Update*, St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210, 1980; Shivanandan, Mary, “The How and Why of Natural Family Planning”, *Catholic Update*, St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210, 1985;

### **Activity 4: Called to Serve – Holy Orders & Religious Life**

**Time:** 2.3 hrs

### **Description**

In this activity the students learn about the nature, role and history of ordained ministry in the Roman Catholic Church through witnessing a panel discussion conducted by a group of

ordained clergy and/or members of religious orders. In the course of the panel discussion, the students will compile notes on various topics about ordained ministry in the Roman Catholic Church using a note-taking guide prepared by the teacher. Student will have an opportunity to ask questions of the panellists so as to complete their guides and/or obtained answers to questions regarding ordained ministry that is of interest to them.

After the panel discussion, the students will prepare a poster explaining the types, nature and function of ordained ministry in the Church today. This poster will be done in groups. The students will write about their understandings of ministry in the Church today in a journal entry.

### **Strands & Learning Expectations**

**Strand(s):** *Prayer and Sacramental Life, Family Life (Relationships)*

#### **Ontario Catholic Graduate Expectations**

**CGE1g** understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey

**CGE1I** integrates faith with life

**CGE4g** examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities

#### **Overall Expectations (ICE)**

**PSL1.07** identify the Catholic understanding of the sacrament of Holy Orders (CCC1536-1589)

**PSL1.10** demonstrate an understanding of the Church's historical and contemporary teaching concerning ordained ministry

**PSL1.11** explain the various functions of ordained ministers (i.e. Bishop, priest, deacon)

**PSL1.12** appreciate the challenge to religious vocations as presented by contemporary culture

**PSL1.13** examine contemporary approaches to ministry as a call to service

#### **Specific Expectations (ICE)**

**PSL2.03** demonstrate a knowledge of the Church's teaching concerning ordained ministry

**PSL3.05** appreciate the challenge to religious vocations as presented by contemporary culture

**PSL4.05** explain the various functions of ordained ministers

**PSL4.06** examine contemporary approaches to ministry as a call to service

**PFV2.12** demonstrate an understanding of the consecrated life, and its role in the history and future of the Church

**FLR2.03** critique the ways in which society shows its responsibility to support and nurture the family, especially in times of crisis (illness, unemployment, marriage breakdown, abuse etc.)

#### **Prior Knowledge and Skills**

None

#### **Planning Notes**

**The teacher** invites members of the clergy and religious orders (local bishop, parish priest, vocation director of the diocese or religious orders) to speak to the students in the form of a panel discussion about the nature, history and future of ordained ministry within the Roman Catholic Church.

#### Special Note:

In situations where it is difficult to have several clergy and/or members of religious orders to form a panel, the teacher could invite the local parish priest or deacon to speak to the class. If the school chaplain is an ordained minister of the Church, such a person would be an ideal guest speaker.

**The teacher** prepares the guest speakers by telling them that they will be speaking to a Grade 12 Open class about the nature, history and future of ordained ministry within the Roman Catholic Church, and that the students will be taking notes and asking questions in the course of the presentation. The teacher provides each invited panellist with a copy of the note-taking guide that the students will be using so that they will know what the content of the panel discussion should be.

The teacher prepares an outline for note taking that guides the students in taking notes about:

- (a) the nature and types of ordained ministry within the Roman Catholic Church
- (b) the meaning of the sacrament of Holy Orders in the Roman Catholic Church
- (c) the history of ordained ministry in the Roman Catholic Church
- (d) the present understanding of what ordained ministry within the Roman Catholic Church
- (e) reasons as to why vocations to religious life are on the decline in North America
- (f) the future of ordained ministry within the Roman Catholic Church
- (g) the role of lay ministry in the Church today

### **Teaching/Learning Strategies**

**The teacher** invites members of the clergy and religious orders (local bishop, parish priest, vocation director of the diocese or religious orders) to speak to the students in the form of a panel discussion about the nature, history and future of ordained ministry within the Roman Catholic Church. **The students** are told that they must have all parts of the note-taking guide filled out by the end of the panel discussion and that they are to ask questions if the members of the panel do not cover the required areas in the course of the discussion. **Students** are given an opportunity to ask questions of the guest speaker in the course of the presentation.

