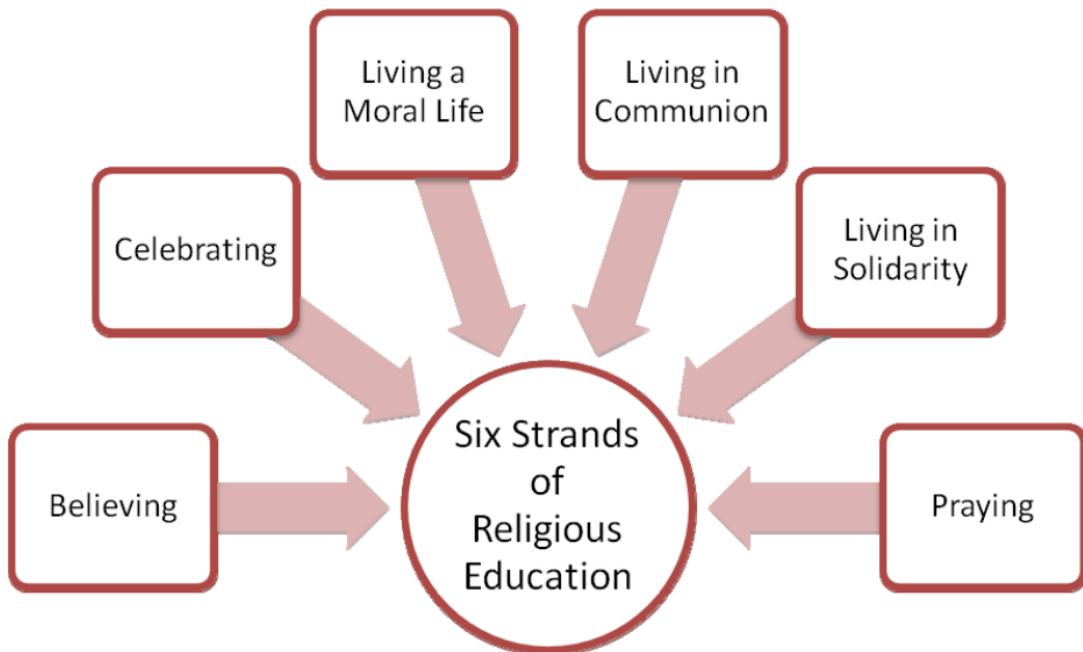


Catholic Curriculum Corporation –
Central and Western Region

"We Have Neither Silver Nor Gold":
Sample Lessons and Units For Implementing the
Religious Education Curriculum Policy Document 2012
(Grades 7 and 8)



(Sample Lessons, Sample Units)

September 2014



Catholic Curriculum Corporation Opening Message

Our Purpose

The Catholic Curriculum Corporation is a consortium of seventeen Catholic school boards across central and western Ontario. As an important partner in Catholic education, we recognize that Catholic education exists to provide a holistic formation of people as living witnesses of faith. We demonstrate our mission when we engage with, and support, our member boards in sustained, substantive school improvement and student growth that is reflective of a Catholic professional learning community.

Our Mission

Our mission is to build and sustain the Catholic capacity of educators through the development and provision of high quality Catholic curriculum, resources, support and professional development.

Our Vision

Faith Through Learning – A Distinctive Catholic Curriculum

Message from the Executive Director

On behalf of the Catholic Curriculum Corporation, I would like to thank Joe Bezzina, project lead and the writers from Waterloo, London, Bruce Gray, and Niagara Catholic District School Boards, as well as reviewers from the Brant Haldimand Norfolk and Peterborough Victoria Northumberland and Clarington Catholic District School Boards for their expertise and dedicated efforts in producing this resource. Thanks are also extended to Grant McMurray for his guidance as Curriculum Manager.

In 2012 the Catholic Education Community was introduced to the Religious Education Ontario Catholic Elementary Policy Grades 1-8 (2012) document from the Institute for Catholic Education and the Assembly of Catholic Bishops of Ontario. While this new curriculum policy is an excellent tool to assist teachers with evangelization, it necessitated new curriculum materials to bring it alive in classrooms. While the creation of these new resources has begun, the Intermediate grade materials will be the last to become available. "We Have Neither Silver Nor Gold" will support teachers of Grades 7 and 8 with implementing the Religious Education Ontario Catholic Elementary Policy Grades 1-8 (2012) document through this transition period. It offers a possible clustering of expectations based on the liturgical year, sample lessons in the three-part lesson format, assessment strategies for, as, and of learning, and a list of Catholic electronic resources easily accessible.

Again sincere thanks to those who have supported our Intermediate teachers with this resource. I wish continued success to all who use this resource while sharing and celebrating our Catholic mission in education.

Michael Bator,
Executive Director



Acknowledgements

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Catholic Educators "... are called to be transmitters of the faith as they help prepare young people to be "clothed in Christ" and to become "salt for the earth and light for the world". Teachers teach not only the content of faith to pupils but by the witness of their lives, they help students discover what it means to live their faith" (*Religious Education: Ontario Catholic Elementary Curriculum Policy Document (Grades 1-8)*, page 11).



Introduction to "We Have Neither Silver Nor Gold"

In 2012 the Assembly of Catholic Bishops of Ontario (ACBO) and the Institute for Catholic Education (ICE) wrote, produced and printed a new *Religious Education: Ontario Catholic Elementary Curriculum Policy Document (Grades 1-8)*. This new Religious Education Curriculum Policy Document is meant to guide Catholic elementary teachers in the planning, delivery and assessment of the student learning about their faith.

At the heart of the Religion Curriculum Document is a call to all the baptized, especially those who have the opportunity and privilege to work in Catholic Education, to live out our Baptismal call, to evangelize and proclaim the Good News to the ends of the world. Evangelization of the person of Jesus Christ in this time and place, "... will gain its full energy if it is a commitment, not to re-evangelize but to a New Evangelization, new in its ardour, methods and expression" (Saint John Paul II as quoted in *The New Evangelization for the Transmission of the Christian Faith*. #45).

Referring to the General Directory of Catechesis, the Bishops remind us that:

When speaking about the New Evangelization, Pope John Paul II pointed out that the responsibility of preparing all Christians for mission lies primarily with the ordained clergy but he goes on to affirm that Catholic educators have a unique opportunity to develop in students the knowledge, wisdom and characteristics that are required of Christians for authentic witness to Jesus Christ and the good news of the Gospels. Those characteristics include the following:

- Living one's life in the image of Jesus Christ himself
- Being in intimate communion with Christ
- Surrendering to a life of charity
- Striving to live a life that is both holy and contemplative, in order to proclaim the truth with sincerity
- Each Christian is called to be a "person of the Beatitudes" (poverty, meekness, acceptance of suffering and persecution, the desire for justice and peace, charity)
- "The characteristic of every authentic missionary life is the inner joy that comes from faith... the one who proclaims the "Good News" must be a person who has found true hope in Christ." (*Religious Education: Ontario Catholic Elementary Curriculum Policy Document (Grades 1-8)*, page 31-32).

In an effort to assist the efforts of grade 7 and 8 teachers in the faith-filled delivery of the Religious Education curriculum and to promote this New Evangelization, "We Have Neither Silver Nor Gold" was developed for teachers by teachers. This resource is meant to help teachers in their role as faith educators: "The primary role for teachers with regard to Religious Education is the transmission of knowledge about the faith. The secondary role is to support the catechetical efforts of the parish and the home. This is a participation in the work of the Church in which they become ministers of the Word and teach on behalf of the Christian community" (*Religious Education: Ontario Catholic Elementary Curriculum Policy Document (Grades 1-8)*, page 11).

At the same time, this resource is meant to be a supplementary resource and a guide for grade 7 and 8 teachers, by providing them with:

- ✓ A proposed clustering of grade 7 and 8 expectations
- ✓ Sample lessons, built upon the three part lesson format
- ✓ A list of recommended Catholic electronic resources and websites.



A Message From The Writing Team

In the Acts of the Apostles (Acts 3:1-10) we read the account of Peter healing a man who is crippled and forced to beg for his daily bread. As he asks for alms, he approaches Peter and John. Peter says to him, “I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk.”

From the beginning of this project, the writing team was aware of a few things: that grade seven and eight teachers have been trying to find resources to help them address the new Religious Education Curriculum Policy Document; of our own gifts; and, our own limitations. In the end, we have this product, which is neither silver nor gold, but which we offer in faith, hoping it will encourage you to offer your faith witness as you teach the curriculum.

The writing team was composed of a variety of teachers who together have close to 90 years of teaching experience and many more years of life and faith experience.

As with any team, we worked towards unity but not for uniformity. Each member of the team worked with the same guidelines and the same template, but we brought our own gifts and styles to this project. As such, you may find different styles or different voices. It is hoped that in these different voices you find at least one that resonates with yours and that you can glean some wisdom from those other styles and voices.

As you use “*We Have Neither Silver Nor Gold*” and as you teach your students, we hope that you will continue to refine your style and voice so that you can joyfully proclaim the Good News of our Catholic faith. The students desire a curriculum within which their concerns and hopes are addressed. At the same time, and maybe even more importantly, they are looking for authentic witnesses to the faith, someone who strives to put the Word of God into action: “As Pope Paul VI stated ‘modern [person] listens more willingly to witnesses than to teachers, and if they do listen to teachers, it is because they are witnesses’” (Pope Paul VI, *Evangelii Nuntiandi*, 41, as referenced in the *Religious Education: Ontario Catholic Elementary Curriculum Policy Document (Grades 1-8)*, page 7).

The partners in Catholic Education, including the parents and guardians of our students, desire a curriculum that clearly, unambiguously and joyfully proclaims the faith. There will be times when some people will not be open to hearing the Good News of Jesus Christ. Here we must remember that what many are really asking of us is to live our lives with Christ-filled hope and to “Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. (1 Peter 3:15-16).

“How beautiful are the feet of those who bring good news!” (Romans 10:15)



Note to Teachers

Religion Curriculum Document

The Religious Education Curriculum Document (Religious Education: Ontario Catholic Elementary Curriculum Policy Document Grades 1 – 8) is the starting point for all Religious Education. It is important for teachers to refer to the Document as they plan, prepare, develop and deliver the Religious Education Lessons. The “front matter” of the Document offers teachers guidance and direction regarding:

- Instruction Approach and Strategies
- The Program in Religious Education
- Assessment and Evaluation of Student Achievement
- Consideration for Program Planning in Religious Education (including notes on: Critical Thinking; Reflection and use of Current Events; Numeracy and Inquiry/Research Skills; English Language Learners and Students with Special Education Needs; Equity and Inclusion Education; and, Prayer).

It is important that the teacher is familiar with and guided by the *Religious Education: Ontario Catholic Elementary Curriculum Policy Document* (2012).

Clustering Expectations and the Liturgical Year

In preparation for writing the lessons of this resource, a sample of clustered expectations, shaped around the liturgical year, is offered. There are lessons and activities for some of the themes. The “Year at a Glance” pages will show when the units can be taught.

Knowing Your Students

Knowing the students, their needs and interests, is the starting point of all good lessons. This is seen in Jesus’ use of parables: he was able to teach about the Kingdom of God by using *lessons* that started with the audience’s needs and interests (food, neighbourliness, hospitality, fishing, etc.). Making connections to the students’ needs and interests (including their academic needs and interests) helps teachers to address the curriculum.

Importance of Prayer

Prayer is both a gift of grace and a determined response on our part. It always presupposes effort. The great figures of prayer of the Old Covenant before Christ, as well as the Mother of God, the saints, and Jesus himself, all teach us this: prayer is a battle. Against whom? Against ourselves and against the wiles of the tempter who does all he can to turn man (us) away from prayer, away from union with God. We pray as we live, because we live as we pray. ... The “spiritual battle” of the Christian’s new life is inseparable from the battle of prayer. (Catechism of the Catholic Church, #2725 – brackets added)

At the heart of prayer is the relationship: the relationship with God (Creator, Redeemer and Sanctifier) and the interdependency we all have with others. As one grows in prayerful relationship with God, God becomes known as a confidant, a guide, as a loving, faithful friend. This is the kind of relationship into which Jesus invited his disciples: “I do not call you servants any longer... but I have called you friends...” (John 15:15-17). It is hoped that students can enjoy this prayerful relationship with Jesus.

In the *Religious Education: Ontario Catholic Elementary Curriculum Policy Document (Grades 1-8)*, the Bishops remind educators that “The Church expresses its faith in prayer and is intimately connected to Celebrating” (page 33). Pray with and for your students – for their needs and for their families.



The Catholic tradition offers different prayers, rich prayer forms and spiritual traditions that can easily be brought into the classroom. As the students explore these prayers, they collect for themselves prayers that will guide them through their adolescent and adult lives. At the same time, it is good for them to express their prayerful responses to their hopes, needs, joys and suffering in their own words. To this end, the authors share a helpful prayer formula that can be taught to your students: *You, Who, Do, Through*. When we pray, we address God (YOU), remind ourselves of God's saving ways (WHO), ask for God's assistance (DO) and we end our prayer remembering that all prayer to the Father, goes through the Son and the Holy Spirit (THROUGH).

Lord God (YOU),
Creator of all life (WHO),
We pray for those who are sick, that they may know your healing presence in our loving words and actions (DO).
We ask this through Jesus Christ our Lord, who lives with you and the Holy Spirit, one God forever and ever (THROUGH). Amen.

While words are used to prayerfully express our hopes, joys, needs and suffering, we are also encouraged to take a listening (meditative) approach in order to come to know God's love, presence, will and plans for us: "In meditation a Christian seeks silence so as to experience intimacy with God and to find peace in God's presence" (YOUNCAT #504).

For more on prayer check the resources available through the Catholic Curriculum Cooperative.

Sacred Scripture and Faith Tradition

Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit and [Holy] *Tradition* transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching (Catechism of the Catholic Church, #81).

Throughout the Religion Curriculum and in daily lessons, educators turn to Sacred Scripture, the Word of God, to know how God has entered into relationship with humanity, to see how faithful God has been and to discern God's will: "Sacred Scripture has a privileged place in Religious Education courses. As a primary source of God's revelation, the Bible records the covenantal relationship between God, the Jewish people and the Christian Church" (*Religious Education: Ontario Catholic Elementary Curriculum Policy Document (Grades 1-8)*, page 26).

As the prophet Isaiah (55:10-11) reminds us, the Word of God is active and effective:

Thus says the Lord:
For as the rain and snow come down from heaven
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes forth from my mouth;
it shall not return to me empty, but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.



When reading Scripture, as part of prayer or as part of a classroom learning activity, it is helpful to remember to approach Scripture with reverence. This can be modelled by:

- Giving the Bible a place of reverence in the classroom (e.g. a place on the prayer table)
- Prepare ourselves and our students (i.e. quiet our minds and hearts) to hear the Word of God
- Hold the Bible reverently when reading from it

Listening to and praying with Scripture can be a full sensory experience: imagining ourselves in the scene; what do we hear, smell, feel, and even, what does the food taste like? The most important sense is hearing. Jesus, who is referred to as the living Word of God, reminds us, “Let anyone with ears listen!” (Matthew 13:9). It is key that we listen to the Word of God (Sacred Scripture), with our heads and our hearts!

For more information on how to read and interpret Scripture, see *Helpful Resources* below.

Helpful Resources

A number of resources were quite helpful in preparing this resource. You are encouraged to make them part of your personal or school library.

- Canadian Conference of Catholic Bishops (Theology Commission). [The Word of God in Scripture: How to read and interpret the Bible](#). (2008).
- [Catechism of the Catholic Church](#). (1992).
- NRSV Catholic Edition of the Bible.
- Dawson, Glynnis Hope and Dawson, John. [Guided Meditations for Young Catholics](#) (book and CD). Toronto: Novalis. 2013.
- Jelenek, Frank. [Journey to the Heart: Centering Prayer for Children](#). Orleans, Massachusetts: Paraclete Press. 2007.
- Miller, Les. [The Catholic Teacher's Companion: A Glossary for Religious Education](#). Toronto: Novalis. 2014.
- Paprocki, Joe. [The Catechist's Toolbox: How to Thrive as a Religious Education Teacher](#). Chicago: Loyola Press. 2013.
- Schoenborn, Christoph (Cardinal). [YOUCAT: Youth Catechism of the Catholic Church](#). (English edition). San Francisco: Ignatius Press. 2011.

Assessment and Evaluation

Saint John Paul II, at the beginning of his encyclical *Faith and Reason (Fides et Ratio)* says:

Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.

Religious Education courses, therefore, must be about faith and reason. They must be courses where faith knowledge is passed on, where students, as critical thinkers, analyze their lives, their culture and the material being presented, where students are asked to communicate their knowledge and the faith, and where they are invited to put their faith into practice.

In short, the religion courses are meant to be academic courses where we can assess and evaluate. As is the case in other subject areas, teachers have the responsibility to assess student knowledge and understanding of the content of the curriculum, the development of thinking and communication skills,



and their ability to apply what they have learned to related situations and knowledge. It is the teacher's responsibility to ensure that students are growing in their knowledge and understanding of the Catholic faith, developing the essential skills for continuous lifelong spiritual growth, and assist them to live out their faith in the events of everyday life. Evaluation of the specific and overall expectations forms the basis for reporting to parents and should be conducted with the same diligence as is done for other academic disciplines. **It is important to note that we do not assess faith.**

Assessment *for, as and of* learning and offering descriptive feedback (both written and oral) can assist students in their learning.

Throughout the lessons there are a variety of ideas about how teachers might assess and evaluate student learning.

For more on Assessment: see "Purpose of Assessment" by Dr. Lorna Earl

<http://www.edugains.ca/resourcesAER/PrintandOtherResources/EarlVideo/index.html?movieID=1>

Helping the Students Learn

To help the students learn, each student should have their own Religion (and Family Life) notebook (or binder). Teachers can support students' success by helping them learn to take notes. These notes then become a resource for completing assignments, studying for tests and may serve as a reference for future studies. Having a notebook or binder will help students keep organized.

Cross-curricular and Integrated Learning

Religious Education classes are about faith and life: "One of the primary goals of Religious Education is the application of faith to all aspects of life: our relationship with family and friends, our approach to work, our understanding of life's purpose, the critique of culture, how we are called to live in society..." (*Religious Education: Ontario Catholic Elementary Curriculum Policy Document (Grades 1-8)*, page 51). With this in mind, we can see how Religious Education can be integrated into all subjects.

Making Religious Education a Priority

While Religious Education can be integrated into different subjects, it is important that time is set aside for Religious Education classes and that teachers communicate to the students (and their parents/guardians) when Religious Education is being taught. It has been said, that if you show someone your bank account and/or credit card statements, it will be easy for them to discern your priorities. It can also be said that if you show someone your class timetable, it will be easy for them to discern your subject priorities!

When integrating Religious Education with other subject areas, it is good to communicate this to the students. This can be done with clear "learning goals" and success criteria.

Combined Grades

The clustered expectations have been aligned in such a way that teachers may begin to plan for combined 7/8 classes. Please refer to the Grade 7 and Grade 8 "Year at a Glance" notes (below).



Grade 7 Year at a Glance

(sample clustering)

Grade 7 Timeline	Liturgical Season	Theme(s)	Clustered Expectations	Big Ideas	Sample Lessons
September	Ordinary Time	Building Community	The Church is Apostolic: Jesus' ministry handed on to the Apostles and their successors (BL 3) The Role of the Magisterium: Interpretation of God's Word (Sacred Scripture and Tradition; providing faith and moral teachings (ML 1) The Christian Community is inspired to hope by stories of faith in Sacred Scripture and Church Tradition (LC 2) The Church: Building the reign of God on earth (LC 1) The Church: The precepts and being faithful to be obedient to God's command (LC 1)	The Church Magisterium Sacred Scripture and Tradition Mission of the Church Precepts of the Church	Unit – Church is Apostolic (200 minutes)
October					
November		Personal Faith Development	God calls us to relationship: our desire is for God (LS 3) Prayer is central to the spiritual life of Christians (PR 1) Decalogue and the Beatitudes = Moral Code (ML 1) , (PR 1) Imitating Christ: Becoming Beatitude People (ML 1) Celebrating the faith lives of Mary and the Saints to live lives of holiness and justice (CL 3) Marian devotions (CL 3) Developing our conscience: moral guide for Christian living; using faith and reason (ML 2) Virtuous living: free and responsible Christian moral life and moral choices (ML 3) The Theological and Cardinal virtues (ML 3)	Morality and conscience Prayer Life Community The virtuous life Mary and the Saints	Lesson: Introduction to the Cardinal and Theological Virtues to Support Moral Decision Making (80-120 minutes) Also see Grade 8 Lesson: Saints: An individual Research Project (200-240 minutes)



December	Advent	The Word Made Flesh: Jesus	Jesus: Incarnation of God's word; true God and true human (BL 1) The four Gospels: the life and teaching of Jesus Christ (BL 1) Jesus taught his disciples how to pray (PR 1)	Jesus	Unit – Advent: Jesus our Messiah
	Christmas				
January	Ordinary Time	Catholic Foundations	The Creed: Summary of the Christian faith (BL 2) The Decalogue, the Sermon on the Mount, particularly the Beatitudes (ML 1) Prayer – forms and expressions found in Scripture and Tradition (PR 2) The Church has drawn upon many sources to assist Christians in prayer (PR 2)	Creed Prayer Beatitudes	Lesson: The Creed: A Summary of Our Faith (120-150 minutes)
February	Lent	Jesus' passion, death and resurrection	Jesus: Suffering, death and resurrection – forgiveness of sin and eternal salvation (BL 2)	Jesus / Eucharist	Lesson: The Passover, the Last Supper and the Eucharist – a connection that tells our faith story (80-120 minutes)
March	Easter		The Eucharist: The Lord's passion and resurrection (CL 2) The Eucharist was instituted by Christ at the Passover meal of the Last Supper (CL 2) Christ's presence in the Liturgy of the Mass (CL 2)		
April					



May	Ordinary Time	Reaching Out	<p>The Sacraments of Service and loving service (Cl 1)</p> <p>Life as vocation: means being other-centred, faithful, service oriented, life-giving, respectful, open to God's will (LS 1)</p> <p>Reaching our full potential and the importance of the communal character of the human person (LS 1)</p> <p>The principle of solidarity: individual response, political and social institutional responses (LS 2)</p> <p>The Sacraments and Solidarity (LS 2)</p> <p>The Holy Spirit is active in and through the Church, in the lives of people of good will (LS 3)</p> <p>Christian and World Religions: the quest for God (LS 3)</p>	<p>Vocation Service</p> <p>Justice</p> <p>Ecumenism</p> <p>Working with people of good will</p>	<p>Unit: Living in Solidarity</p> <p>(Total 460-480 minutes)</p> <p>(Part 1 – 60 minutes)</p> <p>(Part 2 – 300 minutes)</p> <p>(Part 3 – 100-120 minutes)</p>
June					

**Grade 8 Year at a Glance**

(sample clustering)

Grade 8 Timeline	Liturgical Season	Theme(s)	Clustered Expectations	Big Ideas	Sample Lessons
September	Ordinary Time	Building Community	<p>God is revealed through Sacred Scripture and Sacred Tradition, which is authoritatively interpreted by the Magisterium (BL1)</p> <p>The Church is One, Holy, Catholic, Apostolic (BL3)</p> <p>The Holy Spirit, Jesus and the Father are one (BL2)</p> <p>The mission of the Church involves all Christ's Faithful (BL3)</p> <p>The Church is the people of God, the Body of Christ and the Temple of the Holy Spirit (LC1)</p> <p>Called to service: life and mission of the Church community (evangelization and witness) guided by the Holy Spirit (LC1)</p> <p>God-given gifts/talents: building God's reign on earth (LC2)</p>	The Church Magisterium Sacred Scripture and tradition Mission of the Church Precepts	For some ideas see the Grade 7 Unit – The Church is Apostolic and Grade 8 Lesson: The Diversity of Liturgical Traditions (found below)
October		Personal Faith Development	<p>Through our conscience (reason aided by faith) we can judge the morality of our actions (ML2)</p> <p>Conscience formation: Scripture and the Magisterium (ML2)</p> <p>Christian Life: The Decalogue, the Sermon on the Mount, particularly the Beatitudes and the Tradition (ML1)</p> <p>The Communion of Saints includes all those who, inspired by the Holy Spirit, have lived lives of virtue and holiness (LC 2 / ML 3)</p> <p>The Holy Spirit inspires the saints (LC 2)</p> <p>Sin, forgiveness, God's grace and living in the Holy Spirit: the life of prayer requires the development of habits (ML 3)</p> <p>The Church, through the example of the saints, provides models of a life of prayer (PR 2)</p>		Lesson: Saints: An Individual Research Project (200-240 minutes)
November					



Catholic Curriculum Corporation - Central and Western Region

Religious Education, Grades 7 and 8 Teacher Resources

December	Advent	The Word Made Flesh: Jesus	<p>In the New Testament, Jesus the Messiah Fulfils Covenant of the Old Testament (BL 1)</p> <p>Jesus' Mission (LS 3)</p> <p>Jesus modeled and taught his disciples how to pray (PR 1)</p> <p>The Our Father is a prayer of faith, hope and charity (PR 1)</p> <p>The Way of Prayer is through Jesus (Mediator) in the power of the Holy Spirit to God the Father (PR 2)</p>	Jesus	
	Christmas				
January	Ordinary Time	Catholic Foundations	<p>The Sacraments of the Church are rooted in Scripture (CL 1)</p> <p>Through the sacramental action of the priest (ie. Words and symbols) in the celebrations of the Seven Sacraments, the Holy Spirit pours out the grace of God</p> <p>Sacraments of Initiation: As members of the Body of Christ we are united to Christ and one another; guided by the Holy Spirit and we are called to participate in the Church's mission in the world (CL 1 / LC 1)</p> <p>Sacrament of Confirmation and the grace of the Holy Spirit</p>	Creed Prayer Beatitudes	Lesson: From Pentecost to Confirmation (300 minutes)



February	Lent	Jesus' passion, death and resurrection	The Liturgical Year of the Church celebrates God's plan of salvation revealed in the Life, Death and Resurrection of Jesus (Paschal Mystery) (CL 3) The Holy Spirit and Jesus are inseparable and are one with God the Father (BL 2) The Holy Spirit is revealed by the Father and the Son reveals the presence of Christ and pours out God's grace (BL 2) Celebration of the Eucharist and active participation (CL 2) The Mass is the source and summit of Christian life where we encounter Christ's presence (CL2)	Jesus / Eucharist	Lesson: The Four Marks of the Church and the Liturgical Seasons (150-180 minutes)
March	Easter				
April					
May	Ordinary Time	Reaching Out / We are Sent	God provides us with the gifts and talents we need to build the reign of God on earth (LC 2) The principles of social justice rooted in Scripture (LS 1) Principles of Catholic Social Teaching (LS 2) Ecumenism and inter-religious dialogue (LS 3) The Church maintains its unity while celebrating diversity within its liturgical traditions (rites) (CL 3) Vocation: Called to make a difference (LS 1) Addressing sin and inequities in the community (LS 2)	Vocation Service Justice Ecumenism Working with people of good will	Unit: Living in Solidarity (Total 560-600 minutes) (Part 1 – 160 minutes) (Part 2 – 120 minutes) (Part 3 – 80 minutes) (Part 4 – 80-120 minutes) (Part 5 – 120 minutes)
June					Lessons: The Diversity of Liturgical Traditions

Grade 7 Sample Units and Sample Lessons



The Church is Apostolic

GRADE 7

Religious Education Grade 7

Lesson Title: The Church is Apostolic

Suggested length of time: 4-5 periods
(approximately, 200 min)

Lesson Overview

This lesson will explore how the Pope and the College of Bishops continue Christ's mission today as the Magisterium.

	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• BL3: Demonstrate an understanding of how the Church is apostolic• BL3.1: Examine various passages from the New Testament to identify and describe the mission and life of the early apostles in the post resurrection Christian communities• BL3.2: Explain the role and responsibilities of the College of Bishops as the successors of the apostles and the role of the Pope as the successor of Peter.• BL3.3: Identify the three ways in which the Church is Apostolic (i.e. founded on the apostles) and the one aspect which cannot be transmitted (i.e. chosen witnesses of the resurrection).• ML1: Demonstrate an understanding of the purpose of the Church's teaching role (i.e. Magisterium – Pope/Bishops) concerning Christian morality (i.e. social morality, marriage, sexuality, family life).• ML1.4: Define the term "Magisterium" as applied to Church (consists of the Bishops of the ordinary and universal Church with the Pope as its head; has the sole	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">• Understands that one's purpose or <i>call in life</i> comes from God and strives to discern and live out this call throughout life's journey.