As a follow-up to the panel discussion on ordained ministry in the Roman Catholic Church, **the students** create a poster on the role of ordained ministry in the Roman Catholic Church. This poster may be done in-groups of 3-4 students. On the poster entitled “Ordained Ministry in the Roman Catholic Church” the students are to place a written explanation of:

- (a) the types of ordained ministry in the Roman Catholic Church today and the role of each within the Church
- (b) the history of ordained ministry in the Roman Catholic Church
- (c) the Church’s view of ordained ministry today as opposed to lay ministry

The students complete a journal entry describing their feelings about the role and significance of ordained and lay ministry in the Church today.

### **Assessment and Evaluation**

The completion of the note-taking guide is assessed using a Checklist. The poster is evaluated using a rubric in the areas of *Knowledge & Understanding*, *Communication* and *Application*. The journal entry is assessed for completion using a Checklist.

### **Accommodations**

The groupings for creating the poster may be organized so that students with varying levels of ability are in all of the groups and that each group contains at least one student who has demonstrated some leadership skills. The note-taking guide may be completed in pairs where students of different levels of ability are matched. Students may be allowed to type out the various textual materials for the poster using a word processor. Students who have difficulty with written assignments may be allowed to complete a collage or do a drawing that depicts the role of ordained ministry in the Roman Catholic Church today.

### **Resources**

#### **Textbook Resources**

Glavich, Mary Kathleen, *Called to Love – Your Christian Vocation*. Notre Dame, Ind.: Ave Maria Press 2000. ISBN 0-87793-687-0. Pg. 24-63

Koch, Carl. *Creating a Christian Lifestyle*. Winona, Minn.: St. Mary's Press. 1996 ISBN 0-88489-358-8. pg. 265-301.  
Stoutzenberger, Joseph. *Celebrating Sacraments*. Winona, Minn.: St. Mary's Press 2000. ISBN 0-88489-624-2 pg. 282-301.

### **Web Resources**

The Vatican [www.vatican.va](http://www.vatican.va); The Catechism of the Catholic Church <http://www.christusrex.org/www1/CDHN/ccc.html>; Canadian Conference of Catholic Bishops [www.cccb.ca](http://www.cccb.ca); Catholic information Centre on Line <http://www.catholic.net>; The Ontario Conference of Catholic Bishops <http://www.occb.on.ca>

### **Activity 5: Called to Serve – Matrimony & Single Life**

**Time:** 4.65 hrs

#### **Description**

Students self analyze and create descriptions of their beliefs and traits in order to create their 'ideal spouse.' Students create their 'ideal spouse' by analyzing their final self-descriptions in order to list and describe beliefs and traits in a potential spouse that would be beneficial to their personal well being and growth. Their traits must also reciprocate personal well being and growth to the make-believe spouse they create, and exemplify respect for his/her human dignity.

Students create a top ten list (possibly modelled after Letterman's Top Ten List) describing ten hurtful things people could do to each other in a love relationship. The class creates one class list entitled Ten Hurtful Habits. Based on the presentations, the class creates a corresponding list detailing Ten Loving Lessons. A guest speaker(s) from the local parish who teaches the marriage preparation course may be invited to speak about the process of signing up, attending and preparing for the marriage and wedding ceremony.

The meaning of sacrament is revisited and the definitions along with case studies are presented to explain the difference between annulment and divorce.

Students conclude this activity by joining the two halves they created in the first part of the activity. The focus of this lesson is the effort and creativity that each student expressed in the final united product as a symbol of the effort and creativity required to know how to make oneself whole as a single person.

#### **Strand(s) & Learning Expectations**

**Strands(s):** *Prayer & Sacramental Life, Family Life Education*

#### **Ontario Catholic School Graduate Expectations**

**CGE1i** integrates faith with life;

**CGE4g** examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities;

**CGE6b** recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended;

**CGE6c** values and honours the important role of the family in society

#### **Overall Expectations (ICE)**

**FLE1.05** explore and interpret the relationship between the family and society; examine challenges to family life such as illness, crisis and abuse;

**PSL1.02** identify the Catholic understanding of the Sacrament of Marriage (CCC § 1601-1658);

- PSL1.03** recognize the importance of preparation for marriage, both proximate and long-range;
- PSL1.04** appreciate the connection between the sacrament of marriage and the scriptural image of marriage as a mirror of God’s love for his people in Christ;
- PSL1.05** explain and describe the historical and contemporary celebration of marriage within the Catholic Church;
- PSL1.06** understand the Church’s teachings on valid marriages and annulments;
- PSL1.12** appreciate the challenge to religious vocations as presented by contemporary culture;
- PSL1.13** examine contemporary approaches to ministry as a call to service.

**Specific Expectations (ICE)**

- FLR2.02** articulate a Christian understanding of the family and the manner in which it participates in and contributes to a healthy and just society;
- FLR2.03** critique the ways in which society shows its responsibility to support and nurture the family, especially in times of crisis (illness, unemployment, marriage breakdown, abuse, etc.);
- PSL2.01** identify the Catholic understanding of the sacrament of marriage;
- PSL2.01** understand the Church’s teaching on valid marriages and annulments;
- PSL4.06** examine contemporary approaches to ministry as a call to service
- PSL3.05** appreciate the challenge to religious vocations as presented by contemporary culture;
- PSL2.02** define the Christian notion of service to others as a call to ministry;
- PSL2.04** understand the meaning of the term “religious vocation” as it applies within today’s Church and its various forms of community life;
- PSL4.07** participate in the liturgical life of the Church (e.g. as lectors, hospitality ministers).
- PSL302** recognize the importance of preparation for marriage both proximate and long-range;
- PSL3.03** value the commitment necessary for a faithful marriage;
- PSL3.04** appreciate the connection between the sacrament of marriage and the scriptural image of marriage as a mirror of God’s love for his people in Christ;
- PSL3.05** appreciate the challenge to religious vocations as presented by contemporary culture;
- PSL4.02** explain and describe the sacrament of marriage within the Catholic Church;

**Prior Knowledge & Skills**

Students must understand the definition of sacrament introduced in Unit 4.

**Planning Notes**

A role of paper is required so that students can trace their body or create a life-size silhouette of a body shape. Pencils, markers, crayons, scissors and any other art supply can be provided by the teacher or by the students. Glue, tape, string, etc., can be brought in by the teacher or the students.

The teacher prepares a definition for annulment and divorce. The teacher prepares marital situations or case scenarios that reflect good relationship patterns and unhealthy relationship patterns.

**Teaching/Learning Strategies**

Students either trace their bodies or create a life size silhouette and cut the body shape out. The silhouette is cut in half. In rough copy, students describe themselves under the following categories:

*Background:* a) birthplace b) parents/guardians c) childhood experiences d) other

*Personality:* a) positive traits b) negative traits

*Beliefs:* a) education b) friendship c) family d) parenting e) religion/faith

*Goals:* a) career b) mental/emotional c) physical d) relationships

*Hobbies/Interests*

Students transfer their answers on one of the halves of the silhouette that they cut out (left or right). Again, in rough copy format, each student creates descriptions of the same above categories, this time relating to a fictional 'ideal spouse' that would compliment and describe traits in a potential spouse that would be beneficial to their personal well being and growth. Their traits must reciprocate the same well being and growth in the created spouse. The good copy answers are written on the second half of the silhouette not yet written on.