	<p>responsibility for interpretation of God's Word as revealed in Scripture and Tradition) and define its role in the Moral life of the Church.</p> <ul style="list-style-type: none">• PR2: Understand that the various forms of prayer have their origin in scripture and are expressed in the Church's tradition of communal prayer.• PR2.3: Outline the structure of the Christian Liturgy of the Hours (i.e. Morning Prayer and Evening Prayer, Divine Office, Mid-day Prayer, and Night Prayer) and the reasons for the commitment made by religious, deacons, priests and laity to pray this Prayer. <p>Literacy Connections: Note taking</p>	
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	<h3>Guiding Questions</h3> <p>How is the Catholic Church apostolic? What are the roles and responsibilities of the Bishops and the Pope?</p> <p>Teachers and students may develop additional questions to guide their learning inquiry.</p>
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	<h3>LEARNING GOALS</h3> <p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none">• Recognize the Pope as the leader of the Catholic Church;• Compare the roles and responsibilities of the Bishops with that of the Pope;• Explain why the Church is apostolic;• Define magisterium. <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning:</p> <ul style="list-style-type: none">• Finding Scripture• Familiarity with a variety of models for note taking• Use of a Venn Diagram• Basic knowledge of vocation and the sacrament of holy orders• Internet safety and tweeting <p>Teacher Readiness:</p> <p>Busted Halo: Sacraments 101 - Ordination https://www.youtube.com/watch?v=q904xLwxnSc</p> <p>http://www.whateverycatholicshouldknow.com/wecsk/pope_successor.htm</p> <p>http://catholicblogger1.blogspot.ca/2013/03/pope-francis-activities-for-kids.html</p> <p>http://www.thereligionteacher.com/pope-activities-lesson-plans/</p> <p>http://www.pflaum.com/popesvisit/popedoes/whatname.pdf</p> <p>http://www.dummies.com/how-to/content/the-role-of-catholic-bishops-and-archbishops.html</p> <p>Student Readiness: nil</p> <p>Terminology: Pope, pontificate, pontiff, sanctify, bishop, priest, deacon, Holy Orders, magisterium, episcopal, apostolic succession, diocese, authority</p>	<p>Materials:</p> <ul style="list-style-type: none">• Appendix A – 1 copy/pair of students• Appendix B – print copy for prayer table• Appendix C – 1/student• Appendix D – 1/student <p>Internet Resources:</p> <ul style="list-style-type: none">- Busted Halo: How do they choose a Pope? (4 min) https://www.youtube.com/watch?v=xUtj8nd_pl4- Pope Francis http://www.biography.com/people/pope-francis-21152349#synopsis (bio + short video)- https://www.youtube.com/watch?v=fhpEBFHkMzM (video 10 interesting facts about Pope Francis)- http://www.loyolapress.com/pope-francis.htm (reading page with alternative student responses for learning, 8 short videos that students can explore, on-line magazine that students can read and use for research)- Busted Halo- Wanna Know: Why does Jesus ask Peter three times do you love me?- http://bustedhalo.com/questionbox/why-does-jesus-ask-peter-do-you-love-me-three-times- http://www.catholicmom.com/2007_lesson_plans/Whatdoesthebishopwear.pdf- local diocesan website <p>Resources:</p> <ul style="list-style-type: none">• Bibles (NRSV) <p>NOTE: This lesson can easily be linked to the big idea of vocation.</p>

	MINDS ON <ul style="list-style-type: none"> • Establishing a positive learning environment • Connecting to prior learning and/or experiences • Setting the context for learning <p>Whole Class</p> <p>Teacher states: Over the next few days, we will be learning about the role and importance of Catholic bishops, especially the Pope. In your notebook, copy the learning goal and create a web of any questions that you have about this important man and what he does.</p> <p>Ask: Who is our current pope? <i>Pope Francis</i></p> <p>Give students time to formulate their inquiry questions and then generate a class list of questions.</p> <p>Display or copy Prayer for Pope Francis. Discuss why it is important to pray for the leaders, like Pope Francis, in our world.</p> <p>Lord Jesus, shelter our Holy Father, Pope Francis, under the protection of your Sacred Heart.</p> <p>Be his light, his strength, and his consolation.</p> <p>Have mercy on him, our Supreme Pontiff, and direct him, according to Your loving kindness, in the way of eternal salvation. With your help, may he ever desire that which is pleasing to You and accomplish it with all his strength, through Christ our Lord.</p> <p>Amen.</p> <p>(adapted from http://itsonmytodolist.files.wordpress.com/2013/03/pope-final.pdf)</p> <p>Whole Class</p> <p>Watch 2 short videos and invite students to listen for the answers to any of their questions to record on their web.</p> <p>http://www.biography.com/people/pope-francis-21152349#synopsis</p> <p>https://www.youtube.com/watch?v=fhpEBFHkMZM</p> <p>Encourage students to independently continue researching the answers to their own questions, sharing this new knowledge</p>	CONNECTIONS <p>Assessment for learning: Observation : Level of engagement and curiosity as demonstrated in the number and quality of questions student wondered</p> <p> Differentiation of learning: pair more articulate students with students who have different learning styles. Display and promote a variety of print and visual research materials. Post or bookmark appropriate websites including Catholic news.</p> <p>Teacher can moderate a small discussion group.</p>
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	<p>with peers when scheduling allows.</p> <p>Explain that Pope Francis is a very popular pope who is not afraid of social media.</p> <p><i>"The Internet, in particular, offers immense possibilities for encounter and solidarity. This is something truly good, a gift from God." —Pope Francis</i></p> <p>He has a twitter account @pontifex that has over 4 million followers worldwide.</p> <p>Share your choice from Appendix B of one of Pope Francis' tweets as a mini-poster and discuss its meaning and implications of living out one's faith. In doing this, you are modelling how to unpack the tweet for the next paired activity. Display a printed copy at the class prayer table.</p> <p>In pairs: Display or distribute copies of the Sweet Tweets page (Appendix A). With a partner, taking turns, read through each tweet. Together, narrow down the list and agree on the top 2 that both of you would retweet. Be sure to be able to justify WHY you chose these.</p> <p>Pick several groups to present.</p> <p>Ask students to copy the following points:</p> <p>Every pope has three primary jobs:</p> <ul style="list-style-type: none"> • He teaches us by writing and preaching about Jesus. • He governs, or leads, the Universal Catholic Church with the power handed down to him from St. Peter; as well, he serves as the Bishop of Rome. • He sanctifies us, or helps make us holy, through prayer and the sacraments. <p>(From http://www.pflaum.com/popesvisit/popedoes/whatname.pdf)</p> <p><u>Journal Reflection 1</u></p> <p>Cardinal Bergoglio chose the name Francis as he began his pontificate. St. Francis, who cared for the poor, was an important model of faith and leadership to him. What new name would you take to indicate what kind of papal reign you would hope to have? Be sure to explain your reasons.</p>	<p>Assessment as learning: Provide descriptive feedback.</p> <p> Differentiation of learning: scribing, oral sharing of thoughts</p>
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ACTION	CONNECTIONS
<p>• Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent)</p> <p>Teacher asks: Who is believed to be the Church's very first pope? Peter Share and discuss the following scripture passages. Students can locate and follow along in a bible. Matthew 16:18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. John 21: 15-19 ¹⁵ When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." ¹⁶ A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." ¹⁷ He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep." ¹⁸ Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." ¹⁹ (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me." Teacher background on this text:<ul style="list-style-type: none">• <i>The resurrected Christ is with the disciples</i>• <i>Jesus lets Peter acknowledge his love three times, negating the three times he denied Jesus</i>• <i>In the image of a shepherd who feeds and tends his lambs, Jesus is sharing his own title of Good Shepherd with Peter who is seen as a leader among the 12 disciples</i>• <i>Peter becomes the first bishop of Rome, bringing the Good News of Jesus to the Roman gentiles</i>• <i>Ancient historical texts share that Peter was martyred and was crucified upside down. It took 3 days for Peter to die.</i>Teacher states: Let's view a short Busted Halo video to explain why Jesus asks Peter, "Do you love me?" Be able to tell another person the answer to this question.<p>http://bustedhalo.com/questionbox/why-does-jesus-ask-peter-do-you-love-me-three-times (2.25 min)</p><p>Invite students to share their ideas to the question's answer.</p></p>	



<p>Journal Reflection #2</p> <p>How do you show Jesus that you love him?</p> <p>Teacher states: Although Peter becomes a very important leader among the apostles and disciples of Jesus, we need to understand exactly what the role of the leaders was within the Early Church. As the Church grew and the 12 apostles died or were martyred, other members had to assume the leadership role. To learn more about this, we are going to our PRIMARY SOURCE, our bibles.</p> <p>Distribute copies of Appendix C: The Early Church: The Apostles as Leaders. Model what is expected by completing Acts 2:42-47 as a whole group. Allow students time to complete the next two passages in the chart and take up the answers. Note any students who may need further assistance.</p> <p>Students will complete the chart independently. Collect for assessment.</p> <p>Entrance Slip - What were some of the important duties that the leaders of the early Church performed for the ever growing number of followers of Christ?</p> <p>Independent responses. Observe students during this task. Group students to share answers, allowing them to make corrections/additions to their own responses. Allow students to independently identify on their entrance slip one strategy that will assist them with recalling (new) facts.</p> <p><i>For Teacher Background: The Catechism of the Catholic Church states the following:</i></p> <p><i>Para 936 “The Lord made St. Peter the visible foundation of his Church. He entrusted the keys of the Church to him. The bishop of the Church of Rome, successor to St. Peter, is ‘head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth’.”</i></p> <p><i>Para 77 “In order that the full and living Gospel might always be preserved in the Church the apostles left bishops as their successors. They gave them their own position of teaching authority. Indeed, the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time.”</i></p> <p><i>Para 1594 “The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the</i></p>	<p>Assessment as learning: Journal Reflection #2</p> <p>Assessment of learning: completed chart from Appendix C</p> <p>Assessment as learning: Entrance Slip</p> <p>Observation</p> <p>Assessment for Learning: self-directed strategy to use for recalling facts</p>
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<p><i>whole Church under the authority of the Pope, successor of St. Peter.”</i></p> <p>Note: If the YouCat is available, encourage volunteers to locate and tab any of the related questions and answers about holy orders, ordination, the roles and responsibilities of bishops and popes, etc. (Chapter Three, pp 142 – 148). Choose students to read these aloud and as the lesson continues to develop, remind the class to make connections between the YouCat and the information in their notes.</p> <p>Provide each student with note, Apostolic Succession and the Hierarchy of the Church (Appendix D).</p> <p>Read the note together once. On second reading, guide students in highlighting the key points and new vocabulary and definitions in the first two paragraphs. Allow students to work in pairs to complete this highlighting activity. Have students orally ask three questions to their partner to check comprehension.</p> <p>Review the purpose of jot notes. From this highlighted material, have students create their own jot notes.</p> <p>Teacher states: Bishops wear certain ceremonial dress which is distinctive of the Order of Bishop, the fullness of the Sacrament of Holy Orders: the pectoral cross, ring, mitre, crozier (staff), and a magenta zucchetto.</p> <p>Copy instructions for students to refer to: In Microsoft Word, create your own note entitled <i>What a Bishop Wears</i> that correctly labels photographs from the internet of a pectoral cross, a bishop’s ring, a mitre, a crozier and a magenta zucchetto. Save the note properly. For an example of what this computer generated note could resemble, go to: http://www.catholicmom.com/2007_lesson_plans/Whatdoesthebishopwear.pdf NOTE: This sample includes several clothing items that a Bishop might wear that the student does not need to know. Arrange access to computers and invite students to view Busted Halo: How do they choose a Pope? (4 min), https://www.youtube.com/watch?v=xUtj8nd_pl4 After viewing, students will create their own note, in whatever note style – jot note, flowchart, mind map, Q+A format, etc.- outlining how a Pope is chosen by the College of Cardinals. As this is now the fourth note that the student has been responsible for developing, collect it to assess.</p>	<p>Assessment as learning: Observation</p> <p>Assessment as learning: accuracy of key points of note-taking</p> <p> Differentiation of Learning: Some students can watch a video on the roles and responsibilities of a bishop, if the reading page is too difficult, https://www.youtube.com/watch?v=KmlPrOOqpEY</p> <p>Assessment as learning: peer conferencing, Gradual Release of Responsibility;</p> <p>Assessment for Learning: use strategy of pausing and questioning to check comprehension</p> <p>Assessment as learning: note-taking; accuracy of key points of note-taking</p> <p>Assessment of learning: note on Choosing a Pope</p>
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CONSOLIDATION	CONNECTIONS
<p>Independently, have students create a Venn Diagram comparing and contrasting the roles and responsibilities of the Pope and a Bishop.</p> <p>Organize a class prayer service calling on the Holy Spirit to rest on all Church Leaders, especially Pope Francis and your local bishop.</p>	<p>Assessment of learning: Accuracy of the Venn Diagram</p> <p> Differentiation of Learning:</p> <p>Allow students access to their notes Provide guiding questions as prompts for the comparison Allow for peer conferences during the creation of the Venn Diagram</p>

	CONTINUED LEARNING OPPORTUNITIES
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> • Continue to share Pope Francis' tweets and follow any current news stories which involve him. • Have students design their own Sweet Tweet poster with an image of the Pope. • Write a biography or create a timeline for Pope Francis. • Research and write a biography or create a timeline for another pope or your local bishop. • Share read aloud or highlight a book on the popes, like <u>Jorge from Argentina: The Story of Pope Francis for Children</u>. • Assign a research project on a moral teaching of the Church that the Pope would promote. In Grade 7, this issue should deal with a life issue (e.g. marriage, cloning, abortion, pornography, genocide, euthanasia or the social order (e.g. use of technology, poverty, environment) <ML 1.3>. • Invite your local bishop or auxiliary bishop to visit the class for Q&A. • Explore this idea of God's authority being transferred to human leaders who serve the people of God is an old one (King David) and still exists today with the British Monarchy and the Prime Minister. • As part of morning announcements, schedule students to research, write, and share interesting facts about Pope Francis. • Have students learn more about vocations and consider how God gives them the power/gifts to accomplish the goals they hope to achieve for God just as God gave the apostles gifts to accomplish the goals they hoped to achieve for God. The following video



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from Brothers in Black could be used as a provocation for this discussion:

<http://www.youtube.com/watch?v=eYv74jAmOTw&index=4&list=PL5E5E61E0B2515E79>

Appendix A –

Sweet Tweets by Pope Francis

Dear young people, do not be mediocre; the Christian life challenges us with great ideals.

@Pontifex



To be friends with God means to pray with simplicity, like children talking to their parents.

Dear young people, do not give up your dreams of a more just world!

With God, nothing is lost; but without him, everything is lost.

Do not be afraid to cast yourselves into the arms of God; whatever he asks of you, he will repay a hundredfold.

There is never a reason to lose hope. Jesus says: "I am with you until the end of the world.

Peace is a gift of God, but requires our efforts. Let us be people of peace in prayer and deed

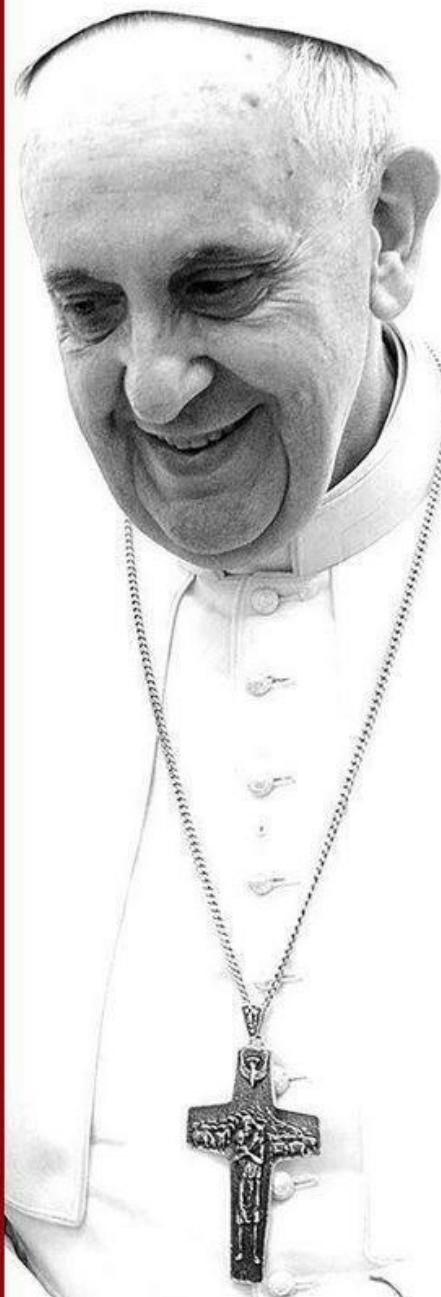
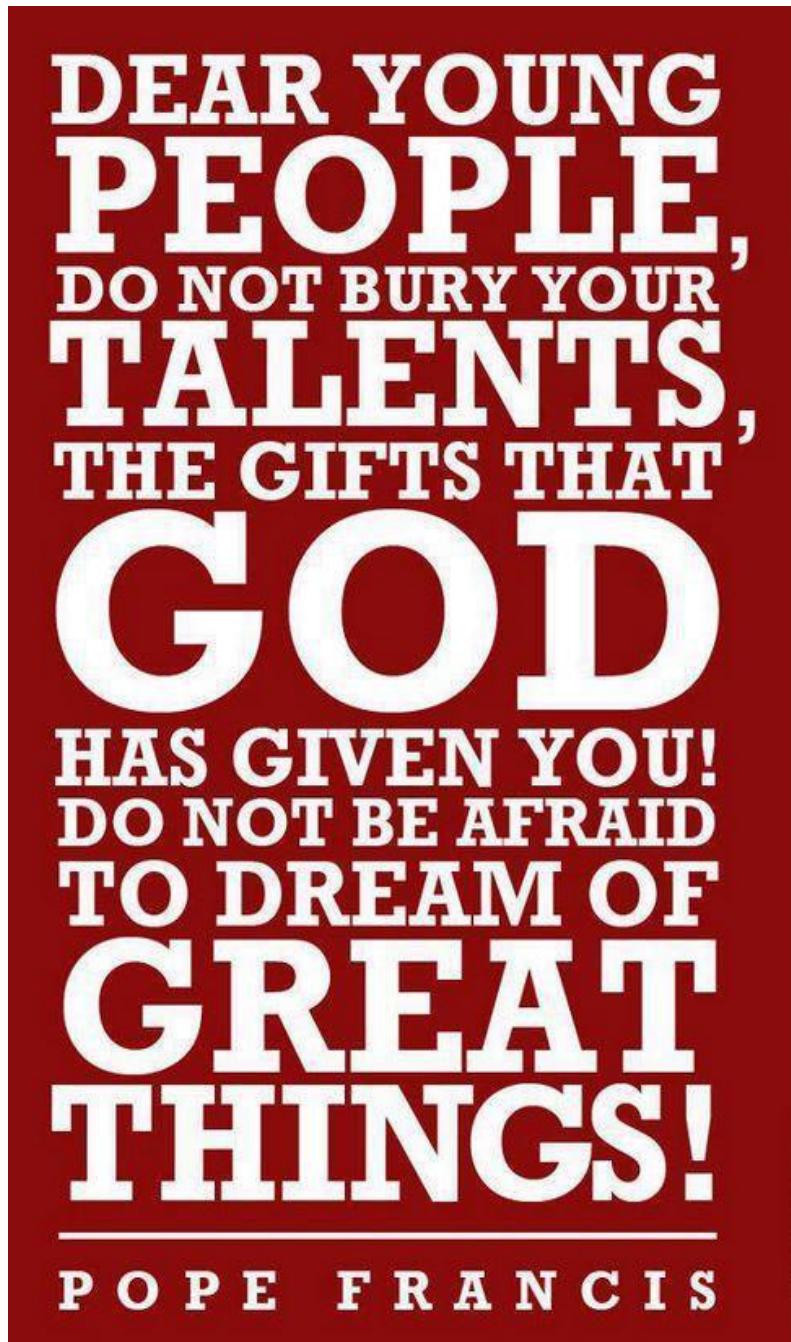
When one lives attached to money, pride or power, it is impossible to be truly happy.

In the face of life's difficulties, let us ask the Lord for the strength to remain joyful witnesses to our faith.

To live as true children of God means to love our neighbour and to be close to those who are lonely and in difficulty.

The World Cup allowed people from different countries and religions to come together. May sport always promote the culture of encounter.

Appendix B



<http://thedailyquotes.com/wp-content/uploads/2014/01/dear-young-people-pope-francis-quotes-sayings-pictures.jpg>



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DO NOT BE
CONTENT TO LIVE A
MEDIocre
CHRISTIAN
LIFE:
WALK WITH
DETERMINATION
ALONG THE
PATH OF
HOLINESS

POPE FRANCIS

@PONTIFEX

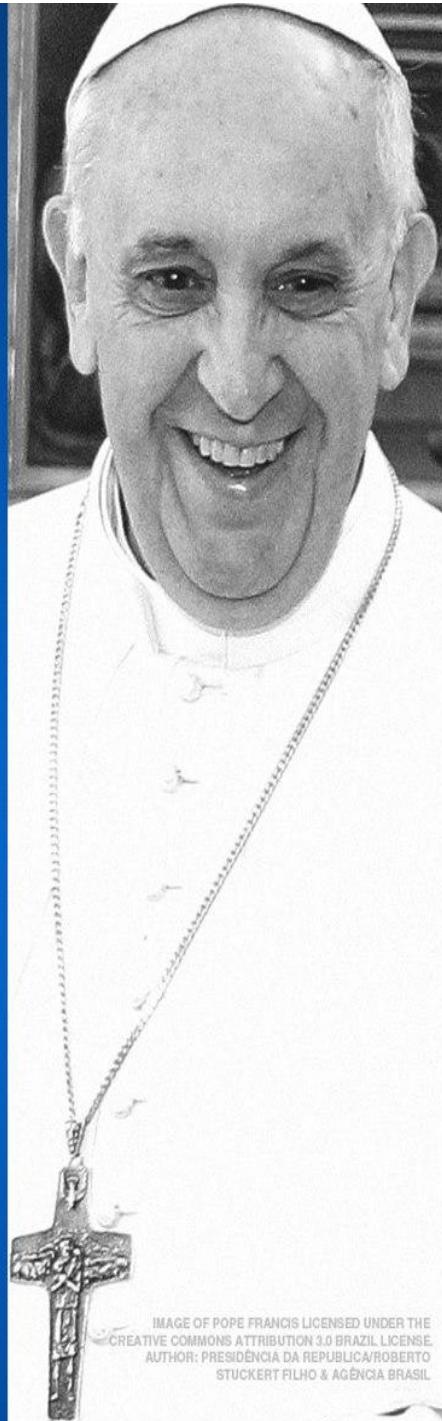


IMAGE OF POPE FRANCIS LICENSED UNDER THE
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AUTHOR: PRESIDÉNCIA DA REPÚBLICA/ROBERTO
STUCKERT FILHO & AGÊNCIA BRASIL

<http://www.pinterest.com/pin/113364115593344629/>



Appendix C

The Early Church: The Apostles as Leaders

Read each of the following passages. In point form, provide details from scripture to answer the question.

Scripture Passage	What does this tell you about the leadership qualities and tasks designated to the leaders of the Early Church?
Acts 2:42-47	
2 Corinthians 5:20	
Mark 16:15	
Ephesians 5:19-20	
Ephesians 6:18	



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Hebrews 10:24-25	
2 Timothy 4:2	
2 Timothy 3:14-17	
John 14:26	
Matthew 28:19-20	



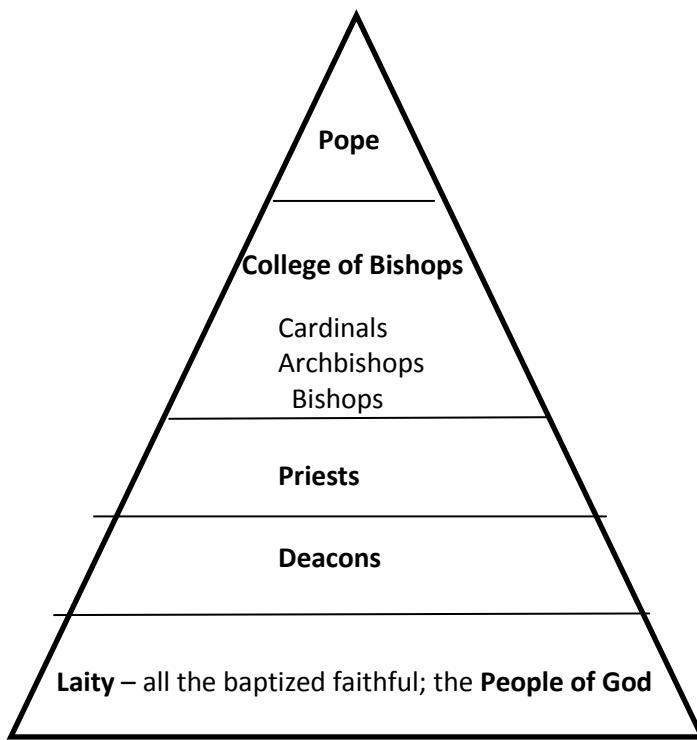
The Early Church: The Apostles as Leaders

Scripture Passage	What does this tell you about the leadership qualities and tasks designated to the leaders of the Early Church?
Matthew 28:19-20	Make all people disciples; baptise them in the name of the Father, Son and Holy Spirit. Teach them to obey what Jesus taught.
2 Corinthians 5:20	Speak for Christ; make Christ's appeal to those who will listen
Mark 16:15	Preach the Gospel
Ephesians 5:19-20, 6:18	Speak with words of psalms, hymns and sacred songs; praise the Lord
Ephesians 6:18	Pray always for God's people
Hebrews 10:24-25	Help one another to show love and do good; come together
2 Timothy 4:2	Preach the message; teach with patience
2 Timothy 3:14-17	Know the scripture and use it to teach the Truth; give instruction for right living
John 14:26	The Holy Spirit will teach them and remain with them
Acts 2:42-47.	Learned from the apostles, take part in fellowship meals (Eucharist), prayers; witnessed miracles and shared belongings; sell what they owned and distributed the money according to what each one needed; go to temple daily and eat together; praise God

Appendix D: Student Note
Apostolic Succession and the Hierarchy of the Church

Jesus is the head of the Church. He is the cornerstone. As he began his mission, Jesus chose 12 apostles to follow and work alongside him; they were the eye witnesses of Jesus' resurrection. He gave them the Holy Spirit and sent them as his authoritative messengers to all the world. They assured unity and the consistent and true teachings of Jesus to the early Church. They conferred their mission and authority upon their successors, the bishops, through the laying on of hands. This process is called **APOSTOLIC SUCCESSION**.

Because all power and authority comes from Christ, the Church has a hierachal structure. The top of the pyramid is known as the **MAGISTERIUM**. It is the living, teaching office of the Church whose task it is to give authentic interpretation of the word of God whether in its written form (Sacred Scripture) or in the form of Tradition. *In the pyramid below, colour the Magisterium yellow.*



The Bishops of the Church are given to us by Christ to act as our shepherds. Bishops are in charge of a **DIOCESE** which is a geographical area made of local parishes of the faithful. The Bishop is the superior of all the priests (except those belonging to religious orders) in his diocese. The Bishop is the local spiritual leader of all the faithful of his geographic area.



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In an Archdiocese, the Bishop will usually be given the honourable rank of Archbishop. The usual way to address an Archbishop is as "Your Grace or "Your Excellency."

In the modern Church, however, not all bishops occupy pastoral positions as the heads of dioceses and several dioceses are so large as to require more than one bishop rather than divide the diocese into smaller dioceses. Thus many Bishops are *Papal Diplomats*, and many Dioceses have one or more *Auxiliary Bishops* assisting the Bishop.

All Bishops, except the Pope who is the Bishop of Rome, are required by Canon Law to tender their resignation if sickness or other grave reasons make them incapable of carrying on their role, or when they reach the age of 75.

All Bishops are also required to submit a report to the Pope every five years, reporting on their diocese and any problems that may have arisen in their diocese or difficulties the faithful are facing. At about the time that this report is required, the Bishops of the region make their visit *ad limina Apostolorum* where they travel to Rome to pray before the Tomb of St Peter and to meet individually with the Holy Father to ensure he is kept aware of the state of the Church throughout the world.

Most countries or regions have established Bishops' Conferences. These are forums for the bishops of a region to come together to discuss issues of mutual concern. Although the meeting of all the Bishops is important, it must be remembered that it is the individual bishop in his individual diocese who exercises the teaching and pastoral duties.

Excerpt from <http://www.catholic-pages.com/hierarchy/bishops.aspfunct>.

If you would like to review this information, in another format, view Bishop R. Daniel Conlon of the Catholic Diocese of Joliet as he answers the question, "What is a bishop, and what is their role in the Church?" <https://www.youtube.com/watch?v=KmlPrOOqpEY>



Virtues and Moral Decision Making

GRADE 7

Religious Education Grade 7

Lesson Title: Introduction to the Cardinal and Theological Virtues to support Moral Decision Making

Suggested length of time: 80-120 minutes

Lesson Overview

This lesson will introduce students to the virtues of the faith so that they can make informed moral decisions.

CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<ul style="list-style-type: none">• ML2: demonstrate an understanding that when faced with a moral choice in our life, the judgement of our conscience can be right or wrong (i.e. we can choose good or evil, we can develop virtues / vices)• ML2.2: describe through the use of example, how making moral choices promotes a life of virtue• ML3: demonstrate an understanding of the importance of developing a life of virtue (good habits and practices; Cardinal and Theological Virtues) in order to discern and implement the moral teachings found in the Gospels and applied through the teachings of the Church• ML3.2: identify and describe the cardinal and theological virtues identified by the church; explain how they are acquired and give examples of how they assist us in the Christian life.	<p>The Catholic Social Teaching evident in this lesson includes:</p> <p>Call to Family, Community and Participation</p> <p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">• Integrates faith with life. <p>A Reflective, Creative and Holistic Thinker Who:</p> <ul style="list-style-type: none">• Makes decisions in light of gospel values with an informed moral conscience. <p>A Responsible Citizen Who:</p> <ul style="list-style-type: none">• Acts morally and legally as a person formed in Catholic traditions



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	<ul style="list-style-type: none">• LC1: understand that belonging to the community of the Church involves responsibilities of faith (belief and worship) and of Christian living (solidarity and moral life) <p>Family Life</p> <ul style="list-style-type: none">▪ D3: analyze and practice a process for decision making	
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	<h3>Guiding Questions</h3> <p>Catholic Social Teaching:</p> <ul style="list-style-type: none">• How do I make decisions? What effects do my decisions have on others? <p>Scripture Passages:</p> <ul style="list-style-type: none">• Colossians 3:12-14 <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">• How do our virtues influence how we make decisions? <p>Teachers and students may develop additional questions from the framework to guide their learning inquiry.</p>
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	<h3>LEARNING GOALS</h3> <p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none">• Identify and describe the cardinal and theological virtues• Explain how virtues are acquired/developed• Apply critical thinking to a moral decision <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: None</p> <p>Teacher Readiness: Prepare necessary materials before starting this lesson. Review <u>Believe in Me</u> text p 59 “How to Make Good Decisions”</p> <p>Student Readiness: None.</p> <p>Terminology: see Appendix A</p>	<p>Materials:</p> <ul style="list-style-type: none">- Copy and cut Appendix A (one set of appendix A per group)- Copy and cut Appendix B (one case study per group) <p>Internet Resources:</p> <ul style="list-style-type: none">- Catechism http://www.scborromeo.org/ccc.htm- Catholic Toolbox. http://catholicblogger1.blogspot.ca/- Loyola Press. http://www.loyolapress.com/- Our Language, Our Story. http://www.ourlanguageourstory.org/intro.html <p>Resources:</p> <ul style="list-style-type: none">• Catechism and/ or YOUCAT <p>NOTE:</p> <p>Appendix A can be used throughout the year. An easy way to organize multiple sets is to photocopy each set on a different colour of paper. Cardstock provides a firmer “match card” to work with. Sandwich bags or elastics are a great way to keep the whole set together.</p>

	MINDS ON	CONNECTIONS
	<p>MINDS ON</p> <ul style="list-style-type: none"> • Establishing a positive learning environment • Connecting to prior learning and/or experiences • Setting the context for learning <p>Whole Class: Opening Prayer</p> <p>Sign of the Cross</p> <p>A reading from the letter of Paul to the Colossians (3:12-14)</p> <p><i>As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony.</i></p> <p>The word of the Lord. (Thanks be to God.)</p> <p>Let us pray: God of all people, we invite you into our lives. We look to your Son, Jesus Christ, to know how to live in love with one another. Open our hearts and minds so we may develop the habits of virtuous living. Let us remember that you are always with us, especially when we are faced with difficult decisions. We thank you for your guidance and your love. Amen.</p> <p>Sign of the Cross</p> <p>Small Groups: Have students complete the Virtue Match (Appendix A).</p>	<p>CONNECTIONS</p> <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Discussion participation <p> Differentiation of learning:</p> <ul style="list-style-type: none"> - Allow students to use the YOUCAT or Catechism to help them match - Read the cards aloud and discuss what each definition means - Distribute the cards among the class (there are 20 cards so one per student with a few pairs as necessary) so students have to travel and communicate to find their match

	ACTION	CONNECTIONS
	<p>ACTION</p> <ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent) <p>Whole Class:</p> <p>Examine YOUCAT or the Catechism (or the match definitions from Appendix A) and discuss how virtues (and good habits) are acquired/developed. Have students copy the definition for each virtue. Out of the class discussion, students should be able to write a definition in their own words, and provide an example.</p> <p>Small Groups:</p> <p>Have students develop a 3-5 step Action Plan to help develop virtues (generally, or give each group a virtue). Students should</p>	<p>CONNECTIONS</p> <p>Assessment for learning:</p> <ul style="list-style-type: none"> - None <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Whole group discussion - Observation of small group collaboration

	<p>create a short prayer asking God's help to implement their action plan and develop this virtue. Students should be prepared to share their action plan steps with the class. Investigate commonalities in action plans and create a set of class "Steps to Solve a Problem." (Teacher reference: <u>Believe in Me</u> text p 59 "How to Make Good Decisions")</p> <p>Whole Class:</p> <p>Share Action Plans and pray the prayers.</p> <p>Explain that the small groups will be presented with a case study. Groups will need to:</p> <ol style="list-style-type: none"> 1. Make a decision 2. Explain how they came to their decision 3. Name the virtue(s) that apply <p>Small Groups:</p> <p>Distribute one case study (from Appendix B - Applying Virtues to Case Studies) to each group. Provide time for group to discuss and problem solve.</p> <p>After groups have come to a solution have them pair and share with another group. Have groups rotate around the room until they have shared their case studies and solutions with all groups.</p>	<p>Assessment of learning:</p> <ul style="list-style-type: none"> - Action Plan - Presentation <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> - Provide a handout with the Virtues definitions pre-printed and space for students to add their own definition and an example
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	CONSOLIDATION <ul style="list-style-type: none"> • Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned 	CONNECTIONS
	<p>Have students choose a virtue and create a greeting card.</p> <p>Students will choose a family member as a role model and reflect on how he or she lives a virtuous life. Students should be able to identify the virtue(s) their chosen family member has and give examples how the virtues are used in the family member's life.</p> <p>Front of the card: name of the virtue and a definition in their own words.</p> <p>Inside of the card: Direct a thank you to the family member for displaying the virtue and explain how that has helped the student develop the virtue themselves. Inform students the</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - None <p>Assessment as learning:</p> <ul style="list-style-type: none"> - None <p>Assessment of learning:</p> <ul style="list-style-type: none"> - Final task (front of card) <p> Differentiation of</p>



	<p>inside message will not be marked, only the cover of the card.</p> <p>Students should be encouraged to give their greeting card to the family member they chose to examine.</p>	<p>Learning:</p> <ul style="list-style-type: none">- Dramatize their solution to the moral dilemma- Write the ending to the story- Represent the virtues artistically through the use of silhouettes or portraits
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CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• Creating their own Applying Virtues Case Studies• Completing a “looks like, sounds like, feels like” for each virtue• Examining the virtues as opposites of the Seven Deadly Sins where each sin lacks a virtue (e.g. pride lacks humility, gluttony lacks temperance, etc.). Have a discussion about evil as a lack of good/virtue, perhaps in connection to the case studies.• Investigating the Fruits and Gifts of the Holy Spirit and their connection to the virtues• Completing activities suggested at Loyola Press. http://www.loyolapress.com/faith-hope-and-love-theological-virtues-activity.htm



Appendix A – Virtue Match

Grade 7

Virtue

A positive habit that allows a person to perform good actions and to give the best of himself.
YOUCAT 299, CCC 1803, 1833

Cardinal Virtues

Four virtues that play a pivotal role. All other virtues are grouped around them. They govern our acts, order our passions, and guide our conduct in accordance with reason and faith.
YOUCAT 300, CCC 1805, 1834

Prudence

Guides conscience formation. A Christian will discern the good and choose the correct means to live according to the law of Christ. One of the four cardinal virtues.
YOUCAT 301, CCC 1806, 1835

Justice

Give to God and to one's neighbour what is due to them. One of the four cardinal virtues.
YOUCAT 302, CCC 1807, 1836

Fortitude

Ensures perseverance in commitment to good, firmness in difficulties and constancy in doing the good. One of the four cardinal virtues.
YOUCAT 303, CCC 1809, 1837

Temperance

Ensures a Christian uses will over instinct and keeps natural desires within their proper limits. One of the four cardinal virtues.
YOUCAT 304, CCC 1809, 1838



Theological Virtues

Faith

Hope

Charity

Three virtues that relate directly to God.
They are the way by which we can reach
God directly through a relationship with the
Holy Spirit.

YOUCAT 305, CCC 1812-1813, 1840

The virtue by which we believe in God,
acknowledge his truth, and commit
ourselves personally to him.

YOUCAT 307, CCC 1814-1816, 1842

The power by which we firmly and
constantly long to praise and serve God,
find our fulfillment in God, and for our final
home in God.

YOUCAT 308, CCC 1817-1821, 1843

The virtue by which we love God above all
things and we accept our neighbor for God's
sake as unconditionally and sincerely as we
accept ourselves.

YOUCAT 309, CCC 1822-1829, 1844



Appendix B – Applying Virtues to Case Studies

Grade 7

Case Study #1

You volunteer at an animal shelter every Saturday. Three weeks ago a family came in to drop off their adult dog who they can no longer care for because of changes in their personal lives/schedules. The dog is very obedient and well-mannered and passed the behavior test with flying colours. The shelter doesn't think the dog will be adopted, though, because it is much older and people like puppies and young dogs. You have been walking and playing with the dog since it came to the shelter and would really like to take it home. Unfortunately, because you don't have a job, you can't afford to pay the adoption fee. Your parents would be happy to add the dog to your family, but say you need to find the money to pay the adoption fee, veterinary and food bills. If the dog isn't adopted in another 3 weeks, it will have to be put down. Should you ask the shelter to waive the adoption fees so you can "rescue" the dog, even though the shelter needs the money to pay for the food and medicine the dog has used? Even if they do, should you accept the offer considering the fact your parents said you needed to be responsible for the money?

Case Study #2

You go on a field trip with your class to a museum a few hours away. Your teacher divides you into groups of 3 and sends you on a scavenger hunt. You decide that your group will finish faster if you split up. You are running between exhibits when your jacket gets caught and breaks a piece off of one of the displays. It looks really old and really expensive, but your jacket isn't ripped and no one saw you. Do you tell your group? Do you tell your teacher? Do you tell the museum staff?

Case Study #3

You go to the movies with your parents and they give you the exact change to go buy the tickets while they get the snacks. You hand over the money, but the cashier gives you money back. She accidentally charged you the "youth" rate. What do you do?

Case Study #4

Your dad coaches your sports team and seems to give you more playing time than your teammates. You don't think you started the season with any more skill than them, but you're certainly improving now that you get to play so much. You love being in the middle of the action and never have as much fun on the bench. Your dad always talks about how playing time is shared equally and he makes decisions to bench some players to be fair to other players, but that doesn't seem to be true for you. What do you do about the situation and how do you explain your decision to your dad and your teammates?



Case Study #5

Your best friend is getting into trouble and doing lots of things you think he/she shouldn't, including staying out past curfew, skipping school, stealing from the corner store, and maybe even drugs. What can you do to help your friend?

Case Study #6

You receive an email addressed to your principal with a discount code that lets you order free movies or video games from a big chain company, but they have to be shipped to your school. You're really excited to own the newest release, and there doesn't seem to be any way that anyone would know you received the code. What do you do?

Case Study #7

Your friend gave you a birthday present at school that you really don't like, so you stuffed it under your bed where it's been for a few months. It's your cousin's birthday in a week and your mom keeps nagging you to get your cousin a present, but you don't want to spend your money. Your cousin and your friend don't know each other. Do you re-gift the present you got?

Case Study #8

Your classmate is having a year-end party and everyone's invited. The students know his parents won't be home, but he handed out invitations to everyone that are "signed" by his parents which say they will chaperone the whole thing. Everyone is talking about it and it seems to you like everyone will be going, but you know your parents won't let you go if they find out his parents won't be there. Do you tell your parents the truth or give them the invite?



Advent – God Becomes Man

GRADE 7

<h3>Religious Education Grade 7</h3>	<p>Unit: Advent- God becomes Man Lesson Titles: The Titles of Jesus Jesus, Our Messiah The O Antiphons of Advent John 3:16 meets Pop Culture Suggested length of time: 8 -12 classes</p> <p>Unit Overview In this unit of study, students will research their own names and those titles given to Jesus using scripture. They will learn about Advent and the role of John the Baptist and other prophets in telling others about who Jesus was and reflect on how they must take this same message into today's culture.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• BL1: Demonstrate an understanding of Christ as the centre of Sacred Scripture (i.e. the Messiah who fulfills the covenantal promise of God’s Reign).• BL1.1: Articulate what is meant by the Church’s belief that “God speaks only one single Word through all the words of Scripture” and that this unique Word is Jesus Christ.• BL1.2: Compare the Old and New Testament images of the Messiah and the Kingdom of God and link these to the understanding of the “Unique Word” – Jesus Christ and his teaching of the Beatitudes.• BL1.3: Explain why the Gospels are the heart of all the Scriptures.	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">• Illustrates a basic understanding of the saving story of our Christian Faith• Actively reflects on God’s Word as communicated through the Hebrew and Christian Scripture <p>A Collaborative Contributor Who:</p> <ul style="list-style-type: none">• Works effectively as an interdependent team member• Achieves excellence, originality, and integrity in one’s work and supports these qualities in the work of others.



	<ul style="list-style-type: none">• BL2.1: Identify the significance and meaning of Jesus Christ's redemptive death on the Cross in God's Plan of Salvation (i.e. Jesus and Israel, the Law, the Messiah, the sacrifice of the Cross for our sins).• PR2: Understand that the various forms of prayer have their origin in scripture and are expressed in the Church's tradition of communal prayer• PR2.2: Identify the various forms of prayer (i.e. blessing, petition, intercession, thanksgiving, and praise) found in the Psalms, prayers and some of the "specific hours" of the Liturgy of the Hours.• LC1: Understand that belonging to the community of the Church involves responsibilities of faith (belief and worship) and of Christian Living (solidarity and moral life)• LS3: Understand that as Christians we can enter into dialogue with the world's major religions concerning common elements	
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	<h3>Guiding Questions</h3> <p>What do the titles of Jesus found in scripture reveal about his mission and fulfillment of the covenantal promise of God's Reign?</p> <p>Why does the season of Advent remind me that Jesus is my Messiah and Saviour?</p> <p>How does my understanding of the connection between the Old and New Testaments foster a sense of solidarity with my Jewish brothers and sisters?</p> <p>How can I bring hope and tell others who Jesus is?</p> <p>Teachers and students may develop additional questions to guide their learning inquiry.</p>
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LEARNING GOALS	
<p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none"> • Understand the importance of names when entering and establishing relationships. • Identify and explain the significance of several titles of Jesus, especially that of Messiah. • Read selected Old Testament and New Testament readings to describe Jesus as the fulfilment of God's covenant to Israel and to the world. • Explain how the season of Advent reminds Christians to prepare themselves for the Kingdom of Heaven. <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>	
INSTRUCTIONAL COMPONENTS AND CONTEXT	

<p>Prior Learning:</p> <p>Locating passages in the Bible</p> <p>Listing and giving examples for each form of prayer: blessing, petition, intercession, thanksgiving, praise</p> <p>Understands the kingdom of heaven as taught by Jesus in the parables</p> <p>Knowledge and comfort using the elements of design in both visual arts and media studies</p> <p>Teacher Readiness:</p> <ul style="list-style-type: none"> • Catechism of the Catholic Church, #430-455 • YouCat, pp. 50- 54 • Believe in Me, TR 5.1 pp. 179-185; SB Unit 5, pp. 85-93 <p>Preview the video on John the Baptist: http://www.thereligionteacher.com/videos/advent/st-john-the-baptist/</p> <p>Catholic Update: Jesus, the Messiah</p>	<p>Materials:</p> <ul style="list-style-type: none"> • Anchor Chart: Name and Titles of Jesus • Copy of Title/Names of Jesus Wordle • Class set of Titles of Jesus graphic organizer • Group Assessment Sheets – 1/learning team • Copy of the Image of the Anointing of David • Scripture Reference Graphic Organizer – 1/student • Advent Evangelization Project Outline – 1/student <p>Internet Resources:</p> <ul style="list-style-type: none"> - Video on the meaning of Advent from Brothers in Black http://www.youtube.com/watch?v=1jxOzMVOD-I http://www.youtube.com/watch?v=S18kCAIqbKM&list=PL5E5E61E0B2515E79 - Video on John the Baptist: http://www.thereligionteacher.com/videos/advent/st-john-the-baptist/
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<p>Review and be able to articulate to students the basic theology of the Trinity: God the Father didn't become man. God the Holy Spirit didn't become man. Only God the Son became man. Jesus Christ is fully human AND fully divine. Others give Jesus the title Son of God, while Jesus calls himself the Son of Man.</p> <p>Student Readiness:</p> <p>Familiarity with Co-operative Learning and group work roles</p> <p>Terminology: Advent, Parousia, Messiah, Christ, Lamb of God, Son of God, Son of Man, Prince of Peace, Rabbi, Prophet, Saviour, King, Covenant, O Antiphons, pop culture</p>	<ul style="list-style-type: none">- Titles of Jesus https://www.biblegateway.com/resources/dictionary-of-bible-themes/2203-Jesus-Christ-titles-names- O' Antiphons http://www.catholiceducation.org/articles/religion/re0374.html- John 3:16 in Pop Culture http://content.time.com/time/photogallery/0,29307,1870689,00.html <p>Resources:</p> <ul style="list-style-type: none">• Copies of the prayer I am Yours and any others Advent prayers used throughout the three part lessons• Bibles• Prayer service for O' Antiphons• Anchor Chart: Name and Titles of Jesus• Baby Name Book for prayer table• Believe in Me, SB Unit 5, pp. 85-93
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	MINDS ON <ul style="list-style-type: none">• Establishing a positive learning environment• Connecting to prior learning and/or experiences• Setting the context for learning <p>The Titles of Jesus</p> <p>Teacher will identify the learning goal, explaining that the class will be studying the importance of names and titles, especially those given to Jesus over several Religion Classes.</p> <p>Begin with this prayer:</p> <p>I am yours I am not afraid, my Lord, for you have created me. You call me by my name. I am yours! For you are the Lord my God, The Holy One, my saviour! I am precious in your sight, And you love me. For your glory you have created, Formed and fashioned each one by your name. You alone are God. Now and for evermore. Since you are by me, I do not fear.</p>	CONNECTIONS

(Based on Isaiah 43:1-7) YouCat, p. 23	<p><u>Whole Group</u></p> <p>Mixing up the order of the chart below, ask students to match the title with the proper name.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tbody> <tr> <td style="padding: 5px;">His Excellency, Bishop</td><td style="padding: 5px;">(name of your local bishop)</td></tr> <tr> <td style="padding: 5px;">Dr.</td><td style="padding: 5px;">Martin Luther King</td></tr> <tr> <td style="padding: 5px;">Premier</td><td style="padding: 5px;">Kathleen Wynne</td></tr> <tr> <td style="padding: 5px;">Prince</td><td style="padding: 5px;">George (young son of William and Kate; great grandson of Queen Elizabeth)</td></tr> <tr> <td style="padding: 5px;">Pope Frances</td><td style="padding: 5px;">Jorge Mario Bergoglio</td></tr> <tr> <td style="padding: 5px;">Mr./Mrs./Ms.</td><td style="padding: 5px;">(your name)</td></tr> </tbody> </table> <p>Ask: What is the difference between a name and a title? <i>Name = how a person is identified</i> <i>Title = a particular name that shows respect and often tells what job or role the person performs</i></p> <p>Community Building- Line Up</p> <ol style="list-style-type: none"> 1. While maintaining perfect silence, challenge students to line up alphabetically by last names in two minutes. Repeat again but this time using their first names. Maintaining this alphabetical order, close the line to create a circle. Pair up the students to answer the following interaction question: <i>What do you like and dislike about your name?</i> <p>Combine pairs to create groups of 4 and have each person share quickly what their partner said.</p> <p><i>Note: These groups of four will be the learning teams used within this unit, so create a record of who is in each group.</i></p> <ol style="list-style-type: none"> 2. Ask the group to brainstorm and record on sticky notes any names or titles that they have heard Jesus called in the bible. If students are having a difficult time, allow them to skim through a bible after a few minutes. In ten minutes, in round robin fashion, have the groups' reporter share one answer and add that sticky note to an anchor chart entitled "Names and Titles of Jesus", 	His Excellency, Bishop	(name of your local bishop)	Dr.	Martin Luther King	Premier	Kathleen Wynne	Prince	George (young son of William and Kate; great grandson of Queen Elizabeth)	Pope Frances	Jorge Mario Bergoglio	Mr./Mrs./Ms.	(your name)	<p>Assessment for learning: Observation</p> <p>Assessment for learning: Initial group work observations to identify what skills in mini-lessons could be explicitly taught (eg. What is</p>
His Excellency, Bishop	(name of your local bishop)													
Dr.	Martin Luther King													
Premier	Kathleen Wynne													
Prince	George (young son of William and Kate; great grandson of Queen Elizabeth)													
Pope Frances	Jorge Mario Bergoglio													
Mr./Mrs./Ms.	(your name)													



	<p>continuing until all names and titles are represented. This is now a working anchor chart to which names/titles may be added or removed as more research is done by the students.</p> <p>Some suggestions: Jesus of Nazareth, Messiah, Jesus Christ, King of Kings, Prince of Peace, Son of God, Son of Man, Lord (of Ancient Israel), Lamb of God, Rabbi, priest, Son of David, Emmanuel, Wisdom, Flower of Jesse's stem, Key of David, Radiant dawn, King of all nations, ...</p> <p>Closing Prayer: Litany of the Holy Name https://www.ewtn.com/faith/teachings/incab3c.htm</p> <p>Teacher Note: This prayer can be repeated often over this series of lessons.</p> <p>3. Have them copy the following questions into their Religion notebooks assigning it a due date. Share that a Baby Name Book has been placed on the prayer table to assist them in researching their names.</p> <p><i>Teacher Note: Please be sensitive to the fact that some family circumstances may not allow for a face to face interview or that extra time may be needed for students whose parents are working shiftwork to complete the task.</i></p> <p><u>What's in a Name? - Interview an elder member of your family to answer the following questions about your name or if you choose, his/her name.</u></p> <ul style="list-style-type: none">a) What is your complete and legal name?b) Who named you?c) When were you named?d) Why were you given that name?e) Were any other names considered for you before you were born? What could your name have been?f) What does your name mean?g) List any nicknames that you may be called and explain for at least one, its significance.h) Illustrate your name in a creative way. <p>On the Name interview due date, ask students to move into their learning teams and share their interview answers and show their name creations. Display name creations around the class prayer table.</p> <p>Next in groups, complete two more name interviews - one for</p>	<p>active listening? How do you paraphrase what someone is saying? Exploring ways to resolve conflict in group work)</p>
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	<p>Jesus and one for his cousin John - using information from scripture to assist them and recording their answers onto a T-Chart Graphic Organizer. Review class guidelines for effective group work and advise learning teams to plan out how they will approach this task.</p> <table border="1"> <tr> <th data-bbox="262 460 638 551">Scripture References for Jesus</th><th data-bbox="638 460 1013 551">Scripture References for John</th></tr> <tr> <td data-bbox="262 551 638 642">Matthew 1: 18 – 24 (4th Sunday of Advent gospel, Year A)</td><td data-bbox="638 551 1013 593">Luke 1: 5-25</td></tr> <tr> <td data-bbox="262 642 638 783">Luke 1: 26- 45 (4th Sunday of Advent gospel, Year B)</td><td data-bbox="638 593 1013 713">Matthew 3:1-12 (3rd Sunday of Advent Gospel, Year A)</td></tr> <tr> <td data-bbox="262 783 638 853">Luke 2: 21</td><td data-bbox="638 713 1013 813">Luke 1: 57-66 Luke 1:67-80</td></tr> </table> <p>After 20 minutes, provide answers from the chart in Appendix A and have each group evaluate their own charts, correcting any wrong answers and adding any missing information in a different coloured pen/font.</p> <p>Review the class anchor chart entitled ‘Names and Titles for Jesus’ and put stars on those identified in this scripture exercise, adding to the sticky note if there is a translation or interpretation of the name/title. Explain that over the next few classes the names/titles will be researched.</p> <p>Share the JESUS Wordle.</p> <p>Have learning teams complete Appendix C, Learning Team Assessment. Attach the group assessment to the corrected Naming Chart for Cousins, Jesus and John and collect.</p> <p>Then, have students individually complete the following questions as an Exit Slip.</p> <ul style="list-style-type: none"> • Write one thing you learned today. • Write one question you have about today's lesson. • The thing that surprised me the most today was... • To be a more effective group member, I need to... 	Scripture References for Jesus	Scripture References for John	Matthew 1: 18 – 24 (4 th Sunday of Advent gospel, Year A)	Luke 1: 5-25	Luke 1: 26- 45 (4 th Sunday of Advent gospel, Year B)	Matthew 3:1-12 (3 rd Sunday of Advent Gospel, Year A)	Luke 2: 21	Luke 1: 57-66 Luke 1:67-80	<p>Assessment as learning</p> <p>Appendix C: Group Assessment</p> <p>Exit Card</p>
Scripture References for Jesus	Scripture References for John									
Matthew 1: 18 – 24 (4 th Sunday of Advent gospel, Year A)	Luke 1: 5-25									
Luke 1: 26- 45 (4 th Sunday of Advent gospel, Year B)	Matthew 3:1-12 (3 rd Sunday of Advent Gospel, Year A)									
Luke 2: 21	Luke 1: 57-66 Luke 1:67-80									



Catholic Curriculum Corporation – Central and Western Region
Religious Education, Grades 7 and 8 Teacher Resources

ACTION	CONNECTIONS
<p>• Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent)</p> <p><u>Lesson Title: Jesus the Messiah</u></p> <p>Teacher will briefly review, through discussion, the liturgical season of Advent, its meaning and the signs, symbols, and traditions/customs associated with it.</p> <p>Watch the Brothers In Black Youtube clip and have students reflect and pray about what they will ‘drop’ this Advent to make it more meaningful. http://www.youtube.com/watch?v=1jxOzMVOD-I</p> <p>Teacher states: Advent actually means ‘coming’. Christians are preparing for the arrival of the baby Jesus on Christmas Day as if it had not yet happened but what we are really awaiting is for the second coming of Jesus or the PAROUSIA.</p> <p><i>Teacher Note: Another clip, Turning Around by Brothers in Black can also be viewed to encourage discussion that can be used to improve student understanding about this liturgical season as they prepare for PAROUSIA.</i></p> <p>http://www.youtube.com/watch?v=S18kCAIqbKM&list=PL5E5E61E0B2515E79</p> <p>Teacher states: An important messenger of this preparation is John the Baptist who we have already read about in scripture. Today we will watch a short video about this cousin of Jesus.</p> <p><u>Small Groups</u></p> <p>Pose the following question to focus viewing: Who is John the Baptist and why is he important to the season of Advent?</p> <p>View The Religion Teacher video on John the Baptist. www.thereligionteacher.com/videos/advent/st-john-the-baptist/</p> <p>Ask learning teams to summarize the segment's key information. Each student is responsible for recording the key points as a Religion note.</p> <p>Assign and collect the following journal response:</p> <p>Journal Reflection 1 Why do you think John the Baptist is an important figure in the season of Advent?</p>	<p>Assessment for learning: Anecdotal notes</p> <p>Assessment as learning: Observation Checklist – Group Process</p> <p>Assessment as learning: Journal Reflection</p>



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Whole Group	<p>Teacher states: John tells his followers, his students, his DISCIPLES many things about who Jesus is.</p> <p>Then, the teacher will read John 1: 29 - 41 two times.</p> <p>In first reading, ask students to simply listen and try to understand the reading.</p> <p>Hand out Appendix D, a graphic organizer for Titles of Jesus or have students create their own.</p> <p>During the second reading, ask the students to record each Title of Jesus that is stated and ask questions for clarification.</p> <p><i>Titles in the passage: Lamb of God, Son of God, Rabbi, Messiah, Christ</i></p> <p>Refer to the class anchor chart to ensure that all titles are listed in both. Once again, put stars of the titles that have been verified in scripture.</p> <p>Allow students some time to begin working on the Graphic Organizer, The Titles of Jesus.</p> <p>If available, have students read student text, Believe in Me, pp. 88 – 92 for a description of many of the titles of Jesus.</p> <p>On board, write: MESSIAH (Jewish) = CHRIST (Greek) = anointed one</p> <p>Teacher states: Anointing or pouring a person with oil was very important in the Old Testament to recognize royalty and was used as a sign of dignity. The prophet Samuel anoints David, son of Jesse, a young shepherd boy, when he was asked by God to look for a new King of Israel.</p> <p><i>Do you know of any other times that oils are used in our Church today?</i></p> <p><i>In the sacraments; 3 different oils are prepared – Chrism that is used in Baptism, Confirmation and Holy Orders, the Oil of Catechumens used in Baptism, and the Oil of the Sick used in the Sacrament of the Anointing of the Sick.</i></p> <p>Show picture of The Anointing of David and have students ask questions, make observations and inferences and then read 1 Samuel 16: 1- 12.</p>
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Assessment **as** learning:
Development and maintenance
of student Titles of Jesus
graphic organizer