In pairs students create a top ten list describing ten hurtful things people could do to each other in a love relationship. Each pair presents their work to the class as the teacher lists the main points and categorizes them on the board. The class discusses the final list and copies it into their notes under the title: *Ten Hurtful Habits*. Based on the presentations, the class creates a top ten list that describes ten aspects of loving relationships. The teacher may choose to simply ask the class for the opposite word or characteristic derived from the Ten Hurtful Habits. Students copy the new list under the title: *Ten Loving Lessons*. The teacher points out that these ten loving lessons must be practised toward oneself, family and friends, not just toward a spouse. A guest speaker from the local marriage preparation course may be invited to speak about the process of signing up, attending and preparing for the marriage and the wedding ceremony.

Students refer to the notes taken on the concepts of sacrament presented in Unit 4. The definition of sacrament is reviewed. Students copy the definition of annulment and divorce into their notes and the class discusses the differences between the two. The teacher distributes case studies that characterize marital situations that reflect the Ten Loving Lessons and the Ten Hurtful Habits. The case studies are presented and used to explain the difference between a sacramental marriage and a non-sacramental marriage through class analysis and discussion.

Students conclude this activity by creating a way to join the two halves of the silhouette they created in the first part of the activity. The focus of this lesson is to emphasize the effort and creativity that each student expressed in the final united product, as a symbol of the effort and creativity required to know how to make oneself whole as a single person. Students understand the importance of creating the second half within themselves so that they can be whole when entering any type of relationship. Students copy the following statement into their notes and reflect on its meaning in journal form: "Being a single whole human being is more important than being half a person searching for wholeness in others."

### **Assessment & Evaluation of Student Achievement**

The silhouette can be evaluated for Thinking and Inquiry along with Communication. The Top Ten presentations can be evaluated for the same categories. The class contributions in creating the Ten Loving Lessons List can be evaluated for Communication and Application. The journal can be evaluated for Thinking and Inquiry, Communication and Application.

### **Accommodations**

Students with fine motor difficulty can be paired with other students for the cutting out, pasting or writing of information onto the silhouette. The descriptions transferred to the silhouette can also be typed on the computer for students who have difficulty with spelling and grammar. Students who have trouble answering some of the personal questions may submit the information in a different format or the assignment can be modified to exclude the

questions or categories that make the student uncomfortable.

### **Resources**

Allaire, Barbara and Zanzig, Thomas. *Understanding Catholic Christianity*. Winona, Minnesota: Saint Mary's Press, 1996. Pp. 20, 59-60, 69, 242-245, 308. ISBN: 0-88489-372-3; Cavanagh, Michael E., "How to Choose a Spouse Wisely", *Catholic Update*, St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210, 1980; Glavich, Mary Kathleen. *Called to Love: Your Christian Vocation*. Notre Dame, Indiana: Ave Maria Press, 2000. Pp. 149-150 ISBN: 0-87793-687-0; Koch, Carl. *Creating A Christian Lifestyle*. Winona, Minnesota: Saint Mary's Press, 1996. pp.22, 222-263. ISBN: 0-88489-358-8; Pennock, Michael. *Catholic Social Teaching: Learning and Living Justice*. Notre Dame, Indiana: Ave Maria Press, 2000. pp. 22, 77, 81, 90, 182, 238 ISBN 0-87793-698-6; Pennock, Michael. *Your Life In Christ: Foundations of Catholic Morality*. Notre Dame, Indiana: Ave Maria Press, 2001. pp. 10, 18, 68, 113, 227-233, 235-237, 239-245. ISBN: 0-87793-949-7; O'Malley, William, J.. *The Sacraments: Rites of Conversion*. Allen, Texas: Tabor Publishing, 1995. pp. 223-248. ISBN: 0-7829-0472-6 (Student Text) ISBN: 0-7829-0477-7 (Resource Manual); Pijacki, Thaddeus *Marriage: A Shared Sacrament*, USA: The Center for Learning, 1994. ISBN 1-56077-286-7

### **Internet Resources**

*Catholic Theology WebPage* <http://ic.net/~erasmus/erasmus.htm>; *Catholic.Net*: [www.catholic.net](http://www.catholic.net); Catholic Answers [www.catholic.com/](http://www.catholic.com/); The Catholic Register [www.catholicregister.org](http://www.catholicregister.org)

## **Activity 6: Culminating Performance Task: Trained for Transformation**

**Time:** 10 hrs

### **Description**

In this activity students prepare the final Culminating Performance Task for the course. The CPT involves the preparation of a final presentation of the Christian Service Portfolio. The emphasis of the presentation is the application of concepts covered in the class to the Christian Service experience.