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<p>Teacher states: When you read both the 1st and 2nd Books of the prophet Samuel, you learn that David kills Goliath, that he becomes a great warrior and saves the people of Israel from its enemies. He claims the city of Jerusalem and was famous for his musical talent. In fact, the Book of Psalms, which are really songs, were composed by King David to praise and honour God. These psalms are still proclaimed in our liturgies today.</p> <p>Although he was not perfect, David was so favoured by God that he is told that his kingdom will live forever. God makes David that promise; it is a COVENANT between God, King David and all of Israel.</p> <p>Ask: Was there another time that God made a covenant with his people? <i>With Noah, with Abraham, with Moses</i></p> <p>So, the Jewish people were waiting for God to send them another great leader like David, a Messiah or Christ, who would save them from their enemies. They were waiting for the covenant to be fulfilled. Jews of today are still waiting for the Messiah as they recognize Jesus as a great prophet and not the Lord.</p> <p>At the time when Jesus was born, around 4 BCE, the Jews living in Jerusalem were part of the Ancient Roman Empire under the rule of King Herod.</p> <p>Ask: <i>What qualities or characteristics do you think the Ancient Jews were expecting in the promised Messiah?</i></p> <p>Our next task will help us to verify what the Jewish People were told about their promised leader by the prophets of the Old Testament and the Gospel writers.</p> <p>We will complete two sections of the chart together, then you will meet with your learning teams to co-operatively fill in the rest of the graphic organizer.</p> <p>Teacher will model the completion of the chart using one Old Testament example, Isaiah 11: 2-10, and one New Testament example, Matthew 1: 1-17. Emphasize the repeated reading and re-reading of the text, the need to understand the analogies being used, trying to make mental images, and sometimes, using inferences to determine qualities highlighted in the passage.</p> <p>Before Learning Teams begin working, have them discuss a plan to</p>	Assessment as learning: Development and maintenance of student Titles of Jesus graphic organizer
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<p>complete the task and review their own suggestions for being more effective within their group experience.</p> <p>Independent Exit Task One</p> <ul style="list-style-type: none"> • Locate and read Isaiah 40: 1-5, 9-11. What titles and qualities are identified in this passage? <p>Students to write Journal Entry 2</p> <ul style="list-style-type: none"> • In your own words, explain how God fulfills his covenant of the promise of a Messiah through Jesus? <p>Whole Group Review Anchor Chart for the Names and Titles of Jesus. What can be added? Do any of the titles need more explanation?</p> <p><i>Teacher Note: This may be a good time to explicitly teach or have a class discussion about the difference between the titles, Son of God and Son of Man using the reading selections found in Believe in Me, pp. 88 – 92 or invite your school's pastor to address this with the students.</i></p> <p>Allow students time to work on their own graphic organizer.</p> <p><i>Note: Introduce the final independent consolidation project here and provide students with the due date and schedule of work periods: Appendix K</i></p> <p>The O Antiphons of Advent</p> <p>Distribute or display on a Smart Board the reading selection on the O' Antiphons. (Appendix H).</p> <p>Have Learning Teams read the text and answer the questions about these traditional Advent prayers used as part of the Liturgy of the Hours from December 17 -23. Each learning team member is responsible for recording the answers in his/her own notebook. Correct as a class.</p> <p>Distribute Appendix I. Have each group propose a series of 8 symbols they feel best represent the O' Antiphons.</p> <p>Add any of these titles which may be missing to both the Names</p>	 <p>Differentiation of Learning: Students can use Believe in Me, pp. 88 – 92 which has brief reading selections explaining most of the important titles. a more thorough understanding</p> <p>Assessment as learning: Observation</p> <p>Assessment of learning: Independent Exit Task One (see Appendix F Answer Key)</p>  <p>Differentiation of Learning: Allow for scribing, oral report, or capture student answers as a video clip on a personal device.</p> <p>Assessment as learning: Observation</p>
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	<p>and Titles Anchor Chart and student's own Titles of Jesus graphic organizer.</p> <p>Introduce and sing the hymn, O Come, O Come Emmanuel as a way to remember the O' Antiphons.</p> <p>If time, have learning teams use the Internet to explore both the images and the psalms associated with each of the O' Antiphons.</p> <p>Pray the O' Antiphons in the days leading to the start of Christmas vacation.</p>	
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CONSOLIDATION	CONNECTIONS
<ul style="list-style-type: none"> • Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned <p>Allow time in class for students to work on the Advent Evangelization Project outlined in Appendix K.</p> <p>This project scenario involves having each student design an original logo for his/her favourite title of Jesus for Salt and Light Media merchandise. With the design, a typed reflection explaining the reasons for this choice <u>and</u> an original Advent prayer that uses this title will be expected. At least one scripture passage will need to be referenced in this project.</p> <p>Schedule a conference with each student.</p> <p><u>John 3:16 in Pop Culture</u></p> <p>Whole group</p> <p>Teacher states: An important scripture passage, John 3:16, states "For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life." It summarizes the Good News of the Gospels and links this season of Advent to Easter. It is so important that I expect you to write it down and highlight it and start to memorize it. Beginning _____, you can recite it back to me for an assessment of learning mark.</p> <p>Allow time for students to copy your dictation of the verse, John 3:16.</p> <p>Ask: Have you seen this scripture reference anywhere?</p> <p>View the Time Photo Essay, John 3:16 in Pop Culture, the first time</p>	<p>Assessment as learning: Conference</p> <p>Assessment of learning: Advent Evangelization Project Outline based co-created Success Criteria and Rubric based (Appendix I)</p> <p> Differentiation of Learning: This project allows for some student choice.</p> <p>Assessment of learning: Memorization of John 3:16</p>



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<p>without any comments allowing students to read and study the 6 images. http://content.time.com/time/photogallery/0,29307,1870689,00.html</p> <p>Assemble into learning teams.</p> <p>View each image.</p> <p>Allow small group to discuss the images. Encourage the making of observations, questions and opinions. Before leaving each image, chose one or two groups to share an observation, question or opinion with the class.</p> <p><i>Teacher's Summary of Time Photo Essay, Jan. 9, 2009</i> <i>John 3:16 in Pop Culture</i> <i>Image 1 – Tim Tebow</i> <i>Image 2 – Bible page showing text</i> <i>Image 3 – Rainbow Man's T-shirt</i> <i>Image 4 - Wrestler Steve Austin wearing Austin 3:16</i> <i>Image 5 – Printed on the bottom of a restaurant's paper cups</i> <i>Image 6 – displayed on a billboard</i></p> <p>Before writing, have students turn and discuss with a partner from their learning team what they need to improve based on the descriptive feedback provided from the two previous journal entries in this Advent Unit. Ask them to identify a target or personal learning goal for improvement at the top of their journal entry page.</p> <p>Journal Reflection 3</p> <p>Which of the images do you think was most effective in spreading the Good News? Why?</p> <p>Is it important to talk about Jesus in public? Be sure to provide evidence to back up your opinion.</p>	<p>Assessment as learning</p> <p>Peer conference and goal setting</p> <p>Assessment of learning: Journal Reflection 3</p>
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CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• Each student can create his/her own Name Wordle from their given names, nicknames, and roles• Share as a teacher read aloud: The Name Jar as part of the Minds On• Print the designs onto iron-on transfers and have students actually make their own Title of Jesus T-shirt• Grade 7 students can organize and lead a school-wide Advent Prayer Service themed around the O' Antiphons• Have students create their own photo essay to demonstrate learning.• Allow students' own inquiry questions to direct the learning and faith journey.• Connect the lessons learned about the Kingdom of God/Kingdom of Heaven through the parables of the mustard seed, the buried treasure, etc. to the coming of the Messiah



Appendix A – The Naming of Jesus and his Cousin, John

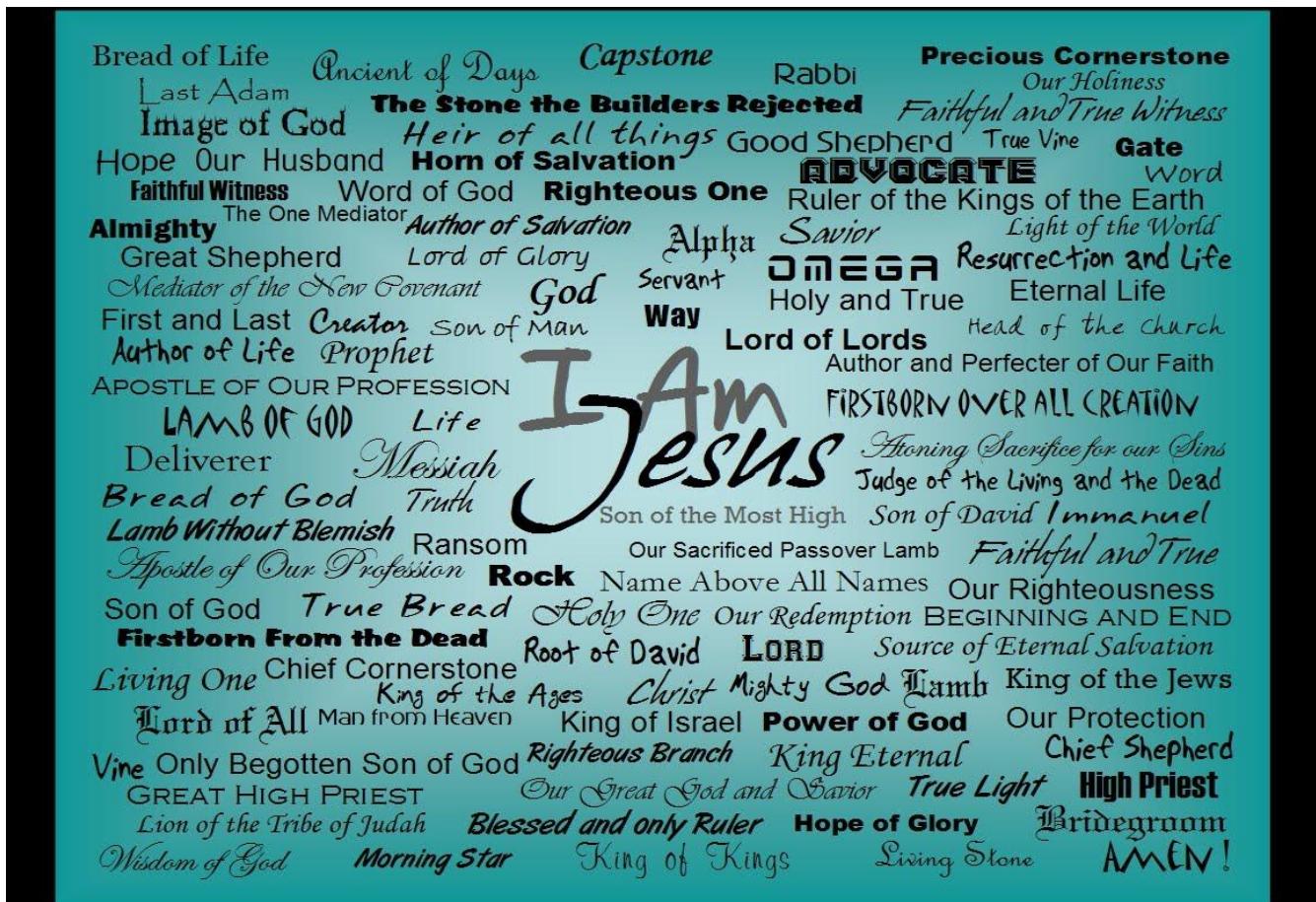
Grade 7

	Scripture References for Jesus Matthew 1: 18 – 24 Luke 1: 26- 45 Luke 2: 21	Scripture References for John Luke 1: 5-25 Matthew 3:1-12 Luke 1: 57-66 Luke 1:67-80
	Answers For Jesus	Answers For John
What is your complete and legal name?	Jesus of Nazareth, son of Joseph	John, son of Zechariah the Priest
Who named you?	Named by both his parents, Mary and Joseph, after each was visited by an angel who appeared to them in a dream.	Named by his parents after a visit from the Angel Gabriel.
When were you named?	I was named after I was a week old, on the eighth day as Jewish tradition dictates on the day of my circumcision.	I was named after I was a week old, on the eighth day as Jewish tradition dictates on the day of my circumcision.
Why were you given that name?	An angel appeared to my earthly father Joseph in a dream and the angel Gabriel visited by mother announcing her pregnancy; each said Jesus would be my name.	My father, Zechariah was told to call me John by the Angel Gabriel. He told my mother who spoke for him after his voice was taken from him for not believing in God's plan for my family.
Were any other names considered for you before you were born? What could your name have been?	No other names were considered.	I could have been named Zechariah as I was the first born.
What does your name mean?	Jesus means 'God saves'.	In Hebrew, John means 'the grace or mercy of the Lord'.
List any nicknames that you may be called and explain for at least one, its significance.	I have other names and titles. The Angel called me Emmanuel which means 'God is with us'. Both my cousins, Elizabeth and Zechariah called me Lord while I was still in my mother's womb. My cousin John called me the Messiah. I have been called Jesus Christ, too.	I am known as John the Baptist because I baptised people in the Jordan River. My father called me a prophet of the Most High God.

Appendix B Wordle: The Titles of Jesus

Note: Using a simple Google image search, a variety of wordles for the Titles of Jesus can be found. This example was found at:

<http://1.bp.blogspot.com/-zlytBUINJyY/TtXdHLnBBkI/AAAAAAAANM/ZybUTfB73Tg/s1600/Names+of+Jesus+Color+Wallpaper.jpg>





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Appendix C Learning Team Assessment

Samples of Peer and Self-Assessment for Group Work

<http://jfmueler.faculty.noctrl.edu/crow/almangroupprocessrubric.pdf>

<http://www.okageweb.org/wp-content/uploads/2014/07/LP1-Rubric-Individual.pdf>



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Appendix D Titles of Jesus

Names/Titles	Own pictograph or symbol	Own notes about the title
Jesus of Nazareth		
Lord		
Emmanuel		
Messiah		
Lamb of God		
Son of God		

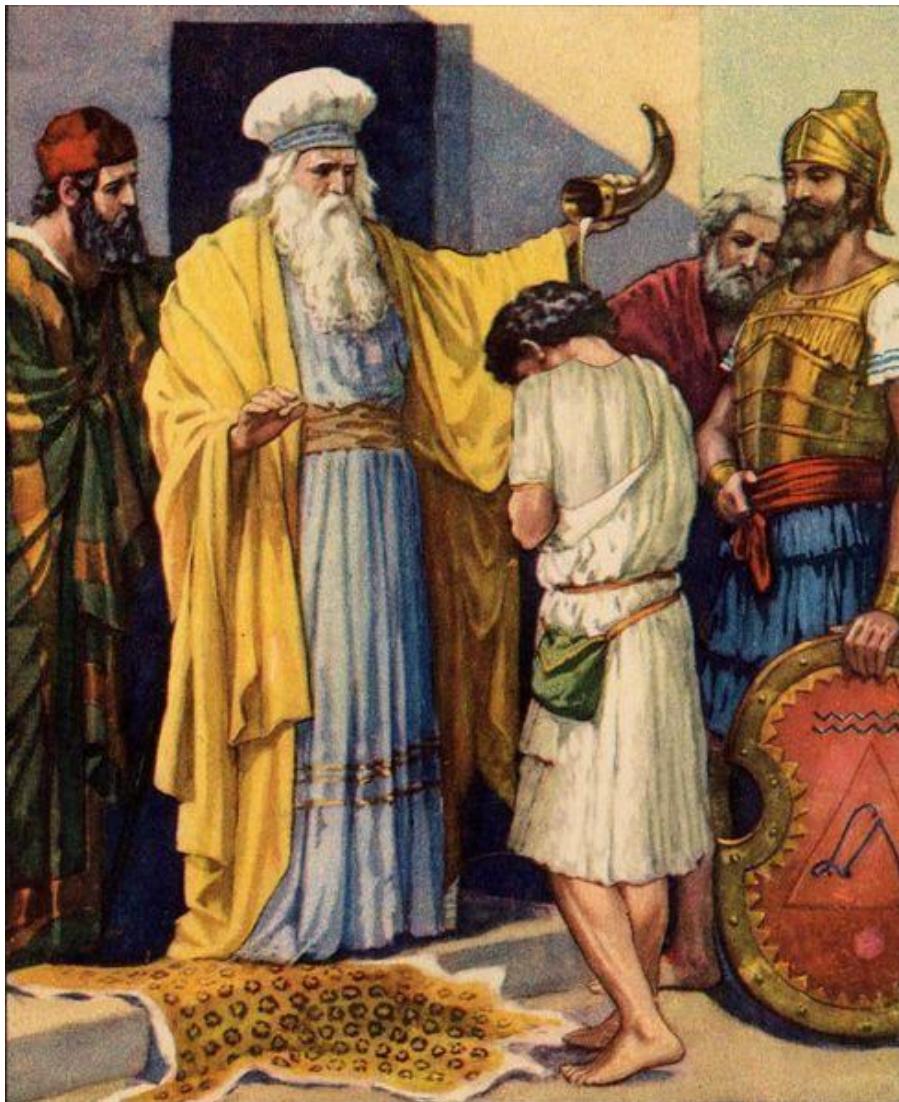


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Rabbi		
Christ		
Word		
Examples of the O' Antiphons		

Appendix E

The Anointing of King David



Read 1 Samuel 16.

Illustration Credit: free for use in the Public Domain

http://www.marysrosaries.com/collaboration/index.php?title=File:Anointing_of_David_by_Samuel.jpg



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Appendix F

A Saviour is Born

Scripture Reference	Old Testament	New Testament	Title(s) stated	What qualities of Jesus are revealed by this?
<u>Isaiah 11: 2 -10</u>	X			
Isaiah 7: 10-14				
Jeremiah 33: 14-16				
Isaiah 9: 6-7				
Micah 5: 2-5				
Zechariah 9:9				
<u>Matthew 1: 1-17</u>		X		
Matthew 2:1-2				
Luke 2: 8-20				
Luke 3: 1-20				
Mark 1:1-8				
John 1: 1-17				



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Answer Key

Scripture Reference	Old Test.	New Test.	Title(s) stated	What qualities of Jesus are revealed by this?
Isaiah 11: 2 -10	X		Royal line of David King	Wise, great knowledge, skilled at ruling, obedient to God, fair, just, defend the poor, peacemaker
Isaiah 7: 10-14	X		Emmanuel	He will bring wealth
Jeremiah 33: 14-16	X		King of Israel	Righteous, doer of what is right
Isaiah 9: 6-7	X		Child, son, Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace	Peacemaker Righteous, just
Isaiah 40: 1-5, 9-11	X		Sovereign Lord, Shepherd	Powerful, rescuer, gentle, caring
Micah 5: 2-5	X		Ruler for Israel	Will have strength from God, will bring peace, will be great
Zechariah 9:9	X		King	Humble, victorious
Matthew 1: 1-17		X	Jesus Christ, Messiah	**Jesus speaks for himself - a worker of miracles; proclaimer of the Good News
Matthew 2: 1-2		X	King of the Jews	
Luke 2: 8 - 20		X	Saviour, Christ the Lord	Bringer of great joy
Luke 3: 1-20		X	Messiah	Great, judge of good and evil
Mark 1:1-8		X	Jesus Christ, Son of God	Great, baptizes with Holy Spirit
John 1: 1-17		x	Word, God, Light, Father's only Son	Full of grace and Truth
Suggested Answer for Independent Assessment Task	X		Sovereign Lord, Shepherd	Powerful, rescuer, gentle, caring
Isaiah 40: 1-5, 9-11				



Appendix H O' Antiphons Article – Students can also access for on-line reading by clicking this link -

<http://www.catholiceducation.org/articles/religion/re0374.html>

**What are the "O' Antiphons"? by Father William Saunders
(Adapted)**

The “O’ Antiphons” refer to the seven antiphons that are recited (or chanted) preceding the Magnificat during Vespers, the evening prayer, of the Liturgy of the Hours prayed by priest and many faithful Catholics. They cover the special period of Advent preparation known as the Octave before Christmas, Dec. 17-23. Vespers on Dec. 24, Christmas Eve, begins the Christmas Vigil.

The exact origin of the “O’ Antiphons” is not known. A Christian and philosopher named Boethius who lived in the 6th Century wrote about this prayer. At the Benedictine abbey of Fleury (now Saint-Benoit-sur-Loire), these antiphons were recited by the abbot and other abbey leaders in descending rank. By the eighth century, they are in use in the liturgical celebrations in Rome. The usage of the “O’ Antiphons” was so prevalent in monasteries that the phrases, “Keep your O” and “The Great O’ Antiphons” were common phrases. One can conclude that the “O’ Antiphons” have been part of our liturgical tradition since the very early Church.

The importance of “O’ Antiphons” is twofold: Each one highlights a title for the Messiah: *O Sapientia* (O Wisdom), *O Adonai* (O Lord), *O Radix Jesse* (O Root of Jesse), *O Clavis David* (O Key of David), *O Oriens* (O Rising Sun), *O Rex Gentium* (O King of the Nations), and *O Emmanuel*. Also, each one refers to the prophecy of Isaiah of the coming of the Messiah. Let’s now look at each antiphon with just a sample of Isaiah’s related prophecies:

O Sapientia: “O Wisdom, O holy Word of God, you govern all creation with your strong yet tender care. Come and show your people the way to salvation.” Isaiah had prophesied, “The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and fear of the Lord, and his delight shall be the fear of the Lord.” (11:2-3), and “Wonderful is His counsel and great is His wisdom.” (28:29).

O Adonai: “O sacred Lord of ancient Israel, who showed yourself to Moses in the burning bush, who gave him the holy law on Sinai mountain: come, stretch out your mighty hand to set us free.” Isaiah had prophesied, “But He shall judge the poor with justice, and decide aright for the land’s afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips.” (11:4-5); and “Indeed the Lord will be there with us, majestic; yes the Lord our judge, the Lord our lawgiver, the Lord our king, he it is who will save us.” (33:22).

O Radix Jesse: “O Flower of Jesse’s stem, you have been raised up as a sign for all peoples; kings stand silent in your presence; the nations bow down in worship before you. Come, let nothing keep you from coming to our aid.” Isaiah had prophesied, “But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom.” (11:1), and on that day, the root of Jesse, set up as a signal for the nations, the Gentiles shall seek out, for his dwelling shall be glorious.” (11:10). Remember also that Jesse was the father of King David, and Micah had prophesied that the Messiah would be of the house and lineage of David and be born in David’s city, Bethlehem (Micah 5:1).



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O Clavis David: “O Key of David, O royal Power of Israel controlling at your will the gate of Heaven: Come, break down the prison walls of death for those who dwell in darkness and the shadow of death; and lead your captive people into freedom.” Isaiah had prophesied, “I will place the Key of the House of David on His shoulder; when he opens, no one will shut, when he shuts, no one will open.” (22:22), and “His dominion is vast and forever peaceful, from David’s throne, and over His kingdom, which he confirms and sustains by judgment and justice, both now and forever.” (9:6).

O Oriens: “O Radiant Dawn, splendour of eternal light, sun of justice: come, shine on those who dwell in darkness and the shadow of death.” Isaiah had prophesied, “The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shown.” (9:1).

O Rex Gentium: “O King of all the nations, the only joy of every human heart; O Keystone of the mighty arch of man, come and save the creature you fashioned from the dust.” Isaiah had prophesied, “For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counsellor, God-Hero, Father-Forever, Prince of Peace.” (9:5), and “He shall judge between the nations, and impose terms on many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again.” (2:4).

O Emmanuel: “O Emmanuel, king and lawgiver, desire of the nations, Saviour of all people, come and set us free, Lord our God.” Isaiah had prophesied, “The Lord himself will give you this sign: the Virgin shall be with child, and bear a son, and shall name him Emmanuel.” (7:14). Remember “Emmanuel” means “God is with us.”

According to Professor Robert Greenberg of the San Francisco Conservatory of Music, the Benedictine monks arranged these antiphons with a definite purpose. If one starts with the last title and takes the first letter of each one - Emmanuel, Rex, Oriens, Clavis, Radix, Adonai, Sapientia - the Latin words ero cras are formed, meaning, “Tomorrow, I will come.” Therefore, the Lord Jesus, whose coming we have prepared for in Advent and whom we have addressed in these seven Messianic titles, now speaks to us, “Tomorrow, I will come.” So the “O’ Antiphons” not only bring intensity to our Advent preparation, but bring it to a joyful conclusion.

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Questions

- 1) What is the “Liturgy of the Hours” and who usually prays this?
- 2) Create a chart listing the titles of the Messiah in English and in Latin.
- 3) Why are the O’ Antiphons important?
- 4) What is a prophecy?
- 5) Who brings truth to the prophecies of the prophet Isaiah?
- 6) What secret message did the Benedictine Monks who chanted this special Advent prayer cleverly hide?
- 7) How does this message connect to Christmas?



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The O Antiphons

O Wisdom, coming forth from the mouth of the Most High,
reaching from one end to the other mightily,
and sweetly ordering all things:
Come and teach us the way of prudence.

[Isaiah 11:2-3](#) [Isaiah 28:29](#)

O Adonai, and leader of the House of Israel,
who appeared to Moses in the fire of the burning bush
and gave him the law on Sinai:
Come and redeem us with an outstretched arm.

[Isaiah 11:4-5](#) [Isaiah 33:22](#)

O Root of Jesse, standing as a sign among the peoples;
before you kings will shut their mouths,
to you the nations will make their prayer:
Come and deliver us, and delay no longer.

[Isaiah 11:1](#) [Isaiah 11:10](#)

O Key of David and scepter of the House of Israel;
you open and no one can shut;
you shut and no one can open:
Come and lead the prisoners from the prison house,
those who dwell in darkness and the shadow of death.

[Isaiah 22:22](#) [Isaiah 9:7](#)

O Morning Star,
splendour of light eternal and sun of righteousness:
Come and enlighten those who dwell in darkness
and the shadow of death.

[Isaiah 9:2](#)

O King of the nations, and their desire,
the cornerstone making both one:
Come and save the human race,
which you fashioned from clay.

[Isaiah 9:6](#) [Isaiah 2:4](#)

O Emmanuel, our king and our lawgiver,
the hope of the nations and their Saviour:
Come and save us, O Lord our God.

[Isaiah 7:14](#)



Appendix I O' Antiphon Group Task

	O' Antiphon	Identify and copy the appropriate lines from Isaiah that reference the title of the Messiah.	What Symbol would your learning team propose to represent each title of Jesus used within the O' Antiphons that could be used to decorate the Church?
December 17	Wisdom	Isaiah 28:29	
December 18	Lord of Ancient Israel	Isaiah 11:4-5	
December 19	Flower of Jesse's stem	Isaiah 11: 1, 11	
December 20	Key of David	Isaiah 22:22	
December 21	Radiant Dawn	Isaiah 9:1	
December 22	King of all Nations	Isaiah 2:4	
December 23	Emmanuel	Isaiah 7:14	



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Appendix J

O Come, O Come, Emmanuel

O come, O come, Emmanuel
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny
From depths of Hell Thy people save
And give them victory o'er the grave
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Day-Spring, come and cheer
Our spirits by Thine advent here
Disperse the gloomy clouds of night
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, O come, Thou Lord of might,
Who to Thy tribes, on Sinai's height,
In ancient times did'st give the Law,
In cloud, and majesty and awe.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.



Appendix K – Advent Evangelization Project: Title of Jesus Logo, Original Prayer and Reflection

You have been approached by the Director of Salt and Light Media, Father Thomas Rosica, to design a logo representing your favourite title for Jesus that you learned about during this unit of study. He is very concerned about the fact that Jesus is no longer the focus of Christmas Season and that the messages of Advent don't seem to be relevant to people, especially the Catholic Youth like you. He feels that if the titles of Jesus were part of 'pop culture', much like the frenzy around JOHN 3:16, more young people would be drawn into learning about their faith and committing themselves to a life of love and service as a disciple of Jesus. His hope is to make available for purchase the merchandise with the titles of Jesus logos in time for the Christmas shopping season. Part of the money raised in this Advent Evangelization Project would be donated to the St. Vincent de Paul Society.

He has asked that you design one of the following:

A T-shirt Logo

A rub-on Body Tattoo

A Cell Phone/Tablet Case

Your logo would use the elements of design you have been working with in both art and in media studies.

Father Tom has also asked that an original prayer be included within the product's packaging that references your chosen title of Jesus and that you provide a typed reflection outlining your choice of title, what the title suggests to you about Jesus and why it would be important for other young people to understand this title.

This Advent Evangelization Project is due _____.

You will have time to work on the logo, prayer and reflection on the following dates:

You are expected to schedule a short 5 minute conference with your teacher to share your ideas and rough work on any of these dates or another mutually convenient time.

Please have a parent/guardian sign this outline so s/he is aware of this assessment of learning project.

Sample of Assessment Rubric for Titles of Jesus Design and Reflection
(Based on the success criteria identified, develop a rubric for the project.)



The Creed: A Summary of Our Faith

GRADE 7

Religious Education Grade 7	<p>Lesson Title: The Creed: A Summary of our Faith Suggested length of time:120-150 minutes</p> <p>Lesson Overview This lesson will demonstrate that the Apostles' Creed is a summary and profession of our Catholic beliefs. It will also demonstrate the clear connection between the Apostles' Creed and our scripture passages.</p>
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CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<ul style="list-style-type: none">• BL2.1 Identify the significance and meaning of Jesus Christ's redemptive death on the Cross in God's Plan of Salvation• BL2.2 Summarize the Church's teaching on the meaning and significance of Christ's death (buried, decent into Hell) and resurrection on the third day and describe how these events are celebrated in the Church's tradition• LC1 Understand that belonging to the community of the Church involves responsibilities of faith and of Christian living• PR2 Understand that the various forms of prayer have their origin in scripture and are expressed in the Church's tradition of communal prayer	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">- actively reflects on God's Word as communicated through the Hebrew and Christian scriptures;



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	<p>Literacy Connections Media: Wordle, Tagul or other Word/Art graphic program Arts Connections: song or artistic expression option for the Apostles' Creed or variation of the Creed</p>	
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	<p>Guiding Questions (coming out of the Big Idea)</p> <p>How is the Creed a summary of the central beliefs of the Christian faith? (e.g. Christ's death, descent into Hell, resurrection and ascension into Heaven, forgiveness of sin, resurrection, final judgment, and eternal life) How are you called to profess and be witness to this belief?</p>
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	<p>LEARNING GOALS</p> <p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none">• Understand the connections between the Apostles' Creed and the traditions of our faith• Make connections between scripture passages and the Apostles' Creed• Demonstrate an understanding that the Creed is a profession of faith and a statement of convictions that reveal the truth about God, Jesus, the Holy Spirit and the Church• Identify ways they can live the faith they profess in the Creed statements <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning:</p> <p>Students should know how to find scripture passages in the bible.</p> <p>Students should know how to recite the Apostles' Creed</p> <p>Teacher Readiness:</p> <p>Review all Materials before starting this Lesson.</p> <p>Students may have questions about the Nicene Creed when discussing the Apostles' Creed. The Nicene Creed was produced by the Council of Nicea I (325) which was convened to combat the heresy of Arius, who basically denied the divinity of Christ. Here the Council wanted to teach very clearly that Jesus Christ is “consubstantial” or “one in Being” with the Father, sharing the same divine nature; that He is begotten, not made or created; and that Mary conceived by the power of the Holy Spirit, and through her, Jesus Christ, true God, became also true man.</p> <p>Student Readiness:</p> <p>Should be familiar with the Apostles' Creed</p> <p>Terminology:</p> <p>Apostle: a disciple of Jesus who had a particular leadership role in the early Church</p> <p>Creed: a summary of Christian beliefs and a statement of faith</p> <p>Profession: the act of declaring or saying something opening</p> <p>Summary: a few words to give the most important information</p>	<p>Materials:</p> <ul style="list-style-type: none">• Appendix A – copy of Apostles' Creed• Appendix B – copy of Wordle / Tagul for teacher example• Appendix C – copy of <i>Apostles' Creed and Scripture – Find the Connections</i>• Appendix D – Ticket out the Door Student Reflection <p>Internet Resources:</p> <ul style="list-style-type: none">- Gateway Bible http://www.biblegateway.com/ (NRSV Catholic Edition)- www.wordle.net- www.tagul.com <p>Resources:</p> <ul style="list-style-type: none">• CCC 186 - 188 What is a Creed?• CCC 194 – Why is the Apostles' Creed important?• CCC195 – The Nicene Creed• The Faith We Believe: Unpacking the Creed Hamilton Diocese

	MINDS ON <ul style="list-style-type: none"> • Establishing a positive learning environment • Connecting to prior learning and/or experiences • Setting the context for learning <p>Whole Class:</p> <p>Opening Prayer:</p> <p>Sign of the Cross</p> <p><i>Let us pray:</i></p> <p><i>Loving God, We know that you alone are the most high. Let our faith be full and unlimited. Let it be joyful and bring peace and gladness to our spirits. Lord, let our faith be humble and gentle and flood our words and actions. Help us all to be living examples of the love of Jesus. Be with us as we profess our unending faith in you:</i></p> <p>Recite together the Apostles' Creed.</p> <p>(Sign of the Cross)</p> <p>Individual and/or in small groups:</p> <ol style="list-style-type: none"> 1. Students can work in partners or small groups to type the Apostles' Creed into a word cloud/picture program such as <i>Wordle</i> or <i>Tagul</i>. This can be done during computer lab or during a literacy centre during the week. This can also be done as a whole class via the Smartboard or Brightlinks. Most students will be able to recite the Creed with little effort – this activity is to highlight that the Apostles' Creed is more than simply a collection of words – the words have deep meaning and significance to our faith. 2. Students can share their word cloud art with another group of students. <ol style="list-style-type: none"> a. What do you notice about all of the <i>Wordle</i> / <i>Tagul</i> artworks? (certain words stand out) b. What might these words tell us about our faith? c. How might these words demonstrate the main ideas of what we believe? d. In journal, students can reflect on the meaning of these words and the impact the words have on what they believe and how they choose to live their life. 	CONNECTIONS <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Oral Feedback - Assistance/Guidance as needed <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Oral Feedback <p> Differentiation of learning:</p> <ul style="list-style-type: none"> - If needed, a copy of the Apostles' Creed may be provided - Students may work in groups
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	<p>Whole Class::</p> <ol style="list-style-type: none"> 1. Teacher leads a whole class discussion that invites students to review the work they have done and its connection to what we believe as Catholics. The discussion could lead students to understand/discover: <ol style="list-style-type: none"> a. That the words in the Apostles' Creed are action statements that call us to profess our faith b. As disciples (apostles) we are called to live our faith and share our beliefs <p>Note: for a copy of the Apostles' Creed see Appendix A</p>	
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	ACTION	CONNECTIONS
	<p>• Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent)</p> <p>Teacher leads a discussion on the difference between what we believe and what we know. Begin this class with a survey-type game “What you believe and what you know.” Teacher asks questions and students decide whether the statement is something they believe or something they know. Examples could be:</p> <p>This desk is hard (know)</p> <p>Our room has 4 walls (know)</p> <p>My hair is brown (know)</p> <p>Antarctica is always cold (believe b/c most have never been there – need to trust the word of others)</p> <p>We will find a cure for cancer (believe because it hasn't happened)</p> <p>ETC ETC</p> <p>“What does it mean to BELIEVE?”</p> <p>When we believe something we may want others to know it. As Catholics, we recite the Apostles' Creed. A creed is a statement of beliefs and it tells everyone what we believe. We pray this belief at Mass as a declaration of our faith.</p> <p>The Apostles' Creed is firmly rooted in our faith tradition. It is not just a bunch of words that we recite weekly; it is profession of the truth found in the Bible.</p>	<p>Assessment for learning:</p> <p>Assessment as learning:</p> <p>What you believe and what you know game</p> <p>Assessment of learning:</p> <p> Differentiation of Learning: - Students can work in groups or partners</p>

	All of the Apostles' Creed is grounded in Scripture	
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	CONSOLIDATION <ul style="list-style-type: none">• Providing opportunities for consolidation and reflection• Helping students demonstrate what they have learned	CONNECTIONS
	<p>Individual Work:</p> <ol style="list-style-type: none"> 1. Students can work individually on <i>Appendix C: The Apostles' Creed is Rooted in Our Scripture</i> 2. Students can write their own “Creed” statement. This statement should profess what they believe and who others believe them to be. Students can decide how to present these Creed statements to the others in their group (or the whole class if time permits). These presentations can be: <ol style="list-style-type: none"> a. New word cloud art and journal reflection b. Commercial or video c. Song or poetry d. Persuasive speech or “Ted Talk” e. Other activity as agreed upon by student/teacher 3. <i>Ticket out the Door</i> – Appendix D – students can complete individually as a reflection on the key words/statements in the Creed 	<p>Assessment for learning: Observation</p> <p>Assessment as learning: Group work, whole class discussions</p> <p>Assessment of learning: The Apostles' Creed is Rooted in our Scripture Personal Creed project Ticket out the Door</p> <p> Differentiation of Learning: Students can work in groups or partners on Creed statement. Students can select own presentation style.</p>



CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <p>Read Mark 4: 35-41 Jesus calms the storm</p> <ul style="list-style-type: none">• What was Jesus asking of his disciples? How are we all like the Apostles from time to time? What is this scripture passage telling us? (We are never alone. God will always be there for us in our darkest time. We need to believe and demonstrate this belief in the way we live our lives.)• Students can write their own Creed for the year – a whole class statement of belief. Students can work in groups or individually and then present their Creeds to the class. These presentations can be in the form of a song, a choral reading, a Powerpoint, a work of art, a commercial etc.• While in India, St. Francis Xavier put some of the mysteries to song, students could add a melody or tune to the Apostles' Creed.• There are other variations of “Creed-like” statements in the Bible. Students can look up and compare the words of these statements with the Apostles’ Creed. Reflection questions or journal prompts may be:<ul style="list-style-type: none">○ <i>How are these statements similar to/ different from the Apostles’ Creed?</i>○ <i>How might these words impact our lives and move us forward as Apostles in the world?</i>○ 1 Corinthians 8:6○ 1 Corinthians 15: 3-4○ 1 Timothy 3:16• Explore reasons why people believe that they believe. For example, what does Jesus say in this passage about why we should believe? John 18: 8-11• Explore the differences between faith (trust in a person) and belief (intellectually accepting an idea). If we trust a person, will we believe what the person communicates to us?



Catholic Curriculum Corporation – Central and Western Region
Religious Education, Grades 7 and 8 Teacher Resources

Appendix A – Copy of Apostles’ Creed

Grade 7

Apostles’ Creed

I believe in God, the Father Almighty, Creator of heaven and earth;

and in Jesus Christ, His only Son, our Lord:

Who was conceived by the Holy Spirit, born of the Virgin Mary;

suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell;

on the third day He rose again from the dead;

He ascended into heaven, is seated at the right hand of God the Father Almighty;

from there He shall come to judge the living and the dead.

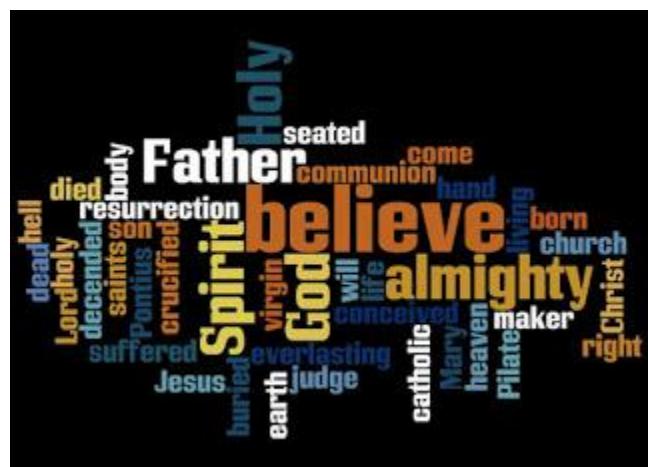
I believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins,
the resurrection of the body, and life everlasting.

Amen.

Appendix B – Examples of Tagul or Wordle

Grade 7

www.tagul.com



wordle.net



Appendix C – Apostles' Creed and Scripture – Find the Connections

Grade 7

Students are invited to look up relevant scripture passages that show the link between the Apostles' Creed and our Bible. Students can work in partners for discussion and faith building or individually for personal reflection and contemplation. Guiding questions are provided as suggestions only and may be modified to suit the needs of the classroom community.

Apostles Creed	Scripture Passage and Guiding Questions
I believe in God, the Father Almighty Creator of heaven and earth;	Genesis 1:1 How does God's creation show his love for us? How does it show his power and artistry? How might we show our belief in this statement? (ex. Caring for the earth) How could I describe my relationship with God's creation?
And in Jesus Christ, His only Son, our Lord:	Matthew 17:5 How might we all "listen to Him" more attentively? How might you have felt listening to these words come from the clouds? Would that change what you believe? <i>"He became what we are, so that he might make us what he is"</i> St Athanasius the Great. Reflect and discuss the importance of this statement.
Who was conceived by the Holy Spirit,	Luke 1:35 If you were Mary, would you believe? What does this passage tell us about following our faith? What does this tell us about being faithful disciples?
Born of the Virgin Mary	Luke 1:26–27 What does this tell us about the faith of Joseph? How might this challenge us as friends – should we always believe what people tell us? Mary is an example to us of obedience to God's will. How do you come to know God's will for you?



Was crucified, died and was buried	Luke 23:53 or Mark 15:46 Do you think there is significance in the fact that no one had lain there before? In and through the sacrifice of Christ, our sins are forgiven. How have you experienced “new life” in Christ?
He descended into Hell;	Acts 2:31 What is our image of hell? We all have experiences of dying and rising in our lives. Share with your partner your experiences of these points in your life. What has given you hope in the difficult times?
The third day He rose again from the dead;	1 Corinthians 15: 3-8 Why is it important that we continue to tell others about the Resurrection of Jesus? Why is professing our faith so important as Catholics?
He ascended into heaven	Acts 1: 8-11 How might this event influence others to believe? What can we do to share this story with others?
And is seated at the right hand of God, the Father Almighty	Mark 16:19 How might we be the “right hand” of the Father in our daily activities? What are some practical ways you can be a witness to the good news of Christ’s Resurrection?
From there He shall come to judge the living and the dead.	2 Timothy 4:1-2 How do you proclaim the message through your words and actions? What is this telling us about how to believe?
I believe in the Holy Spirit, the Holy Catholic Church	Matthew 16:18 How has our Church proven to be strong? How might the Holy Spirit guide our lives? How do you experience the Holy Spirit in your life? Do you believe that God’s Holy Spirit has (is) giving you gifts? Are you using them for the good of the church and the world?



The communion of Saints	Romans 12:5 Discuss the difference between Saints joining together (being in communion) and Saints sharing in communion (during Mass) How might you live a saintly life? How might you “Go in peace, glorifying the Lord by your life.” as we are told at the end of Mass?
The forgiveness of sins	Luke 7:44-48 How did this woman show her belief in Jesus? How might we live this level of faith in our lives? Forgiveness is a difficult thing. Are there times you feel you cannot forgive someone? How have you shown forgiveness towards your friends, family, others who have hurt you?
The resurrection of the body and life everlasting.	John 10:28 What does this promise mean to you? How might you share this promise with others?



Appendix D – Ticket Out the Door Student Reflection

Grade 7



Ticket out the Door



Choose a word or statement from the Apostles' Creed that speaks to you or that you feel is significant.

The Word or Statement that I chose is ...

Why did you choose that word or statement? What meaning does it have in your life? What might those words be calling you to do? Explain your thinking.



The Passover, Last Supper and Eucharist

GRADE 7

<p>Religious Education Grade 7</p>	<p>Lesson Title:</p> <p>The Passover, the Last Supper and the Eucharist – a connection that tells our faith story</p> <p>Suggested length of time: 80-120 minutes</p>
	<p>Lesson Overview</p> <p>This lesson will highlight the similarities and differences between the Passover Meal, the Last Supper and the Eucharist. It will demonstrate that Jesus is the Messiah who fulfills the promise of God's salvation.</p>

CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<ul style="list-style-type: none">• BL2 Demonstrate an understanding of Jesus Christ as the Messiah who fulfills the covenant of God's salvation through the Pascal Mystery• CL2 Understand the celebration of the Eucharist with reference to God's plan of salvation through the study of the Word (i.e. Scriptures)• CL2.1 Identify the link between the Old	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">• Illustrates a basic understanding of our saving story• Actively reflects on God's word as communicated through the Hebrew



	<p>Testament account of the Passover (Exodus) and the New Testament account of the Last Supper and the Crucifixion of Christ, and the prayers of the Liturgy of the Eucharist</p> <ul style="list-style-type: none">• CL2.2 Compare what is signified in the “bread and wine” of the Old Testament to its New Covenant meaning in the New Testament and to the meaning of the Eucharist• CL2.3 Identify in the liturgical prayers of the Mass, reference to the real presence of Christ in the bread and wine of the Eucharist and explain why those who receive it become the Living Body of Christ – the Church	<p>and Christian scriptures</p> <p>A Collaborative Contributor Who:</p> <ul style="list-style-type: none">• Works effectively as an interdependent team member
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	<p>Guiding Questions</p> <p>How did Jesus restore our relationship with God the Father and open the way to eternal life?</p>
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	<p>LEARNING GOALS</p> <p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none">• Demonstrate an understanding of the connection between the Old Testament account of the Passover (Exodus) and the New Testament account of the Last Supper, and the prayers of the Liturgy of the Eucharist• Recognize that the celebration of the Eucharist is the real presence of Christ in the bread and wine <p>Success Criteria:</p> <p>Based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Students should be familiar with the stories of the Passover and the Last Supper</p> <p>Teacher Readiness: Review all Materials before starting this Lesson. Teacher should have a general understanding of a Sedar Meal and the Jewish Passover traditions.</p> <p>Student Readiness: Students will be familiar with the parts and common prayers of Mass</p> <p>Terminology: <i>Paschal Mystery</i> – Christ’s work of redemption accomplished principally by His Passion, death, Resurrection, and glorious Ascension, whereby “dying He destroyed our death, rising He restored our life.” <i>Crucifixion</i> – The way by which Jesus was put to death on the cross. This involved nailing the hands and feet of Jesus to a vertical beam and crossbar resulting in a slow and excruciatingly painful death. <i>Resurrection</i> – The bodily rising of Jesus from the dead on the third day after His death</p>	<p>Materials:</p> <ul style="list-style-type: none">Appendix A: Venn DiagramAppendix B: Eucharistic Prayers BlankAppendix C: Eucharistic Prayers Sample AnswersAppendix D: Setting the Table Consolidation Activity <p>Internet Resources:</p> <ul style="list-style-type: none">www.cccb.ca – Canadian Conference of Catholic BishopsCCC1409: Eucharist is the memorial of Christ’s PassoverCCC1174: The mystery of Christ, his Incarnation and Passover is celebrated in EucharistCCC1339: Passover

	<p>on the cross and burial in the tomb.</p> <p><i>Ascension</i> – The entry of Jesus' humanity into divine glory in God's heavenly domain, forty days after His Resurrection</p> <p><i>Eucharist</i> - Means "giving thanks". We praise our Father for his great glory, for he is our holy God. We thank him and praise him in the name of all creatures for his wonderful works of creation. We give him special thanks for his greatest gift, Jesus Christ his Son. Through Jesus he has shown us mercy and has saved us. Now we give him thanks for his love.</p> <p><i>Paten</i> – the precious metal plate on which the bread is placed during celebration of the Eucharist.</p> <p><i>Chalice</i> – the cup-shaped vessel or goblet, made of precious metals and lined with gold or silver, used during Mass to contain the Precious Blood of Christ</p> <p><i>Corporal</i> – square white linen cloth on which the Host and Chalice are placed during Mass.</p>	
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	MINDS ON	CONNECTIONS
	<p>• Establishing a positive learning environment</p> <p>• Connecting to prior learning and/or experiences</p> <p>• Setting the context for learning</p> <p>Set a “table” at the front of the room to raise curiosity.</p> <p>Teacher will ask students to think about a special dinner that they can remember. This could be a birthday, holiday gathering, memorable evening with family...any dinner that they remember fondly. Students can tell an elbow partner about this night. Encourage students to give as much detail as possible. Students can share with another elbow partner – encouraged to add even more detail to this retell (<i>What do you remember hearing, seeing, smelling, feeling? etc.</i>)</p>	<p>Assessment for learning: Observation</p> <p>Assessment as learning: Group work and sharing of</p>

	<p>Ask a few students to share their story with the class. As they do, the teacher can record the “highlights” on the Brightlinks or SmartBoard. Teacher should record the common elements from each story (family, friends, food, celebrations, special events, story-telling etc.) Talk about these common elements with the students – What makes a memorable meal with family and friends?</p>	<p>ideas</p> <p> Differentiation of learning:</p>
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ACTION	<ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent) 	CONNECTIONS
	<p>Whole Class:</p> <p>Teacher explains that today we will learn about special meals and celebrations in our Bible.</p> <p>Small Group Activity:</p> <p>Divide students into groups and instruct them to read the chosen Scripture passages and then act out the events of the story.</p> <p>Group 1: Exodus 12: 5-13</p> <p>Group 2: Matthew 26:26-28 or Mark 14: 22-25 or Luke 22: 14-20</p> <p>Note:</p> <p>The teacher may opt to use only one account or provide a different account to different groups.</p> <p>Provide time for students to read, reflect and then prepare a short skit.</p> <p>Each group of students can then share their skit with the class.</p> <p>Whole Class Discussions:</p> <p><i>What were the similarities/differences between these two stories?</i></p> <p>Students can then work individually or in partners to create a Venn diagram showing the connections between the Passover</p>	<p>Assessment for learning:</p> <p>Assessment as learning:</p> <p>Observation of group work</p> <p>Assessment of learning:</p> <p>Presentations and Appendix A</p> <p>Venn Diagram</p> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> - Reflections can be done individually, in small groups or as a whole class



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	<p>Meal and the Last Supper (Appendix A). This can be added to their Religion Journal or Notebook for future reflection. Alternatively, students can discuss the connections orally as whole class, with the teacher recording main points or ideas as discussion unfolds.</p> <p>Highlights of main features in Passover Meal</p> <ul style="list-style-type: none">• Jewish people were instructed to kill a lamb and spread the blood on their door posts so that God would “pass over” their home.• The Jewish people would be spared and saved from harm <p>Highlights of the connections between the Passover Meal and Jesus’ Last Supper if needed:</p> <ul style="list-style-type: none">• Jesus is the Lamb• Jesus knows He will be the Lamb which is why He asks us to eat bread and wine in remembrance of Him. This bread and wine is changed into His body and blood.• His blood would be spilled and would atone for all sins of humanity and restore us to friendship with God by satisfying justice for our sins. <p>Teacher explains that the Passover Meal was (and is) a time in the Jewish calendar when they would remember the escape from Egypt and how their lives had been spared as God passed over those who would put the lamb’s blood on their door posts. When the Jews fled Egypt, they ate unleavened bread. This is basically bread without yeast – bread that doesn’t have the time to rise. They ate this bread because they were in a hurry to leave. This bread is still used in the Passover Meal celebrations. The “last cup of blessing” is another tradition during Passover Meals. This cup of wine is used at the end of the meal, in celebration of the fact that God had blessed His chosen people.</p> <p>When Jesus gathered His disciples for the Last Supper, they were celebrating the feast of the Passover. Jesus was sharing a New Passover with His followers. When we gather at Mass, we are sharing in that new covenant and gift of salvation.</p> <p>‘This is my body, broken for you’ and he offers wine changed into his own blood saying ‘This is my blood, shed for you’.</p>	
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	Students can then record the words of Jesus in the Last Supper that are similar to the words used by the Priest in the Liturgy of the Eucharist.	
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	CONSOLIDATION <ul style="list-style-type: none"> • Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned 	CONNECTIONS
	<p>Students can review and discuss parts of the Eucharistic Liturgy in small groups. Each group will have a different focus. Groups will then complete the attached <i>Appendix B</i> demonstrating the connections between the prayers said, the Passover Meal, the Last Supper and the actions happening during these times of prayer. Students can then share their learning in a Jigsaw learning protocol.</p> <p><i>Appendix C</i> includes possible examples of responses; however the “Connections” section is sparse to encourage discussion and deeper reflection. Personal Connections can be poised as Reflective Questions if that suits the needs of the community. Few examples of reflective questions have been included, however, this is intended to be a sampling and is not an exhaustive list.</p> <p>Individual Reflection Questions for Journal Response:</p> <p>The Eucharist is a time of thanksgiving and renewal. How are YOU a sign of Eucharist in the world? How do you live out your faith and be the “Body of Christ” in your family? In your school? In your community?</p> <p>Consolidating Group Activity:</p> <p><i>Appendix D – Setting the Altar Table Prayer Service</i></p>	<p>Assessment for learning: observation</p> <p>Assessment as learning: Group work and discussion</p> <p>Assessment of learning: Group presentations and reflection</p> <p> Differentiation of Learning: Groups can be homogeneous or heterogeneous to support the needs of the students</p>

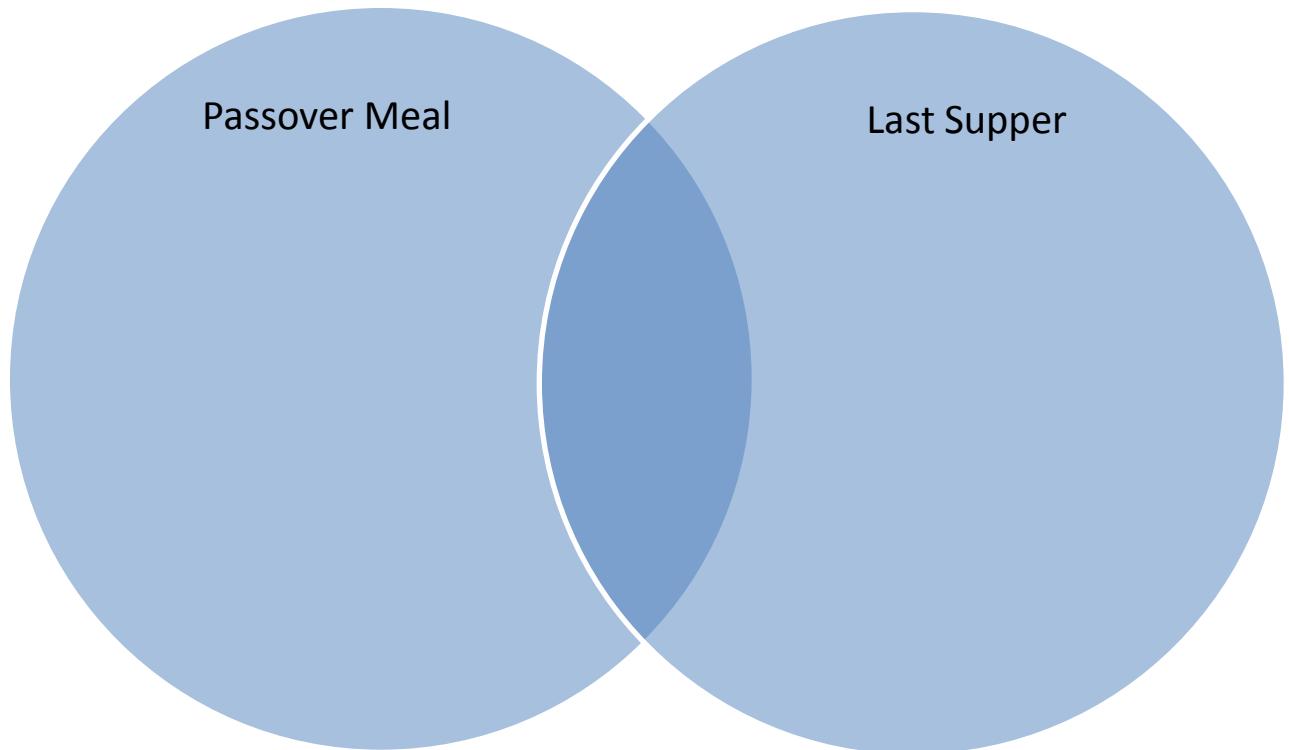


CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ol style="list-style-type: none">1. As a celebration of learning, students can participate in a traditional Seder meal. Invite an experienced Seder meal community member into the classroom to share/explain the meal and its significance <p>Note from the CCCB:</p> <p>The Eucharistic prayer is not a series of disjointed prayers: it is one great prayer of thanksgiving. From the opening preface dialogue to the great <i>Amen</i>, the Eucharistic prayer (in all its many versions) is one act of thanks, offered by the people of God gathered in the Holy Spirit, offered through Christ to the God and Father of us all.</p> <p>How we participate: Members of the congregation or assembly take an active part in the prayer in these ways:</p> <p><i>Preparing.</i> We prepare for participation by our life and prayer during the week and by sharing attentively in the Liturgy of the Word.</p> <p><i>Responding.</i> We answer the priest at the beginning of the preface (the dialogue), which opens the Eucharistic prayer.</p> <p><i>Singing.</i> We sing the three acclamations: the Holy, holy; the memorial acclamation; and the great Amen.</p> <p><i>Watching.</i> We watch as the priest takes the bread and then the cup and repeats the words of the Lord.</p> <p><i>Listening.</i> We listen attentively as the priest proclaims the Eucharistic prayer. It is the prayer of the whole Church, is said in our name and in the name of the Church on earth and in heaven.</p> <p><i>Interceding.</i> During the week we pray for ourselves and for others. In the Eucharist we join these petitions with the prayer of Christ and his Church to the Father.</p> <p><i>Thanking.</i> With Jesus and the whole Church, we give thanks and praise to our heavenly Father.</p> <p><i>Offering.</i> We give ourselves to God, ready to obey his will and to live each day for him.</p>



Appendix A – Venn Diagram: Comparing the Passover Meal and the Last Supper

Grade 7





Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
Preface/ Dialogue			
Holy, Holy, Holy			
Consecration			
Mystery of Faith			
The Great Amen (Doxology)			
The Lord's Prayer			
The Sign of Peace			
The Lamb of God			
Holy Communion			



Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
Preface/Dialogue This part of the Eucharistic Liturgy is very focused on giving thanks and praise.	Does: Takes the paten with bread, holds it slightly above the altar with both hands Says: Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life. Does: Places the paten with the bread on the corporal Pours wine and a little water into the chalice Says (quietly): By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity. Does: Raises chalice slightly above altar Says: Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will	Do: Sit, listen and reflect Say: Blessed be God for ever Do: Sit, listen and reflect Say: Bless be God for ever	Passover: giving thanks prior to the meal How do we give God the praise and Glory he deserves in our everyday life? How do we honour God's creation? How might we work to do better?



Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
	<p>become our spiritual drink.</p> <p>Does: Places chalice on corporal Bow</p> <p>Says (quietly): With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.</p> <p>Does: Washes hands</p> <p>Says: Wash me, O Lord, from my iniquity and cleanse me from my sin.</p> <p>Does: Stands at middle of altar, extends and joins hands</p> <p>Says: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.</p> <p>Does: Extends hands and says Prayers over the Offering Extend hands</p> <p>Says: The Lord be with you. Lift up your hearts. Let us give thanks to the Lord our God.</p>	<p>Do: Watch as priest washes hands Rise when signaled by Priest extending and joining hands</p> <p>Say: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.</p> <p>Do: Watch and listen</p> <p>Say: Amen.</p> <p>Say: And with your spirit. We lift them up to the Lord. It is right and just.</p>	



Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
Holy, Holy, Holy This is a time to praise God's power, glory and might	Does: Joins hands again Says (sings): Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.	Do: Remain standing Say (sing) Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. Do: Kneel	Isaiah 6: 2-3 Hosanna in the highest was acclaimed by the people as Jesus made his triumphant entry into Jerusalem. How do you praise God in your words and actions?
Consecration The consecration is when the bread and wine become the Body and Blood of Christ. Transubstantiation is the change of the entire substance of the bread and wine into the Body and Blood of Christ at the Consecration of the Mass. Priests change bread and wine into the body and blood of Christ by repeating at the Consecration of the Mass the	Does: Places hands, palms down, over bread and wine Makes sign of the cross with right hand Says: Prayer petitioning God to send the Holy Spirit so that the offerings at the Eucharist may become the Body and Blood of Christ and thus the faithful, by receiving them, may themselves become a living offering to God. Does: Recites words and actions of Jesus during the Last Supper Consecration of the gifts Bell Ringing (by an altar server)	Do: Remain kneeling	Last Supper



Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
words of Christ: “This is My Body . . . this is My Blood.”	<ul style="list-style-type: none">Once, when the priest makes the Sign of the Cross over the gifts and calls on the Holy Spirit to come upon the gifts.Once at the elevation of the Consecrated Host.Once at the elevation of the Consecrated Wine.		
Mystery of Faith This proclaims our belief in the Resurrection of the Lord	Says: The Mystery of Faith Intercession is a prayer of petition on behalf of others. During intercessions the members of the Church are remembered in prayer. Some are remembered by name, such as the pope and the bishop of the diocese where the Mass is celebrated, and some in a more general way.	Do: Remain kneeling Say (sing): We proclaim your Death, O Lord, and profess your Resurrection until you come again.	How might you proclaim your faith? Do your friends know what you believe in? Who needs your prayers at this time? How does Prayer comfort you during difficult times?
The Great Amen (Doxology)	Says: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.	Do: Stand Say (sing): Amen 3 times	Why do we repeat Amen three times? Why do you think we need a powerful statement like that at this point in the Mass?
Lord's Prayer Signifies our communion with God and with each	Does: Sets down chalice and paten Says: At the Savior's	Do: Remain standing Say (sing):	Luke 11



Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
other	<p>command and formed by divine teaching, we dare to say... Does: Extends hands and with the people recites the Lord's Prayer Extends hands Says: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ. Does: Joins hands Says: Together with the people - For the kingdom, the power and the glory are yours now and for ever.</p>	<p>The Lord's Prayer</p> <p>Do: Listen to the words of the priest</p> <p>Say (sing): For the kingdom, the power and the glory are yours now and for ever.</p>	
Sign of Peace The peace of Christ will fill our hearts, our families, our communities and our world We do this before receiving Eucharist because we need to be reconciled with one another	Does: Extends hands Says: Lord Jesus Christ, who said to your Apostles, Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.		<p>How are you a symbol of peace in the world?</p> <p>How might you work to promote peace in our classroom, school community, families, church,</p>



Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
	<p>Does: Joins hands</p> <p>Says: Who live and reign forever and ever.</p> <p>Does: Extends then joins hands</p> <p>Says: The peace of the Lord be with you always. Let us offer each other the sign of peace.</p>	<p>Say: Amen</p> <p>Say: And with your spirit</p> <p>Do: Offer sign of peace (handshake, bow, embrace etc.) We greet each other as Jesus greeted His friends</p> <p>Say: Peace be with you</p>	world?
Lamb of God	<p>Does: Takes host, breaks it over the paten, places a small piece in the chalice</p> <p>Says (quietly) May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.</p> <p>Does: Joins hands</p> <p>Says (quietly) Lord Jesus Christ, Son of the living God, who by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world; free me by this, your most holy Body and Blood, from all my sins and from</p>	<p>Do: Kneel</p> <p>Say (sing): Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.</p>	Passover Meal Last Supper Jesus came to take away our sins – what can you do to show forgiveness to others? Are there opportunities for you to forgive a friend, a family member? How might you be a humble servant in the world?



Catholic Curriculum Corporation – Central and Western Region
Religious Education, Grades 7 and 8 Teacher Resources

Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
	<p>every evil; keep me always faithful to your commandments, and never let me be parted from you</p> <p>Does: Genuflects, raises host above paten or chalice</p> <p>Says: Behold the Lamb of God, Behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.</p> <p>Does: Faces altar</p> <p>Says (quietly): May the Body of Christ keep me safe for eternal life.</p> <p>Does: Consumes the Body of Christ</p> <p>Says: May the Blood of Christ keep me safe for eternal life.</p> <p>Does: Consumes Blood of Christ</p>	<p>Do: Watch as priest raises host above paten or chalice</p> <p>Say: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>	
Holy Communion	<p>Does: Eucharistic Minister offers Sacrament to each member receiving Holy Communion</p> <p>Says: Body /Blood of Christ</p> <p>Does:</p>	<p>Do: Walk slowly and respectfully to receive Eucharist</p> <p>Bow respectfully</p> <p>Open hand with one hand underneath other to make a throne for the</p>	<p>Write a prayer thanking God for the gift of the Eucharist</p> <p>Now that you have celebrated in Mass, what is</p>

Section of the Eucharistic Prayer	What the Priest does or says	What we do and say	Connections to: Passover Celebration Last Supper Our Life Today
	<p>Purifies paten over chalice and chalice itself</p> <p>Says: What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.</p> <p>Does: Returns to his seat</p>	<p>Eucharist</p> <p>Say: Amen</p> <p>Do: Walk back to your seat respectfully with hands folded Kneel and pray Return to seated position when priest does</p>	<p>your duty as a faithful Catholic?</p> <p>How can you be a living example of the Eucharist in the world?</p>



This activity will demonstrate the importance of setting a table of thanksgiving and praise. Students will reflect on the items on the altar and recognize how they are symbols of gratitude and joy.

Possible Teacher Script:

Think back to the beginning of this lesson and the table that was set at the front of the room. We shared memories about special meals and celebrations; times when we gathered with loved ones to break bread and build relationships. Today, we will be setting a table, the altar, for a special celebration with our classroom community. In these days of fast-food, eating on the run and take-out foods rarely rate even a place mat. Therefore, the setting of the table in our celebration today takes on a special significance.

Think of the tables we all told stories of earlier. They were set for a birthday, a wedding, or a family celebration. The care and creativity that go into the preparation of the table are signs of hospitality, of warmth, love, and especially that of thanksgiving. They hold the expectation of the gathering of family or friends where jokes and stories will abound. It is a life-giving and renewing time.

We gather now at this table, the table of the Lord, to share Eucharist, knowing that the nourishment we receive is nourishment indeed, nourishment of the whole self, nourishment to carry us until we gather at the eternal banquet. This is a life-giving and renewing time indeed.

As Students prepare the Altar and bring up the settings of the table, they will read the following intentions:

*The CLOTH makes our table a place of gathering, uniting all who assemble here. It holds the promise of good things. For those who are lonely or alone, for those who believe that their life holds no promise. We pray to the Lord...**Lord hear our prayer.***

*CANDLES bring light and welcome. They are often a sign of celebration, of something special. We place candles on our table seeking the light of the Christ to be present among us, and present to all people, especially those in positions of power who have a part in shaping our world. For this we pray to the Lord...**Lord hear our prayer.***

*The BOOK is important to our celebration, for while things fresh and new are good, there is also a place for the traditional, the familiar words, for we are about to do what Jesus asked, "do this in memory of Me." For those who work with words, who continue to seek better ways to express our faith, our prayer, our love, and for those whose writings call us to renewed and deeper faith, we pray to the Lord...**Lord hear our prayer.***

*The CHALICE and the LINENS help to grace our table, to provide not only the necessary but also the beautiful. For artists who add beauty and graciousness to our lives and for those whose lives are starved for beauty, we pray to the Lord...**Lord hear our prayer.***



Catholic Curriculum Corporation – Central and Western Region

Religious Education, Grades 7 and 8 Teacher Resources

*BREAD and WINE, ordinary foods of ordinary people. This bread, specially prepared for this celebration today. As we prepare to receive the nourishment of the Body and Blood of Christ, let us remember those who have no food, particularly those men and women who strive against odds to find sufficient food to nourish their children. For them, let us pray to the Lord...**Lord hear our prayer.***

*We bring to God our praise and thanksgiving for all we have been blessed, by knowing God and becoming Christ's hands and feet on earth. We bring forth a symbol _____, that speaks of great things God has done...for Holy is God's name. In gratitude for our blessings, we pray to the Lord...**Lord hear our prayer.***

*And finally, I invite you to come and gather together around the Altar. We pray in thanksgiving to God, and that God will continue to bless us, so that we may continue to be witnesses to the Good News in our classroom, in our school, in our homes, in our communities and in the world. For us and for all who strive to do God's will, we pray to the Lord...**Lord hear our prayer.***

Closing Prayer:

Loving and Most Gracious God,

We give you thanks and praise for the wonders of your work. We are blessed with the gifts of your great love every day. Help us to be thankful for these blessings and to share this joy with those around us. Give us strength to do what is right even when it is difficult to do so. Help us to be kind and caring even when others can be cold and unforgiving. God of love, give us the gift of your peace and show us how to be your peace in our classroom and in our world.

Amen

This prayer celebration has been modified and modeled around a prayer service written by Pat Csinos, 2014



Living in Solidarity – Part 1

GRADE 7

<p>Religious Education Grade 7</p>	<p>Lesson Title: Life as a Vocation Called to Serve God and our Neighbour</p> <p>Suggested length of time: 60 minutes</p> <p>Lesson Overview</p> <p>This lesson will invite students to examine how God has given each of us a unique set of gifts (talents, relationships and abilities) and see that we are called to use our gifts in loving God and in service to others.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• LS1: Understand that through the sacraments of service we receive the gift of grace to live our vocations as Catholic Christians for the benefit of society and the world. [CCC nos. 1285-1321; 1533-1600; 1601-1666]• LS3: Understand that as Christians we can enter into dialogue with the world's major religions concerning common elements <p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who</p> <ul style="list-style-type: none">- CGE1c - Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures	



	<p>Literacy Connections:</p> <p>Making Inferences/Interpreting Texts</p> <p>1.5 develop and explain interpretations of increasingly complex or difficult texts using stated and implied ideas from the texts to support their interpretations</p>	<p>A Collaborative Contributor who</p> <ul style="list-style-type: none">- CGE5d -finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.
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	<p>Guiding Questions (coming out of the Big Idea)</p> <p>Big Idea:</p> <ul style="list-style-type: none">• The Holy Spirit is active in and through the Church, in the lives of all people of good will, regardless of their religion, culture or ethnicity. <p>Scripture Passages:</p> <ul style="list-style-type: none">• I Corinthians 12:3b-11• Also see Appendix C <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">• What kinds of issues of equity, power and social justice are relevant to the topic?• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
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	<p>LEARNING GOALS</p> <p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none">• Recognize that we all have God-given gifts that we are called to nurture, develop and use in serving others• Define vocation and see that we are all called (we all have a vocation)• Reflect on the theme of service in Scripture <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Students should know how to find scripture passages in the Bible.</p> <p>In previous grades the students have had the chance to examine the 10 Commandments and the Beatitudes. It may be necessary to review them with the students.</p> <p>Teacher Readiness: Review all Materials before starting this Lesson.</p> <p>Student Readiness: None</p> <p>Terminology: Common Good, Vocation, Discernment, 10 Commandments, Beatitudes</p>	<p>Materials:</p> <ul style="list-style-type: none">• Appendix A – (Stick it on the Stick Person)• Appendix B – (Principles of Catholic Social Teaching)• Appendix C – (Scripture Study – Called to Service - Student Worksheet)• Appendix D – (Scripture Study – Called to Service – Teacher’s Note) <p>Internet Resources:</p> <ul style="list-style-type: none">- Assembly of Catholic Bishops of Ontario. <i>Fundamental Principles of Catholic Social Teaching.</i> http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf- Gateway Bible http://www.biblegateway.com/ (NRSV Catholic Edition)- <i>Catechism of the Catholic Church</i> (Solidarity – #1939-1948) http://www.scborromeo.org/ccc/p3s1c2a3.htm#III- <i>Catechism of the Catholic Church</i> (Common Good – CCC #1905-1927) http://www.scborromeo.org/ccc/p3s1c2a2.htm#II- <i>Compendium of the Social Doctrine of the Church</i> http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_jus_tpeace_doc_20060526_compendio-dott-soc_en.html- Catholic Youth Update: <i>Happy Hunger: Revisiting the Sermon on the Mount</i> http://www.americancatholic.org/newsletters/yu/ay1291.asp- <i>A Fence or an Ambulance</i> (Diocese of Buffalo)



		<p>http://www.buffalodiocese.org/Evangelization/SocialJustice/JusticeandCharity.aspx</p> <ul style="list-style-type: none">- <i>Charity and Justice: Bringing the Mission Together</i> (Catholic Charities of St. Paul and Minneapolis) <p>http://www.cctwincities.org/document.doc?id=148</p> <p>Resources:</p> <ul style="list-style-type: none">• Bible (NRSV)• Catechism or YOUCAT <p>NOTE:</p> <p>Please see below for <i>Continued Learning Opportunities</i></p>
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	MINDS ON <ul style="list-style-type: none">• Establishing a positive learning environment• Connecting to prior learning and/or experiences• Setting the context for learning	CONNECTIONS
	<p>Whole Class:</p> <p>Opening Prayer:</p> <p>Sign of the Cross</p> <p>A Reading from the first letter of Paul to the Corinthians (1 Corinthians 12:1-11)</p> <p>No one can say “Jesus is Lord” except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none">- Observation (Learning Skills)- Oral Feedback- Assistance/Guidance as needed <p>Assessment as learning:</p> <ul style="list-style-type: none">- Observation (Learning Skills)- Oral Feedback

	<p>one individually just as the Spirit chooses.</p> <p>The Word of the Lord. (Thanks be to God)</p> <p>Let us pray:</p> <p>Heavenly Father, through your generosity you have given us life and have blessed us with a variety of gifts. Help us to use these gifts to help others and to praise your name. We ask this through Jesus your Son who lives with You and the Holy Spirit, one God for ever and ever. Amen.</p> <p>(Sign of the Cross)</p> <p>Individual and/or in small groups:</p> <ol style="list-style-type: none"> 1. Invite the students to reflect on their giftedness. Students, using Appendix A: "Stick it on the Stick Person", will reflect on the gifts that they have. Here, students will be focussing on relationships, abilities and talents. They record the name of each ability/talent on the stick person. They may work in small groups so that they can help one another recognize these gifts (Encourage them to have one gift per word bubble). 2. Students can share their work in their small group. <p>Whole Class:</p> <ol style="list-style-type: none"> 1. Teacher leads a whole class discussion that invites students to review the work they have done and its connection to the opening prayer. The discussion could lead students to understand/discover: <ol style="list-style-type: none"> c. That we are all gifted d. That our gifts are from God e. That God gives each one of us a unique set of gifts f. That our gifts are for service (To each is given the manifestation of the Spirit for the common good) g. As disciples, we are called to use our gifts as we put our faith in action, in our loving of God and in the loving of our neighbour. <p>Note: for a definition of Common Good, please see Appendix B: Principles of Catholic Social Teaching</p>	 Differentiation of learning: <ul style="list-style-type: none"> - If needed, students may collate their work electronically
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ACTION	CONNECTIONS
<p>ACTION</p> <ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent) <p>Whole Class:</p> <p>1. Teacher explains: We are called to use our gifts to serve others, to serve the common good – this is our vocation (call). We can see this in the 10 Commandments and in the Beatitudes. The 10 Commandments help us to know what to do and what to avoid in serving God (first 3 commandments) and in serving others (last 7 commandments). The Beatitudes (Matthew 5: 1-12) help us to understand how we are to follow Jesus' example of serving others. Through his life Jesus lived the Beatitudes – he was poor in spirit, he mourned (e.g. for Lazarus), he was meek (and suffered without returning injury) and merciful (forgiving). The Beatitudes are a promise of happiness. In the Beatitudes, "...Jesus told us specifically that eternal blessedness (→ Blessing) is based on following his example of seeking peace with a pure heart." (YOUCAT #282, Catechism of the Catholic Church # 1716-1717) This is how we are to serve.</p> <p>Terms:</p> <p>a. Vocation: The word vocation comes from the Latin meaning “called”. In our baptism we become members of God’s family, and as a member of God’s community, we are called (and given the graces) to live out God’s mission of loving God and loving others – of serving others. God has blessed each one of us with gifts that we are called to nurture and develop. These God-given gifts, when discerned and expressed in the community and in faith, help us to discern our “call”.</p> <p>b. Discernment: Prayerfully reflecting and thinking about a decision one might have to make (e.g. what should I study in High School or how do I use my gifts, etc.). We discern in the context of prayer so that we may open ourselves to God’s will.</p> <p>c. Common Good: The common good refers to those conditions that allow others (individuals or groups) to reach their full potential. This would include sharing the goods of the earth with all others. This means putting the needs of others before my own wants. (For example: I may want to show people</p>	<p>CONNECTIONS</p> <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Appendix C - Observation - Oral Feedback <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Appendix C - Observation - Oral Feedback <p>Assessment of learning:</p> <ul style="list-style-type: none"> - None <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> - As required by students' needs. - Prepared handouts with definitions - Working in pairs/small groups - Demonstrating/collating their work (e.g. inviting students with devices to track their work electronically)



	<p>that I know the answer, but for the common good of the class, we raise our hands when we have an answer; I may want two big pieces of cake, but to ensure others in the family or class get some, I take one piece).</p> <p>d. Service: Using Appendix C (Scripture Study – Called to Service) students reflect on the call to serve and the meaning of Christian service. Complete a couple of passages as a whole class.</p> <p>Individual or Small Group:</p> <ol style="list-style-type: none">1. Assign the rest of Appendix C. <p>Whole Class:</p> <ol style="list-style-type: none">1. Using Appendix D (Scripture Study – Called to Service Teacher's Notes), take up the work with the students. Be ready for how the Holy Spirit has guided the students to the understanding of these passages. <p>Note: As students give their answers, it may be helpful to keep in mind St. Paul's instructions to the Christian community in Thessalonica: "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophecies, but test everything; hold fast what is good. Abstain from every form of evil" (1 Thess. 5:16-22).</p> <ol style="list-style-type: none">2. After reflecting on these answers, lead the students to an understanding of what it means to be Called to Serve: Love is the fundamental and innate vocation of every human being (CCC #2392). We are all called to live in loving service to others.	
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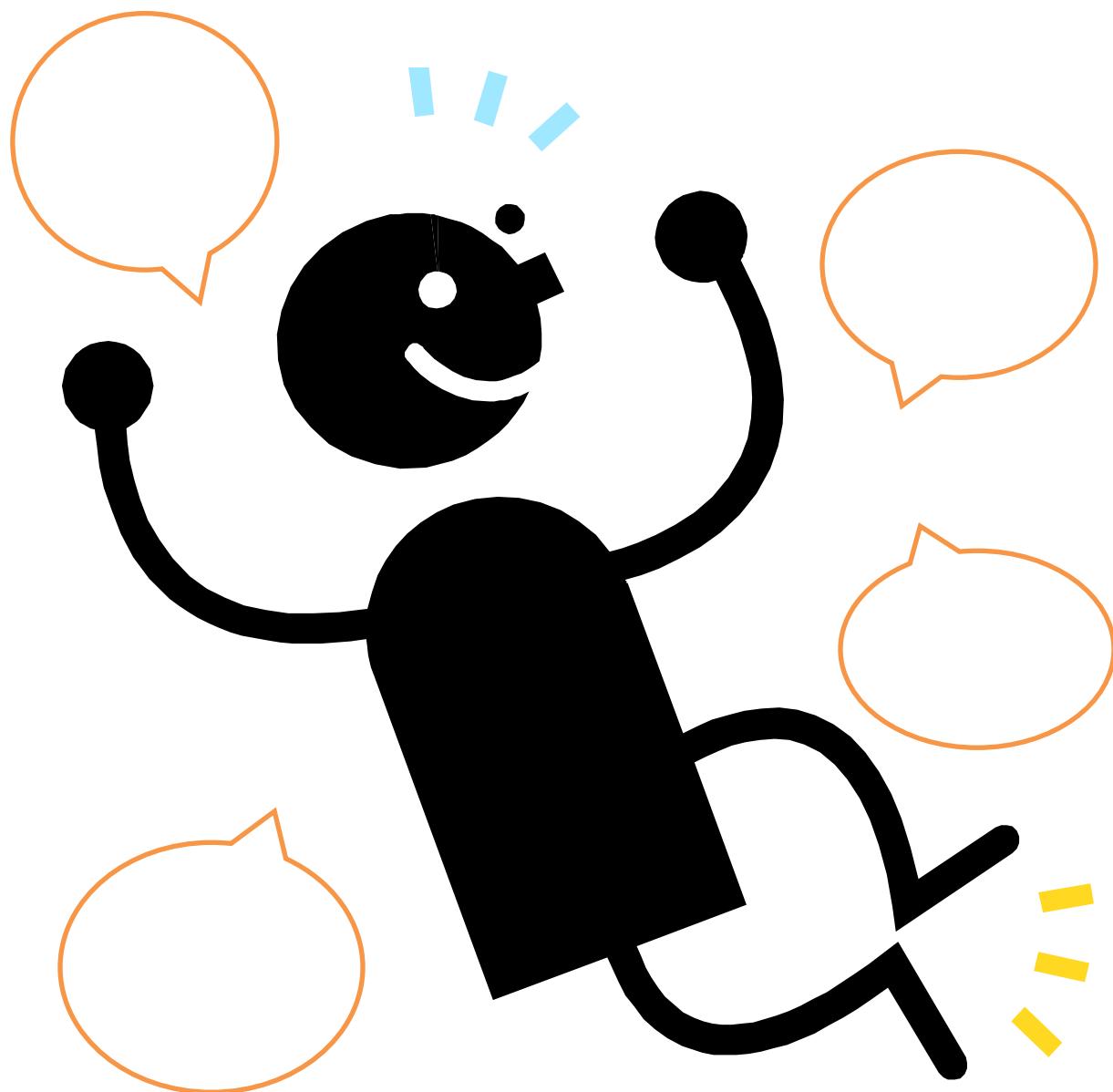


	CONSOLIDATION <ul style="list-style-type: none">• Providing opportunities for consolidation and reflection• Helping students demonstrate what they have learned <p>Individual Work:</p> <ol style="list-style-type: none">1. Have students go back to Appendix A (Stick it on the Stick Person) and for 3-5 of their gifts have them record on the back of the page how they are to use these gifts to serve others and to thank God for these gifts. Students will be invited to share this in the next class.	CONNECTIONS <p>Assessment for learning:</p> <ul style="list-style-type: none">- Observation- Feedback <p>Assessment as learning:</p> <ul style="list-style-type: none">- Observation- Feedback <p>Assessment of learning: there will be an assessment of learning assigned in the next lesson</p> <p> Differentiation of Learning:</p> <ul style="list-style-type: none">- Assistance as needed
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	CONTINUED LEARNING OPPORTUNITIES
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• Based on students' need and interest, the teacher may further explore the Beatitudes and how they are connected to human dignity and happiness (See YOUCAT #280-285).• There may be a need to distinguish between Charity and Justice.<ul style="list-style-type: none">○ A Fence or an Ambulance (Diocese of Buffalo) http://www.buffalodiocese.org/Evangelization/SocialJustice/JusticeandCharity.aspx○ Charity and Justice: Bringing the Mission Together (Catholic Charities of St. Paul and Minneapolis) http://www.cctwincities.org/document.doc?id=148• Explore the meaning of living the Beatitudes in practical ways (cf. http://www.americancatholic.org/newsletters/yu/ay1291.asp)

Appendix A – Stick it on the Stick Man

Grade 7



Appendix B: Principles of Catholic Social Teaching

Grade 7



All Justice is rooted in the dignity of the human person. Our dignity comes from God and not from human accomplishments or attributes!