### **Strand(s) & Learning Expectations**

**Strand(s):** *Christian Moral Development, Prayer and Sacramental Life*

#### **Ontario Catholic School Graduate Expectations**

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

**CGE1i** Integrates faith with life.

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

**CGE4g** Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.

**CGE4a** Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.

#### **Overall Expectations (ICE)**

**PFV1.05** acknowledge that the call to faith includes a call to justice;

**PFV1.08** use an experience of community service work as a lens through which to view the relationship between gospel living and the values of contemporary culture.

**PSL1.08** define the Christian notion of service to others as a call to ministry;  
**PSL1.09** explain the various forms the call to ministry can take within the Christian community;

### **Specific Expectations (ICE)**

**PFV3.04** value the importance of community service as an expression of the call to discipleship;  
**PFV4.04** engage in community service as an example of the call to discipleship;  
**CMV3.06** acknowledge the value of community service in relation to the common good;  
**CMV4.09** assess community service as a vehicle of promotion for the common good.  
**PSL4.04** explain the various forms the call to ministry can take within the Christian community;  
**PSL4.06** examine contemporary approaches to ministry as a call to service;  
**PSL4.07** participate in the liturgical life of the Church (e.g. as lectors, hospitality ministers).  
**FLP2.01** realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of justice.

### **Prior Knowledge & Skills**

Student must have completed their Christian Service Placement, and the Summative Assignments for each of the previous units.

### **Planning Notes**

The teacher books time with the Library and the school Computer Lab. The teacher provides the students with a handout listing the Catholic Graduate Expectations.

### **Teaching/Learning Strategies**

**The teacher** reviews the content of the Christian Service Portfolio to date. Students are then asked to prepare a 35-minute presentation that can follow the following structure:

- a) 5 Minutes – Overview of the Christian Service Placement: Duties, Memorable people, etc.
- b) 10 Minutes – Overview of the Catholic Graduate Expectations as they apply to this placement.
- c) 10 Minutes – Church teachings related to the issues encountered in the Christian Service Placement.
- d) 10 Minutes – Audio/Visual support.

In a pre-Seminar conference with the teacher, **the student** provides:

- a) The Outline of the Seminar
- b) Audio-Visual Support to be used
- c) A basic overview of the information to be presented.

The teacher uses the pre-Seminar to evaluate the appropriateness and accuracy of information to be presented, as well as guidelines for improvements and success.

**The student** also prepares a letter to a local politician which outlines some issues in the community they have encountered in their Christian Service Placement, and offer some suggested resolutions to the problems on a local level.

**The student** chooses a social issue encountered in their Christian Service placement and prepares a pamphlet which outlines the basic Church teachings about the issue and pertinent facts and statistics, as well as a listing of local organizations which address the issues in the community.

#### **Assessment & Evaluation of Student Achievement**

The Seminar is evaluated for Knowledge/Understanding, & Communication. The pre-Seminar is assessed for learning skills. The Letter is evaluated for Knowledge/Understanding, Communication, and Application. The Pamphlet is evaluated for Knowledge/Understanding, and Communication.

#### **Accommodations**

Students who experience anxiety presenting to groups can prepare a video, or present to the teacher one on one.

#### **Resources**

##### **Internet Resource**

*Centre for Excellence in Learning and Teaching -- Designing a Teaching Portfolio* (Can be adapted for steps to developing a Portfolio) <http://www.psu.edu/celt/portfolio.html>