Appendix B: Principles of Catholic Social Teaching

Grade 7

1. Dignity of the Human Person	2. Common Good and Community	3. Option for the Poor	4. Rights and Responsibilities
<p>At the core of all Catholic moral and social teaching is the development and understanding of a healthy anthropology rooted in scripture and Catholic faith teaching. The inherent dignity of the human person which comes from God and the right to have that dignity respected from conception to natural death is core to the Gospel. Human life is sacred, for each person is made in the image of God. This principle is the starting point for a moral vision for society.</p>	<p>The common good comprises of "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more easily" (CCC 1906). The goods of the world are for all and these gifts are to be shared rather than possessed. While there are benefits to private ownership, private property does not constitute for anyone an absolute and unconditional right. No one is justified in keeping for their exclusive use what they do not need, when others lack necessities (cf. <i>Populorum Progressio</i>, no. 23). Each of us has a responsibility to contribute to the common good. (Cf. CCC 1924-25)</p>	<p>How do we treat those members of our society that are most vulnerable – people who are poor, weak, marginalized, the sick? Jesus invites us to follow his example – to stand on the side of the poor. This option for the poor is so essential that we often refer to it as the 'fundamental' and 'preferential' option for the poor. When expressed in a healthy manner this option affects all our words and actions so that they favour the poor.</p> <p>When we practice this option for the poor we acknowledge that the dignity of all, especially those affected by poverty, must be promoted. At the same time, we are saying that we are all brothers and sisters and we are our brothers' and sisters' keepers.</p> <p>Poverty not only hurts its victims but also the whole community.</p>	<p>There is a reciprocal relationship between rights and responsibilities; each right has corresponding responsibilities. Human rights must be guaranteed if human dignity is going to be promoted and protected. The right to life and a right to those things required for human decency (i.e. basic needs, just employment) are fundamental to the welfare of each person and thus to the health of the community.</p> <p>This principle teaches us that we are to both serve and be served by the institutions of the world and that we are responsible for each other.</p>
<ul style="list-style-type: none">• Catechism 1701-1706; 1929 - 1933	<ul style="list-style-type: none">• Catechism 1878-1882; 1905-1912	<ul style="list-style-type: none">• Catechism 2443-2349	<ul style="list-style-type: none">• Catechism 1913-1917



We Believe:	We Believe:	We Believe:	We Believe:
<ul style="list-style-type: none">• that the Divine Image is present in each and every person• that I am truly myself, reflecting the Divine Image, when I am living and contributing to the community• that all life, from the moment of conception to the moment of natural death, has value and should be protected• that God has willed each of us for our God's own sake• that we should avoid the temptation of categorizing individuals according to the concerns in their lives• that reason and free will is an expression of the Divine Image and that each of us is called to use the gift of free will responsibly• each of us is a body-soul unity• that the voice of God can be discerned using reason and faith• that the voice of God urges each of us to do what is good and avoid evil• that we are obligated to follow this voice of God – which is heard in our conscience	<ul style="list-style-type: none">• that we are called to live in community• we are called to love God, love neighbour and work for peace• that by nature we need to live in community• we develop our human potential when we serve others and through dialogue• that we are most fully alive in community – we are spiritual beings and we are also social beings• our actions, choices and words affect others• we are interdependent• promotion and protection of one's dignity can only be done while promoting and protecting all people's innate human dignity• that we are called to take care of each other and to provide for each other's needs• the common good calls us to respect each and every person• the inalienable rights of each person are to be respected by all people and public authorities• we are called to work for peace, stability and security• each group is called to develop its social well-being and the development of the group itself• as a human family, it is our responsibility to provide for the different needs of all people (food, hygiene, education, alleviating the miseries of people who have become refugees dispersed throughout the world, and assisting those who are migrants and their families)• the common good is always oriented towards the progress of persons	<ul style="list-style-type: none">• that God has called us to serve the needs of those who are poor• that when we serve those who are affected by poverty, those who are marginalized, those who are lost, we serve Jesus• that when we serve those who are lost, marginalized, lost, we become truly who we are called to be• that as members of the church we truly live the Gospel when we care for God's dear ones• poverty has many forms (material, religious/spiritual, social, cultural)• that our possessions belong to all people• that the demands of justice must be enjoyed by all• that we are called to ensure that justice is not replaced by charity• that social action has <i>two feet</i> – charity and social action• we are called to feed the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and bury the dead• that we are called to have a love that <i>prefers</i> those who are oppressed by poverty• the goods of the earth are to serve the needs of all people	<ul style="list-style-type: none">• that we have been blessed by God with innate dignity• being made in God's image we are blessed with inalienable rights; these rights are integral to our human nature• that the right to life is a right of all people from conception to natural death• that we have a right to those things required for human decency and human living (basic needs, jobs, education, etc.)• that with every right comes responsibilities• we have responsibilities to each person, to family and all of society• that we are called to both serve and be served by the institutions of the world• we are responsible for each other – we are our brothers' and sisters' keeper• we are responsible for ensuring the rights of others are fulfilled



Reflection Questions:	Reflection Questions:	Reflection Questions:	Reflection Questions:
<ul style="list-style-type: none">• Do I understand that life begins at conception?• Do I understand that human dignity comes from God and not from human accomplishments or attributes?• Do I understand that each person has certain rights that flow from his/her dignity?• Do I understand that human rights are accompanied by responsibilities?• Do I feel called to love God and neighbour?• Through my words and actions, do I bear witness to the dignity of each person?• Do I see all people as my neighbour?• Do I see each person as ‘my other self’?• Do I guard myself from prejudices, selfishness, greed and pride?• Do I understand, that God has given me the ability to respond (responsibility) in love?• How do I form and inform my conscience?• Do I promote a culture of life?	<ul style="list-style-type: none">• Do I see myself as an important, contributing member of different communities (family, church, school, work, neighbourhood, etc.)?• Who is my neighbour?• Do I respect others?• How might I move beyond indifference to concern for others?• Do I think of how my words, actions, and attitudes affect others?• Do I invite others to share their gifts?• Do I put people first?• How do I address the needs of others?• How do I respect the dignity of others while respecting my own God given dignity?• Do I see the value and the limits of private ownership? Do I understand that private property is not an absolute and unconditional right?• How do I contribute to the common good?• Do I promote peace and social development?	<ul style="list-style-type: none">• How do I ensure that I am ready to serve those who are poor?• How do I, and the communities I belong to, participate in the corporal works of mercy (feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead)?• “<i>You shall not steal</i>” – This commandment asks me to be a person of justice and charity. How do my habits prohibit or encourage me to be a person of justice?• Do I see that the fruits of the earth and the fruits of our labour are to be enjoyed by all?• Do my shopping habits consider practices of fair trade, the rights of the workers, fair wages, etc.?• Do I respond in great love to those who are poor, marginalized and/or lost?• Do I prefer to respond to the needs of those who are poor?• Are my/our habits, attitudes, policies, and procedures addressing the needs of those who are poor?• Can I identify those who are poor, lost, marginalized?	<ul style="list-style-type: none">• Am I ready to stand up for the rights of all people?• Can I distinguish between rights and desires?• Who am I responsible for?• Am I taking care of myself and others?• When I think of my rights, am I ready to name my responsibilities?• Is my <i>ability to respond</i> (responsibility) informed and formed by love, faith, and hope?• Do I understand that each person has the right to life and to decent human living (to food, clothing, health care, education and employment, etc.)?• With which institutions am I involved?• What are practical and theoretical mission statements of the institutions to which I belong?• What responsibilities do I have to my neighbour, my family, to self, to work, to God?• Do I exercise my rights and responsibilities to the society (e.g. promoting healthy communities, voting)?



Appendix B: Principles of Catholic Social Teaching

Grade 7

5. The Principle of Subsidiarity	6. Economic Justice	7. Stewardship of God's Creation	8. Global Solidarity and Development
<p>According to the principle of <i>subsidiarity</i>, "a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good" (CCC 1883). Upholding the principle of subsidiarity is necessary for promoting human dignity, protecting human rights, and building up the common good. This principle respects the fact that all people have the right and the responsibility to participate in all the decision making and work of higher (political) institutions.</p> <p>In short, all societies of a superior order must adopt attitudes of help (<i>subsidium</i>) — therefore of support, promotion, development — with respect to lower-order societies. At the same time, this principle sets limits on state intervention (cf. Compendium of Social Doctrine of the Catholic Church, #186).</p>	<p>People before profits! The economy must serve people – the Catholic Church promotes a 'people first' economic statement. In keeping with economic justice is a healthy theology of work. The Church teaches that all workers have a right to productive work, to decent and fair wages, and to safe working conditions. Workers also have a fundamental right to organize and join unions.</p> <p>Since we live in community private property and amassing of excessive wealth has limits: "No one is allowed to amass excessive wealth when others lack the basic necessities of life".</p>	<p>We are called to be stewards of all of God's creation. We are called to take care of all that God has created and to ensure that these goods are at the disposal of all people. Stewardship is our thank-filled response to God's generosity.</p> <p>At the same time we are called to become co-creators who use our God given gifts to ensure that each person's needs are addressed while we build the 'Kingdom of God' here on earth.</p>	<p>We are all neighbours, interdependent and interconnected. The principle of solidarity encourages us to remove the obstacles that separate us and promote our common humanity. St. Paul tells us that when we are united to Christ, we remove any and every thing that divides us: "For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus" (Gal. 3. 27-28). We are one human family and called to be our brothers' and sisters' keepers (Gen. 4. 9). True development occurs when we journey together, taking care of each other, responding to each other's needs – when the divisions between 'haves' and 'have-nots' no longer exist.</p>
• Catechism 1883-1885	• Catechism 2426-36	• Catechism 337-349	• Catechism 1939-1942



We Believe:	We Believe:	We Believe:	We Believe:
<ul style="list-style-type: none">• we are social beings who need to live and work together as brothers and sisters• through service and dialogue we respond to our vocation and develop our potential• the human person is the subject and end of all social institutions• we are meant to work together to improve the self, each other and society• each person performs for one self what he/she is capable of doing; It is wrong to take from a person and give to the community, what they can accomplish by their own initiative and industry• to protect basic justice, government should undertake only those initiatives which exceed the capacities of private groups or individuals acting independently; governments should not replace or destroy smaller communities and individual initiative• by its nature every social activity should serve the members of the body; it should never destroy and/or absorb them• good government intervention (urging, restraining, regulating	<ul style="list-style-type: none">• economic decisions, activity and growth are meant to provide for the needs of all• Moral and Social Justice principles should help shape economic decisions and activity• human dignity of all should be upheld in all economic decisions and activity• created in God's image, we reflect this image in human work; when work is done by a person, it has value• work should respect the dignity of the human person; work is for the human person, not the human person for work• work is an opportunity to be co-creators: we are called to use our God-given gifts to continue God's plan for all creation• work can have a redemptive and sanctifying quality when we unite the hardships of work with Jesus• through work, we can exercise our gifts and fulfill our potential• we have the right to meaningful employment, a fair living wage (enabling all to live in a dignified lifestyle providing for the self and family, and to serve others)• government has a responsibility to create climate for job security and	<ul style="list-style-type: none">• God created all things – God creates with love, beauty, purpose and order• the goods of the earth are created for all of us and we are called to ensure the fair distribution of these goods• all things, in a unique way, possess their own particular goodness and perfection• all creation reflects God's infinite goodness and wisdom• all creation is interconnected and interdependent• respecting the goodness of God and God's plan, we must carefully interact with all creation so as not to bring harm to others or to the environment: no creature is self-sufficient	<ul style="list-style-type: none">• we have a social nature and all are brothers and sisters• solidarity calls us to live in love and friendship as companions• solidarity demands the just distribution of all earth goods• in fair remuneration for work• we should seek peace; conflicts and tensions should be resolved in fair negotiations• we are all equal; we should work to eliminate all that divides us• as members of the body, we all have an important role to play• we need to develop a '<i>people first</i>' understanding; all development should have a <i>people first</i> attitude• equality of all concerns their dignity as human persons; our rights flow from that dignity• differences between people are part of God's plan and these differences allow us to



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<p>economic activity as necessary) truly helps other social groups contribute to the common good</p> <ul style="list-style-type: none">• when basic needs cannot adequately be met at the lower level, then it is necessary and imperative that higher levels of government intervene• people have a right and a responsibility to participate in political institutions so that governments can work for the common good	<p>worker safety</p> <ul style="list-style-type: none">• God calls us to work and to rest• workers have the right to form unions or associations and to strike when it cannot be avoided• organizations and all leaders are responsible to society for the economic and ecological effects of their operations	<ul style="list-style-type: none">• humans are the summit of the Creator's work• using reason we can discern God's plan for creation	<p>need one another; differences call forth a response of love</p> <ul style="list-style-type: none">• solidarity means we eliminate all sinful inequalities• solidarity calls us to share spiritual and material goods• when we socialize and work together we develop our skills (e.g. initiative, responsibility)
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Appendix B: Principles of Catholic Social Teaching

Grade 7

Reflection Questions:	Reflection Questions:	Reflection Questions:	Reflection Questions:
<ul style="list-style-type: none">• Do I keep my relationships in good order?• Do I search for truth or do I need to win all debates?• Do I pray for those in positions of responsibility?• Do I make the effort to participate in political institutions?• Do I vote?• Do I encourage others through my word and actions to do their best?• Do I assist those in need or am I tempted to take over?• Do I love my neighbour?• Do I love God?• Do I work for the betterment of others, self and society?• Do I use my gifts wisely?• Do I develop my potential?• Do I try to know God's will?• How am I affected by individualism and competition?	<ul style="list-style-type: none">• Do I approach my work as simply a means to making a living?• Do I see work is more than a way to make a living?• Do I see my work as a participation in God's act of creation?• How do I treat other people who work?• How do my shopping habits support fair wages and safe conditions for those who work?• Do I support 'sweatshops' or am I a socially-aware shopper?• Do I show gratitude towards others (saying 'thank you')?• Do I use my money wisely?• Do I steal?• How am I affected by materialism and consumerism?• Do I use my gifts in a way that is pleasing to God?• How do I discern my vocation?• Do I rest in a way that reflects my dignity and the dignity of others?	<ul style="list-style-type: none">• Do I recycle?• Am I aware of what I consume; of what I waste?• How do I take care of the resources entrusted to this generation?• Do I keep my relationship with others and the earth in good order?• Do I understand what it means to be a steward entrusted with caring for the earth?• Am I grateful for all of God's creation?• Do I share?• Do I work and pray to know God's plan for creation?• Do I see how all my relationships – with God, others, the earth, and self – are interconnected?	<ul style="list-style-type: none">• Do I love others?• Who is my neighbour?• Do I treat others as my equal?• Do I take on an attitude of servant leadership?• How do I provide for the needs of others?• Do I use violent words or actions?• Do I understand that I am a member of the human family?• Do I have prejudices and biases based on national, racial, ethnic, economic and ideological differences?• Do I work for peace and the development of others?• Do I act as my brother's and sister's keeper?• Do I over-consume?• Do I use people first language?• Do I recognize the gifts of others?• Do I see differences as gifts from God?• Do I understand that I am responsible for the use of my gifts?• Do I share?



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Grade 7

Further Reading:

Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II. 2nd ed. Vatican City: Libreria Editrice Vaticana, 1997. (also found at: http://www.vatican.va/archive/ENG0015/_INDEX.HTM)

Pennock, Michael. *Catholic Social Teaching: Learning and Living Justice*. Notre Dame, Indiana: Ave Maria Press, 2000.

Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. Libreria Editrice Vaticana, 2004.

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

Ryan, Michael. *The Social Attitudes of a Catholic*. Woodslee, Ontario: Solidarity Books, 2005.



Scripture Study - Called to Service: Using our Gifts for the Common Good

Passage	What have you learned about being called to serve?
Isaiah 45:4	
Matthew 5:14-16	
Matthew 25: 31-46	
Matthew 23:11 and Mark 9:35	
Ephesians 2:10	
Ephesians 6:5-8	



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Romans 12:6-13	
John 13: 1-17	
James 2:20	
1 Peter 4:8-10	



Passage	What have you learned about being called to serve?
Isaiah 45:4	Called by God; the first sounds of this call are made when we are still in our Mother's womb
Matthew 5:14-16	We are called to use our gifts and to live our faith (not to hide them); they are at the service of others (light for others to see; salt – used as a way of preserving but also used to start the fire needed for cooking!)
Matthew 25: 31-46	Tending to the temporal needs of others. Service towards those in need – prerequisite for the Kingdom of God
Matthew 23:11 and Mark 9:35	True leadership is service towards others.
Ephesians 2:10	We are created to do good works; God has prepared us for this service!
Ephesians 6:5-8	Becoming slaves to Christ – doing Jesus' will (following his example; becoming disciples) Doing the will of God from our heart (with love) Serving with enthusiasm – ideal: desiring to serve (going beyond serving because I have to)
Romans 12:6-13	Note in the New Testament the term <i>saints</i> is used in reference to those living and trying to live the faith (we often speak of people as saints after they are dead). There are a variety of gifts – room for everyone's gift; Love one another... outdo each other out of love (be ready to serve and do so in love)
John 13: 1-17	Jesus washes the feet of his disciples – he gives them an example. He calls them to servant leadership – serving by putting others (and their needs) first.
James 2:20	Faith without action is barren – if we are people of faith, we will show it by our service towards the needs of others.
1 Peter 4:8-10	The call to lovingly serve one another. This is why we have gifts, so that we may use them in the service of others.



Living in Solidarity – Part 2

GRADE 7

Religious Education Grade 7	Lesson Title: Service and Solidarity Suggested length of time: 300-minutes
	Lesson Overview In this lesson students will examine how our God prepares us, sustains us and guides us to use our unique set of gifts (talents and abilities) to serve God and to live in solidarity with others.

	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<p>LS1: Understand that through the sacraments of service we receive the gift of grace to live our vocations as Catholic Christians for the benefit of society and the world. [CCC nos. 1285-1321; 1533-1600; 1601-1666]</p> <p>LS2: Focus: Principle of Human Solidarity. Understand that the principle of human solidarity is a Christian social virtue which promotes the individual and communal sharing of material and spiritual goods, and obligates us to seek individual and communal conversion. [CCC nos. 1928-1948]</p> <p>Literacy Connections: Listen in order to understand and respond appropriately in a variety of situations for a variety of purposes</p>	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">• CGE1d -develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good; <p>A Responsible Citizen Who:</p> <ul style="list-style-type: none">• CGE7f -respects and affirms the diversity and interdependence of the world's peoples and cultures.



	<p>Arts Connections:</p> <ul style="list-style-type: none">• D1.1 – create art works, using a variety of traditional forms and current media technologies that express feelings, ideas, and issues...• D1.3 – use elements of design in art works to communicate ideas, messages and understandings for a specific audience and purpose• D2.3 – demonstrate an understanding of how to read and interpret signs, symbols, and style in art works	
<p>Guiding Questions (coming out of the Big Idea)</p> <p>Big Idea:</p> <ul style="list-style-type: none">• Life as vocation means being other-centered, faithful, service-oriented, life-giving, respectful, open to God's will. <p>Scripture Passages:</p> <ul style="list-style-type: none">• I Corinthians 12:12-31• Romans 12:4-5 <p>Inspirational Teaching:</p> <ul style="list-style-type: none">• Pope Francis said: "The Church is likewise conscious of the responsibility which all of us have for the world, for the whole of creation which we must love and protect. There is much that we can do to benefit the poor, the needy and those who suffer, and to favour justice, promote reconciliation and build peace." (<i>Audience with Representatives of the Churches and Ecclesial Communities and of the Different Religions</i>, March 20, 2013) <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">• What kinds of issues of equity, power and social justice are relevant to the topic?• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?		



LEARNING GOALS	
<p>At the end of this lesson, students will:</p> <ul style="list-style-type: none">• Identify the active gifts of the Holy Spirit in our daily life• Understand the Principle of Solidarity (in light of 1 Corinthians 12:12-27) <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>	

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: In the previous lesson students examined their gifts and began to discern how we are called to use these gifts in service to others.</p> <p>The Arts: Collage (Grade 6 Visual Arts)</p> <p>Teacher Readiness:</p> <p>Review lesson notes and become familiar with the materials, resources and definitions needed for this lesson.</p> <p>Review the Principle of Solidarity (Assembly of Catholic Bishops of Ontario document <i>Fundamental Principles of Catholic Social Teaching</i> and Appendix B (Principles of Catholic Social Teaching) from previous</p>	<p>Materials:</p> <ul style="list-style-type: none">• Appendix B - (Principles of Catholic Social Teaching (from Previous lesson))• Appendix E - (Come Holy Spirit)• Appendix F - (Reflections on 1 Corinthians 12)• Appendix G - (Solidarity Reflection Questions)• Appendix H - (Assignment: Solidarity Collage)• Appendix I - (Tracking Sheet: Solidarity Collage) <p>Internet Resources:</p> <ul style="list-style-type: none">- Pope Francis: <i>Audience with Representatives of the Churches and Ecclesial Communities and of the Different Religions</i>, March 20, 2013 http://w2.vatican.va/content/francesco/en/



<p>lesson.</p> <p>Prepare resources/supplies for Solidarity Collage.</p> <p>Student Readiness: Completion of last day's work</p> <p>Terminology: Solidarity (also see from last day - Common Good, Vocation, Discernment); Collage (The Arts Curriculum)</p>	<p>speeches/2013/march/documents/papa-francesco_20130320_delegati-fraterni.html</p> <ul style="list-style-type: none">- 1 Corinthians 12:12-27 https://www.biblegateway.com/passage/?search=1%20Corinthians%2012:12-27- St. Basil the Great http://www.americancatholic.org/features/saints/saint.aspx?id=1248- Assembly of Catholic Bishops of Ontario. <i>Fundamental Principles of Catholic Social Teaching.</i> http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf <p>Resources:</p> <ul style="list-style-type: none">• Bible (NRSV)
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	MINDS ON <ul style="list-style-type: none">• Establishing a positive learning environment• Connecting to prior learning and/or experiences• Setting the context for learning <p>Whole Class:</p> <p>1. Opening Prayer: (cf. Appendix E – Come Holy Spirit) All: Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Leader: Send forth your Spirit and they shall be created. All: And You shall renew the face of the earth. Leader: Let us pray: All: O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations, Through Christ Our Lord, Amen.</p> <p>2. Invite students to share last day's work: how they use their gifts to serve others and to thank God (for these gifts).</p>	CONNECTIONS <p>Assessment for learning:</p> <ul style="list-style-type: none">- None <p>Assessment as learning:</p> <ul style="list-style-type: none">- None <p> Differentiation of learning:</p> <ul style="list-style-type: none">- As required



ACTION	• Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent)	CONNECTIONS
Whole Class: 1. Review from last class what has been learned about our gifts and service. a. That we are all gifted b. That our gifts are from God c. That God gives each one of us a unique set of gifts d. That our gifts are for service (To each is given the manifestation of the Spirit for the common good) e. As disciples we are called to use our gifts as we put our faith in action, in our loving of God and in the loving of our neighbour. 2. Invite the students to ready themselves to hear a reading from Scripture - the Word of God. a. Become quiet – within and without b. Become aware of the presence of God c. Pray that the Holy Spirit may open your ears to hear the Word and your heart to be open to the Word. 3. Teacher reflectively reads 1 Corinthians 12: 12-27 to the class. 4. Discuss the following questions (See Appendix F: Reflections on 1 Corinthians 12 – teacher notes) a. In 1 Corinthians 12, St. Paul uses an analogy. Why do you think he uses this form of writing? b. Invite the students to summarize this passage in their own words. What point do you think St. Paul is trying to make? c. St. Paul says: “God has so arranged the body, giving the greater honour to the inferior member, ²⁵ that there may be no dissension within the body, but the members may have the same care for one another.” (I Corinthians 12: 24-26) How does this section of today’s passage invite us to think? To act? 5. Point out to the students that this passage invites us to practice “Solidarity”: We are all neighbours, interdependent and interconnected. We are called to act like our brother’s and sister’s keeper. The Principle of Solidarity encourages us to remove the obstacles	Assessment for learning: - Observation - Oral Feedback Assessment as learning: - Observation - Oral Feedback Assessment of learning: - None  Differentiation of Learning: - As required by students' needs. - Prepared handouts with definitions - Working in pairs/small groups - demonstrating/collating their work (e.g. inviting students with devices to track their work electronically)	



	<p>that separate us and promote our common humanity. St. Paul tells us that when we are united to Christ, we remove any and every thing that divides us: “For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus” (Gal. 3. 27-28).</p> <p>6. Discussion – Invite students to see the Principle of Solidarity in action in our communities: we are called to express solidarity with all people – that is to ensure that all people have access to the material (basic needs); intellectual (e.g. access to education and resources); and spiritual (e.g. ability to worship freely) goods of the earth. Where do we see this happening in our community?</p> <p>Note: for more on the Principle of Solidarity cf. Appendix B: Principles of Catholic Social Teaching from previous lesson and the Assembly of Catholic Bishops of Ontario. <i>Fundamental Principles of Catholic Social Teaching</i>.</p> <p>Also see “Continued Learning Opportunities” – Using Technology</p>	
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	CONSOLIDATION • Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned	CONNECTIONS
	<p>Individual Work:</p> <ol style="list-style-type: none">1. Students record their reflections/answers to the questions found in Appendix G (Solidarity Reflection Questions)2. Artistic expression of solidarity: St. Paul offers us a beautiful image of the Body of Christ and solidarity. What image might you create? How might you artistically express the principle of solidarity? See Appendix H (Assignment: Solidarity Collage) and Appendix I (Tracking Sheet: Solidarity Collage)	<p>Assessment for learning:</p> <ul style="list-style-type: none">- Appendix G- Assessment and Evaluation Tracking Sheet (Appendix I) <p>Assessment as learning:</p> <ul style="list-style-type: none">- Appendix G- Assessment and Evaluation Tracking Sheet (Appendix I)



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		<p>Assessment of learning:</p> <ul style="list-style-type: none">- Appendix G (Part 2)- Assessment and Evaluation Tracking Sheet (Appendix I) <p> Differentiation of Learning: - As required</p>
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CONTINUED LEARNING OPPORTUNITIES	
	<p>Using technology (e.g. Twitter, Skype) examples:</p> <ul style="list-style-type: none">• Setting up a Skype meeting with the local high school chaplaincy leader about the kinds of solidarity/social justice activities being engaged in at the high school. The Grade 7 student may be encouraged and motivated by the service being done out of love of God at Catholic high schools, and how very much alive the gifts of the Holy Spirit are in Catholic secondary schools!• Twitter could be used to connect to local youth ministry solidarity and stewardship initiatives. <p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• Teacher may use other Visual Arts mediums to convey students' understanding• Students could investigate how the Principle of Solidarity is active in the global community through the work of "Development and Peace" http://www.devp.org/en and Caritas Internationalis http://www.caritas.org/ .



All: Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love.

Leader: Send forth your Spirit and they shall be created.

All: And You shall renew the face of the earth.

Leader: Let us pray:

All: O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations, Through Christ Our Lord, Amen.



St. Paul, throughout his letters and specifically in his first letter to the Corinthians, chapter 12, reminds us that all gifts are from God, that we are called to nurture these gifts and use them in service for others, that we are to live in solidarity.

Reflections on 1 Corinthians 12:

All groups, communities and teams can appreciate the need for diversity, interdependence and ‘team-work’. St. Paul takes this appreciation and, in reference to the body (of Christ), gives us a new understanding.

1. Verses 4 -11 – Varieties of gifts, services and activities

- Recognizing the diversity of gifts, services and activities, St. Paul points out that all come from the same God – Father, Son and Holy Spirit
- The varieties of gifts from the Spirit are not simply for the individual, but these gifts are **all** to serve the common good (for the wellness community, group, family, team, etc.)
-

2. Verses 12-27 – The Body of Christ

- Verse 12: While we are united and interconnected in the one Body (of Christ), each and every individual member is a valuable member in this unity. Each individual has an important function.
- Verse 13: We enter this Body of Christ through Baptism. Through Baptism we focus no longer on what distances us from one another – we no longer rank each other as better or worse. Instead we point to our **equality**. We are all equal members of the Body of Christ.
- Verse 14-15: While emphasizing the **diversity** of the members of the Body, St. Paul reminds us that we need each other. Each member and their gifts are what allow the Body to be fully active. It is good for us to see what we contribute to the Body, but it is also good to recognize how important others are as well. We are **interdependent**!
- Verse 16-17: Just in case I am tempted to believe that everyone else should be like me, St. Paul reminds us that the body would be limited. He is not promoting uniformity. If we were all feet and we had no nose, we would not know when we stink!
- Verse 18: God, in God’s wisdom and love, planned and created the Body.
- Verse 19-21: In these verses St. Paul warns us against:
 - Individualism (v. 19): we cannot do it on our own
 - Collectivism (v. 20): we are not simply a group, each member is important
 - Exclusion (v. 21): we need every member



- Verse 22-26: Honouring all members with care
 - There are times that we might consider one member of the Body as weaker, dispensable, not wanted or needed. St. Paul tells us that the opposite is true: Those members of the body whom we may think are unimportant or weak are very important to the wellbeing of the Body.
 - Those members we think are worthy of less honour or respect, are to be treated with greater honour and respect. In fact, we should give them a *place of honour!*
 - We honour all parts of the Body, especially those considered by some as weaker, thus reaffirming our **equity**, and avoiding dissension.
 - We need to have the same care for one another. If one part of the Body is disrespected or suffering, the whole Body suffers; if one part is treated with respect and is honoured, we all benefit. We are all in this together, we journey together.
 - Notice that while we are in **solidarity** with others and form one body, we are an individual... we do not lose our unique identity (this is not about uniformity... it is about unity and solidarity).

For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members of one another.

(Romans 12:4-5)



Appendix G – Solidarity Reflection Questions

Grade 7

Part 1 – Self Assessment

Question	<i>How am I doing?</i>				Next Steps: How might I better practice solidarity?
	E	G	S	N	
Do I understand that I am a member of the human family?	E	G	S	N	
Do I see myself as an important, contributing member of this class?	E	G	S	N	
Do I recognize my own giftedness?	E	G	S	N	
Do I recognize the gifts of others?	E	G	S	N	
Do I see all gifts as coming from God?	E	G	S	N	
Do I see differences as gifts from God?	E	G	S	N	
Do I include others and make all others feel welcome?	E	G	S	N	
Do I act as my brother's and sister's keeper?	E	G	S	N	
Do I understand that I am responsible for the use of my gifts?	E	G	S	N	
Do I share?	E	G	S	N	



Part 2: Written Reflection

St. Basil (330-379) once said:

"The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts of charity that you do not perform are so many injustices that you commit." (www.americancatholic.org)

Reflecting on the words of St. Basil:

- How do you think his message would be received today?
- Is there something St. Basil says that we need to take to heart?
- Is his message relevant today?
- How do you see people living out this message?



Assignment: Solidarity Collage

Collage: A form of art in which a variety of materials (e.g., photographs, fabric, found objects, bits and pieces of originally unrelated images including commercial images) are arranged and attached to a flat background, often in combination with painted or drawn areas. Also known as *découpage*. (The Ontario Curriculum Grades 1 – 8: The Arts. (2009) page 189)

Task:

Create a Collage: using the resources provided, you are to create a collage that

- clearly conveys your understanding of the Principle of Solidarity (reflects the definition of Solidarity and chapter 12 of St. Paul's first letter to the Corinthians).
- use 5-10 images to convey your message

Written Reflection: record , in point form, your reasons for selecting each of the images of your collage; and write a 200-250 word reflection that includes your understanding of the Principle of Solidarity (in your own words) and what your collage, as a whole, is meant to express.

Individual Choice

You may choose:

- the size and orientation (portrait or landscape) of your collage

Final Assignment Due Date: _____



Appendix I – Tracking Sheet: Solidarity Collage

Grade 7

Student Name: _____ Date: _____

Tasks	Complete	Incomplete	Comment
Solidarity Reflection Questions (Appendix G – Part 1)			
Solidarity Reflection Questions (Appendix G – Part 2)			
Written Reflection: On 5 – 10 Images			
Written Definition (in your own words): Defining Solidarity			
Collage*			

Learning Goals Observed: **Comments**

Responsibility E G S N

Organization E G S N

Independent Work E G S N

Collaboration E G S N

Initiative E G S N

Self-Regulation E G S N



D1.1 – create art works, using a variety of traditional forms and current media technologies, which express feelings, ideas, and issues...

D1.3 – use elements of design in art works to communicate ideas, messages and understandings for a specific audience and purpose

D2.3 – demonstrate an understanding of how to read and interpret signs, symbols, and style in art works

Category	Level 1	Level 2	Level 3	Level 4
Knowledge and Understanding (Religion)	Student's overall work conveys a limited understanding of the Principle of Solidarity	Student's overall work conveys some understanding of the Principle of Solidarity	Student's overall work conveys considerable understanding of the Principle of Solidarity	Student's overall work conveys a thorough understanding of the Principle of Solidarity
Thinking – conveying meaning through collage • Planning of space • Choice of images reflects intended meaning (Visual Arts)	The student uses planning skills with limited effectiveness The student's choice of images reflects intended meaning with limited effectiveness	The student uses planning skills with some effectiveness The student's choice of images reflects intended meaning with some effectiveness	The student uses planning skills with considerable effectiveness The student's choice of images reflects intended meaning with considerable effectiveness	The student uses planning skills with a high degree of effectiveness The student's choice of images thoroughly reflects intended meaning.
Communication • Artistically expresses the meaning of the Principle of Solidarity	Expresses and organizes ideas and understandings with limited effectiveness	Expresses and organizes ideas and understandings with some effectiveness	Expresses and organizes ideas and understandings with considerable effectiveness	Expresses and organizes ideas and understandings with a high degree of effectiveness
Visual Arts and Language	Uses conventions of vocabulary with limited effectiveness	Uses conventions of vocabulary with some effectiveness	Uses conventions of vocabulary with considerable effectiveness	Uses conventions of vocabulary with a high degree of effectiveness



Living in Solidarity – Part 3

GRADE 7

<p>Religious Education Grade 7</p>	<p>Lesson Title: Sacraments of Service – Marriage and Holy Orders</p> <p>Suggested length of time: 100-120 minutes</p> <p>Lesson Overview</p> <p>The Sacraments of Service (Holy Orders and Matrimony) are sacraments of loving service. We prepare ourselves for our Vocation of Service by living a life of service, doing little things with great love, in solidarity with all people.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• LS1 - Life as vocation: means being other-centered, faithful, service-oriented, life-giving, respectful, open to God's will.• CL1 - Understand that the Sacraments strengthen, sanctify and sustain our witness to Christ through our life decisions of commitment and service in the Church and world. [CCC nos. 1601-1666]• LS2 - Focus: Principle of Human Solidarity. Understand that the principle of human solidarity is a Christian social virtue which promotes the individual and communal sharing of material and spiritual goods, and obligates us to seek individual and communal conversion. [CCC nos. 1928-1948]• LS3 - Understand that as Christians we can	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">• CGE1g -understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey <p>A Responsible Citizen who:</p> <ul style="list-style-type: none">• CGE7e -witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.



	<p>enter into dialogue with the world's major religions concerning common elements (i.e. sacred space – places of worship, rituals, prayers, symbols and beliefs). [CCC nos. 836-856; 1077-1083]</p> <p>Literacy Connections</p> <p>Making Inferences/Interpreting Texts</p> <p>1.5 develop and explain interpretations of increasingly complex or difficult texts using stated and implied ideas from the texts to support their interpretations</p>	
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	<p>Guiding Questions (coming out of the Big Idea)</p> <p>Big Idea:</p> <ul style="list-style-type: none">• Life as vocation means being other-centered, faithful, service-oriented, life-giving, respectful, open to God's will. <p>Scripture Passages:</p> <ul style="list-style-type: none">• Ephesians 4:11-15 <p>Inspirational Teaching:</p> <ul style="list-style-type: none">• <i>"What are the names of the sacraments that serve to build up communion in the Church?"</i> Holy Orders and Matrimony (Marriage) have "...something in common: They are directed to the good of others. No one is ordained just for himself, and no one enters the married state merely for his/her own sake. The sacrament of Holy Orders and the sacrament of Matrimony are supposed to build up the People of God; in other words, they are a channel through which God pours out love into the world." (YOUNCAT #248; also see Catechism of the Catholic Church #1534) <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">• What kinds of issues of equity, power and social justice are relevant to the topic?• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
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Teachers and students may select additional questions from the framework to guide their learning inquiry.

LEARNING GOALS

At the end of this lesson, students will:

- Understand that the call to service leads to the Sacraments of Service (Holy Orders and Matrimony)
- Reflect on how the little things we do with great love can make a difference
- Consider how they are called to live today an apprenticeship of service and solidarity

Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

INSTRUCTIONAL COMPONENTS AND CONTEXT

Prior Learning: Previous lessons of this unit – the call to serve; the Principle of Solidarity.

Teacher Readiness: Collect a number of signs and symbols (or pictures of signs and symbols) – see “Minds On”.

Student Readiness: Students may be working on their Solidarity Collage.

Terminology: Sign, Symbol , Ritual Action, Sacraments, Sacraments of Service: Holy Orders (Ordination) and Marriage (Matrimony)

Materials:

- Appendix E - (Come Holy Spirit)
- Appendix J - (Symbols and Rituals in Sacraments)
- Appendix K - (Symbols and Rituals in Sacraments – teacher’s notes)
- Appendix L - (Scripture Study – Sacraments of Service)
- Appendix M - (Scripture Study – Sacraments of Service (Teacher’s Notes))
- Appendix N - (A commitment to serving others)
- Appendix O - (Self Evaluation Tracking Sheet)

Internet Resources:

- The Ritual of Confirmation (Archdiocese of Toronto)
<http://www.archtoronto.org/discipleship/do>



	<p>cuments/journal/ritual%20of%20confirmation.pdf</p> <ul style="list-style-type: none">- The Seven Sacraments by Felix Just, S.J. http://catholic-resources.org/ChurchDocs/Sacraments.htm<ul style="list-style-type: none">o (Students may need help using this resource)- Do rings have to be part of a Catholic wedding? (Busted Halo) http://bustedhalo.com/questionbox/do-rings-have-to-be-part-of-a-catholic-wedding%E2%80%A8- Holy Orders (what ordination means) (Busted Halo) http://bustedhalo.com/video/holy-orders-what-ordination-means <p>Resources: None</p> <p>NOTE:</p> <p>There are opportunities for Cooperative and Collaborative Learning during the “Action” and “Consolidation” parts of this lesson. Students could do an inside/outside circle, or perhaps quiz/quiz/trade, or timed pair/share to maximize student engagement? Here are a couple of websites that make reference to Kagan’s collaborative learning structures:</p> <p>http://www.kaganonline.com/free_articles/research_and_rationale/journalism_students.php</p> <p>https://www.youtube.com/watch?v=o4n60DpwYOg</p> <p>https://www.youtube.com/watch?v=8jhtYN3ydM</p> <p>http://www.gdrc.org/kmgmt/c-learn/methods.html</p> <p>Also see Continued Learning Activities</p>
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MINDS ON	CONNECTIONS
<p>MINDS ON</p> <ul style="list-style-type: none">• Establishing a positive learning environment• Connecting to prior learning and/or experiences• Setting the context for learning <p>Whole Class:</p> <p>1. Opening Prayer (See Appendix E from last lesson)</p> <p>All: Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love.</p> <p>Leader: Send forth your Spirit and they shall be created.</p> <p>All: And You shall renew the face of the earth.</p> <p>Leader: Let us pray:</p> <p>All: O God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations, Through Christ Our Lord, Amen.</p> <p>2. Distinguishing between Sign and Symbol: The teacher holds/points to the different signs we see each day (STOP signs, EXIT signs, etc.) and asks the students what these mean. These signs we see each day mean exactly what they say (i.e. a STOP sign tells us to stop). These signs operate on one level; they have one meaning (e.g. literal meaning). Then teacher invites students to examine signs that:</p> <ol style="list-style-type: none">a. Refer to something elseb. Operate on multiple levels (e.g. physical and spiritual)c. Have multiple meanings (including personal and communal understanding of the meaning) <p>Examples of these kinds of signs could include:</p> <ol style="list-style-type: none">i. Water (a collage of pictures using water - that show people being refreshed by water, baptized by water, a waterfall) – water as a symbol not only points to the wetness of water but also the refreshing, new life, renewing meanings of water.ii. Stanley Cup – this is a symbol that points to success, championship, and team work, hard work, dedication, etc.iii. Crucifix – a symbol not only of death, but of faith, of hope, of freedom from sin, etc.iv. A team jersey – is a ‘shirt’ or sweater (practical level) but if it also points to a team affiliation, it is a symbol.	<p>Assessment for learning: None</p> <p>Assessment as learning: None</p> <p> Differentiation of learning: - As required</p>



We call a sign that refers to something else, operates on multiple levels and has multiple meanings, a symbol.

3. Elicit from students other signs and symbols and help them understand the difference (e.g. create a T-chart.

Sign | Symbol

|

4. Ask the students –making the Sign of the Cross, hugging, offering the Sign of Peace, etc.: are these actions, signs or symbols?

They are symbols in action. We call symbols in action - Ritual Actions or Rituals: (simply put) Ritual actions are symbols in action. They too, since they are symbols, have multiple meanings – they mean more than what they appear to be. For example a wink is more than a cleansing of the eye, it is the acknowledgement of another person and/or the acknowledgement of an understanding (e.g. I am going to tell a joke); a handshake can be more than a greeting, it can point to the desire for peace in a relationship, a passing on of Christ's peace (at the Sign of Peace at Mass).



ACTION	CONNECTIONS
<p>ACTION</p> <ul style="list-style-type: none">• Introducing new learning or extending/reinforcing prior learning• Providing opportunities for practice and application of learning (guided → independent) <p>Pairs/Small Groups:</p> <ol style="list-style-type: none">1. Teacher distributes Appendix J (Symbols and Rituals in Sacraments). The teacher can direct the students to the internet resources to complete the Appendix J. (Symbols and Rituals in Sacraments):2. The Ritual of Confirmation (Archdiocese of Toronto)3. The Seven Sacraments by Felix Just, S.J. (the sites are listed above “Internet Resources”) Note: See Appendix K (Symbols and Rituals in Sacraments – teacher’s notes) for sample answers. <p>Whole Class:</p> <ol style="list-style-type: none">4. Teacher helps students understand the meaning of Sacraments of Service: <i>All sacraments are effective signs of God's grace and love, instituted by Christ for the Church (for us).</i> Each Sacrament calls us to service. The Sacraments of Holy Orders (Ordination) and Matrimony (Marriage) are specifically known as Sacraments of Service (or Sacraments of Commitment) for “They are directed to the good of others. No one is ordained just for himself, and no one enters the married state merely for his/her own sake. The sacrament of Holy Orders and the sacrament of Matrimony are supposed to build up the People of God; in other words, they are a channel through which God pours out love into the world.” (YOUNCAT #248; also see Catechism of the Catholic Church #1534). <p>We are not alone in our call to service (or in the Sacraments of Service). God prepares us, sustains us and guides us for this life of service. We receive God’s love and strength through the sacraments, through the witness and guidance of others (the saints, our family, friends, other faithful witnesses), and through the gifts we have received.</p> <p>Note: Sacraments of Initiation: Baptism, Confirmation and Eucharist; Sacraments of Healing: Reconciliation and Anointing of the Sick; Sacraments of Service: Holy Orders and Marriage</p>	<p>CONNECTIONS</p> <p>Assessment for learning:</p> <ul style="list-style-type: none">- Observation- Oral Feedback- Feedback on Appendix J and Appendix L <p>Assessment as learning:</p> <ul style="list-style-type: none">- Observation- Oral Feedback- Feedback on Appendix J and Appendix L <p>Assessment of learning:</p> <p>None</p> <p> Differentiation of Learning:</p> <ul style="list-style-type: none">- May choose to complete Appendix J as a whole class- As required by students' needs.- Prepared handouts with definitions- Working in pairs/small groups- demonstrating/collating their work (e.g. inviting students with devices to track their work electronically)



	<p>Pairs/Small Groups:</p> <ol style="list-style-type: none">Using Appendix L (Scripture Study – Sacraments of Service), invite the students to see how God prepares us, sustains us and guides us towards a life of service. The students will read through these passages and note how God – Father, Son and Holy Spirit - desires to be active in our lives and in our service. <p>Whole Class:</p> <ol style="list-style-type: none">Take up Appendix L (Scripture Study – Sacraments of Service) <p>Note: Appendix M (Scripture Study – Sacraments of Service – teacher's notes)</p>	<p>Collaborative/Cooperative Learning Option: The students working in small groups become 'experts' on one Scripture passage of Appendix L and then teach their peers. See above.</p>
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	CONSOLIDATION <small>• Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned</small>	CONNECTIONS
	<p>Whole Class:</p> <ol style="list-style-type: none">Class discussion: How we are called to service today and in the future in the Sacraments of Service.<ol style="list-style-type: none">Review: Over the last number of classes we have been learning about how:<ol style="list-style-type: none">We have been gifted by GodThat God guides us, supports us and sustains usWe are called to use our gifts in service to others as we live in solidarityThat the sacraments call us to serviceThat we have specific sacraments of service – which are meant to direct us to working for the good of othersLet us examine:<ol style="list-style-type: none">Who are we to serve? (All people, especially those in most need)Why are we called to serve all people? (For when one suffers we all suffer; when one rejoices we all rejoice – Principle of Solidarity)How are we to serve? (With love, imitating Christ as demonstrated in the Gospels – e.g. the Beatitudes)Where are we to serve? (At home, in our schools, in our church community and in our neighbourhood. In other words, we start serving within our sphere of control –	<p>Assessment for learning:</p> <ul style="list-style-type: none">- Observation and Oral Feedback- Assessment and Evaluation Tracking Sheet (Appendix O) <p>Assessment as learning:</p> <ul style="list-style-type: none">- Appendix N- Assessment and Evaluation Tracking Sheet (Appendix O) <p>Assessment of learning:</p> <ul style="list-style-type: none">- Observation and Oral Feedback- Appendix N- Assessment and Evaluation



	<p>where we are right now. It may be helpful to explain that we may think globally, but we must act locally)</p> <p>e. When are we to serve? (We are to use our gifts for the good of others when they are needed)</p> <p>3. Students are invited to examine their lives and to make a commitment to service.</p>	<p>Tracking Sheet (Appendix O)</p> <p> Differentiation of Learning:</p> <ul style="list-style-type: none">- As required: e.g. use of electronic devices to record answers
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CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• The teacher may wish to assess the student learning (assessment of learning) through a test. The student knowledge of the material and practical application may be assessed.



Appendix J – Symbols and Ritual Actions in Sacraments

Grade 7

Sacrament	Symbols and Ritual Actions	Meaning
Confirmation	Gathered Assembly	
	Imposition of Hands	
	Anointing with Chrism	
	Words: Be sealed with the Holy Spirit	
Matrimony (Marriage)	Exchange of Vows	
	Exchanging of Rings	



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Holy Orders	Called by Name	
	Imposition of Hands	
	Anointing of Hands	
	Lay Prostrate	
	Presentation of the Book of Gospels; Chalice and Paten; Stole; Liturgical Vestments	
	Taking on Vows (e.g. Obedience; Celibacy; and in some cases Poverty)	



Appendix K – Symbols and Rituals in Sacraments **(teacher's notes)**

Grade 7

Sacrament	Symbols and Ritual Actions	Meaning
Confirmation	Gathered Assembly	<ul style="list-style-type: none">- The People of God/Church/Gathering of the Faithful as we journey together- Witnesses gathered to celebrate this occasion- Here as example of faith, to offer support and prayers (note: the Gathered Assembly could be repeated for all Sacraments)
	Imposition of Hands Laying on of Hands	<ul style="list-style-type: none">- Passing on the blessing of God- Bishop (Priest) praying over you
	Anointing with Chrism	<ul style="list-style-type: none">- Anointing you with Chrism/in Christ; you are chosen/anointed/blessed for service- Oil has been used in the past to: heal a wound; cool you off/revive you on a hot day; to limber or soothe aching muscles; to give strength- This anointing is meant to strengthen the person being confirmed in faith so that they may be ready to witness to the faith; do good and avoid evil (doing bad)
	Words: Be sealed with the Holy Spirit	<ul style="list-style-type: none">- The person being confirmed is 'called by name' (reminding us that God calls us by name to be in relationship with God)- Our agreeing to be confirmed is our way of showing others we want to be on "God's team"; the anointing is a sign that we belong to God- When we say "Amen", we say "So be it"; "Let it be done according to God's will" (this is our way of saying we believe, that we trust God)
Matrimony (Marriage)	Exchange of Vows	<ul style="list-style-type: none">- (FYI - The bride and groom are the officials at the wedding (the priest witnesses to the exchanging of the vows)- These vows convey a 'giving' and a 'taking' – the couple offer themselves to each other (do you come freely to offer...) and then they receive/"take" the other (Do you _____, take _____ to be..."
	Exchanging of Rings	<ul style="list-style-type: none">- The wedding rings are usually designed without beginning or end – a sign that the marriage is meant to be without end (till death do us part!)- Note: Wedding Rings are not necessary for Marriage/Matrimony (cf. Do rings have to be part of a Catholic wedding? http://bustedhalo.com/questionbox/do-rings-have-to-be-part-of-a-catholic-wedding%E2%80%A8)



Holy Orders	Called by Name	<ul style="list-style-type: none">- At Baptism, we are called by name to be ‘priest, prophet and king’; so we are all priests (the priesthood of all believers) but God calls some to Ordination (Ordained Priesthood) to care for the people of God and the institution of the Church; and act in the person of Christ while celebrating the Sacraments
	Imposition of Hands	<ul style="list-style-type: none">- See note on Confirmation:- The Bishop confers ordination with the “imposition of hands” at the same time invoking the Holy Spirit- As a symbol of fraternity, all priests participate in the ‘laying on of hands’
	Lay Prostrate	<ul style="list-style-type: none">- As a symbol of humility, the priest lays prostrate on the floor while the faithful pray that the priest be spiritually supported by the saints in heaven
	Anointing of Hands	<ul style="list-style-type: none">- The hands of the priest consecrate the Eucharist, bless the people and be instruments of healing, and so the bishop anoints the hands of the newly ordained with holy chrism oil (see previous explanation about the use of oil)
	Presentation of the Book of Gospels; Chalice and Paten; Stole; Liturgical Vestments	<ul style="list-style-type: none">- During the ceremony, the newly ordained will be presented with the Book of Gospels (he is to bring the Good News to all – by proclaiming the word, by preaching and by his way of life); Chalice and Paten (for he will act in the person of Christ in the Eucharist); Vestments and Stole – the liturgical vestments come in different colours representing the seasons in the liturgical calendar: the stole is a symbol of the office of priesthood (or deaconate); the other vestments are a symbol of his service to the community
	Taking on Vows (e.g. Obedience; Celibacy; and in some cases Poverty)	<ul style="list-style-type: none">- Like Christ models for us, the priest promises to obey the Bishop of the diocese where he will serve;- Celibacy – knowing they are not going to marry, the priests take a vow of celibacy (voluntarily being unmarried) so that instead of focusing on one relationship (as in marriage), they have time for everyone- In some communities/orders, priests take a vow of poverty – promising to put spiritual gifts in front of material possessions and so they do not own personal belongings



Appendix L – Scripture Study – Sacraments of Service

Grade 7

God prepares us, sustains us and guides us towards a life of service. As you read through these passages, note how God – Father, Son and Holy Spirit - desires to be active in our lives and in our service.

As you read through the passages, record evidence of what you have learned about:

- The call to service
- God's preparing us, sustaining us and guiding us in the life of service.

Scripture Passage	Summary: Key points regarding service
Ephesians 4:11-15	
John 16:12-16	
Matthew 3:11-15	



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Matthew 28:18-20	
Acts 2:38-39	
John 6:47-59	
John 3:3-6	
Romans 8:14-17	



Appendix M – Scripture Study – Sacraments of Service (Teacher’s Notes)

Grade 7

God prepares us, sustains us and guides us towards a life of service. As you read through these passages note how God – Father, Son and Holy Spirit - desires to be active in our lives and in our service.

As you read through the passages, record evidence of what you have learned about:

- The call to service
- God’s preparing us, sustaining us and guiding us in the life of service.

Scripture Passage	Summary: Key points regarding service
Ephesians 4:11-15	<ul style="list-style-type: none">- We are given unique gifts and they are to be used for ministry and for the building up of the Body of Christ- We are to help each other grow in unity and faith- Rooted in faith, we are not to fall for the “latest fad” or the latest way of thinking- We are to grow in love and truth and in the way of Christ
John 16:12-16	<ul style="list-style-type: none">- Jesus’ words and actions have/will serve as a model- Though the risen Jesus has ascended to the Father, we are not alone- He will send us the Holy Spirit- We can be guided by the Holy Spirit who will guide us in truth
Matthew 3:11-15	<ul style="list-style-type: none">- The gift of the Holy Spirit is given to us in a profound way through the Sacraments (Baptism)
Matthew 28:18-20	<ul style="list-style-type: none">- Jesus directs his apostles to: Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit- We are called to be disciples – followers of Jesus- He will be with us <p>This passage reminds us of the call to evangelize – to spread the Good News (Gospel) of the faith.</p>
Acts 2:38-39	<ul style="list-style-type: none">- When we are baptized, our sins are forgiven and we receive the gift of the Holy Spirit- This promise is for you... for everyone whom the Lord our God calls to him



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John 6:47-59	<ul style="list-style-type: none">- An invitation to the Eucharist; Jesus is the Bread of Life, the Living Bread- Living with Jesus and participating in the Eucharistic meal helps us to be fully alive ... in this world and in eternal life- By participating in the Eucharist – we abide with Jesus and Jesus lives with us
John 3:3-6	<ul style="list-style-type: none">- Baptism opens us to a life in the Holy Spirit- Life in the Holy Spirit is needed for entering the kingdom of God <p>Don't forget that in the Our Father we pray: "Your Kingdom come, your will be done on earth as it is in heaven". Building and entering the Kingdom of God requires not only the Holy Spirit, but using our gifts to build – healthy relationships, just communities, serving one another – even now we can get a glimpse of the Kingdom of God.</p>
Romans 8:14-17	<ul style="list-style-type: none">- All who are led by the Spirit of God are children of God.- We find our freedom in being and living as children of God- We are invited to an intimate relationship with the Father; we can call him Abba or "Daddy"- The Holy Spirit helps us to give witness- In Christ, as in life, there may be suffering... there is also glory



Appendix N – A Commitment to Serving Others

Grade 7

Saint Thérèse of Lisieux lived a life of holiness, guided by the simple rule of doing *little things with great love*.

What little things can you do with great love? Examine your life and respond to the following questions.

What one little thing can I start doing with great love? (don't forget: use your gifts to guide you)	What one thing do I need to stop if I am going to do little things with great love?
What one change (in my behaviour, words and or actions) do I need to make so that I can do small things with great love?	What good habits (2 or 3) do I need to continue if I am going to do small things with great love?



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Appendix O – Self Evaluation Tracking Sheet

Grade 7

Tasks	Complete	Incomplete	Self – Evaluation: Comment How am I doing?
Symbols and Rituals in Sacraments Appendix J			
Scripture Study – Sacraments of Service Appendix L			
A Commitment to Serving Others Appendix N			



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Learning Goals Observed:	Circle one				Comments
<i>Responsibility</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>	
<i>Organization</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>	
<i>Independent Work</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>	
<i>Collaboration</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>	
<i>Initiative</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>	
<i>Self-Regulation</i>	<i>E</i>	<i>G</i>	<i>S</i>	<i>N</i>	



Grade 8 Sample Units and Sample Lessons



Saints: Individual Research Project

GRADE (7/8)

<p>Religious Education Grade 8</p> <p>*Appendix F outlines curriculum connections for Grade 7</p>	<p>Lesson Title: Saints: An Individual Research Project</p> <p>Suggested length of time: 200-240 minutes</p> <p>Lesson Overview This lesson will involve student exploration of the lives of the Saints, so that they may have a human role model, as well as a better understanding of feast days within the liturgical calendar.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">BL3: demonstrate an understanding of the meaning of one of the four marks of the church (Holy) and how this mark is lived out in the life of the churchML3: demonstrate an understanding that the grace received through the Holy Spirit calls us to holiness and gives us the gifts we need to be justified in the Christian lifeLC2: understand how the Holy Spirit through the communion of saints guides, teaches, and inspires the Church to a communion of holinessLS1: understand that the principle of human dignity, revealed in Scripture requires Christians to work for the common good of all peoplePR2: understand how one develops the habits of prayer according to the spirit and example of Jesus Christ	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">Understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey. <p>A Reflective, Creative and Holistic Thinker Who:</p> <ul style="list-style-type: none">Creates, adapts, evaluates new ideas in light of the common good.



Guiding Questions	
	<p>Scripture Passages:</p> <ul style="list-style-type: none">• James 2:14-17 <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">• How does knowing more about the lives of the saints help you to live a better life? <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none">• How do you see yourself as a valued and contributing member of this class, school, community, and society?

LEARNING GOALS	
	<p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none">• Demonstrate an understanding of Saints as part of the “holy Church”• Identify the role of the Holy Spirit (giver of grace, guide, teacher, inspiration)• Recognize the role of the Saints as intercessors and the importance of celebrating their feast days• Reflect on the similarities between themselves and the Saints <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria will help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Students should know that certain days in the liturgical year are set to celebrate Saints. Students should know how to conduct research including creating jot notes and a bibliography.</p> <p>Teacher Readiness: Collect necessary resources before starting this lesson. Review the role of the Holy Spirit: <u>Stand by Me</u> student book p10, p36-42. Consider collaborating with your school’s librarian for</p>	<p>Materials:</p> <ul style="list-style-type: none">• Gather information on school/parish/chosen Saint for class Saint research, including a picture of the Saint. Note the reference information on the collected research so students can create a bibliography.• (optional) list of 50-100 common Saints for students to choose from



<p>a list of resources on Saints within your own library collection. Book time in the computer lab for students to do online research.</p> <p>Student Readiness: Know parents' and grandparents' first names.</p> <p>Terminology: canonized/canonization, intercession/intercessor, veneration/venerated</p>	<p>Internet Resources:</p> <ul style="list-style-type: none">- Catholic Online's lists and categories of Saints http://www.catholic.org/saints/- American Catholic's <i>Saints by Name</i> http://www.americancatholic.org/Features/Saints/byname.aspx- American Catholic's <i>Saints by Cause</i> http://www.americancatholic.org/Features/Saints/patrons.aspx- Catholic Answers http://oce.catholic.com/index.php?title=Saints_Index- Holy Spirit Interactive http://www.holyspiritinteractive.net/dailysaint/- Camarata, Paul. <i>The SaintCast – Catholic Saints on Call</i> Podcasts https://itunes.apple.com/ca/podcast/saintcast-catholic-saints/id129577744?mt=2- IMDB. <i>Movies about catholic saints.</i> http://www.imdb.com/list/ls052120407/- Catholic Doors Ministry. <i>A Treasure of Prayers Related to the Saints.</i> http://www.catholicdoors.com/prayers/saints.htm- Loyola Press. <i>Saints stories for all ages.</i> http://www.loyolapress.com/saints-stories-for-kids.htm (This is a great source for resources for extension activities.) <p>Resources:</p> <ul style="list-style-type: none">• Catechism or YOUCAT• books of/on Saints <p>NOTE: Rather than allow students to choose any Saint, the teacher may prefer to provide a list of Saints (approximately 100) for students to choose from. The benefit is that the teacher can support and scaffold student research and prevent the student focusing on a lesser-known Saint. The drawback is that students may not be as invested if they are not given complete freedom of choice.</p>
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	MINDS ON <ul style="list-style-type: none"> • Establishing a positive learning environment • Connecting to prior learning and/or experiences • Setting the context for learning 	CONNECTIONS
	<p>Whole Class: Opening Prayer</p> <p>Sign of the Cross</p> <p>A reading from the letter of James (2:14-17)</p> <p>What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.</p> <p>The word of the Lord. (Thanks be to God.)</p> <p>Let us pray:</p> <p>God calls us to Him through faith. We show that faith through action. We are all called to act in the name of God and to be saints in the kingdom of God. May our lives give glory to God in all that we say and all that we do. Amen.</p> <p>Sign of the Cross</p> <p>Whole Class:</p> <ol style="list-style-type: none"> 1. Teacher leads a whole-class discussion on the difference between capital “s” Saint and small “s” saint (<i>Saint</i> vs. <i>saint</i>). If your school is named after a Saint, the conversation of capital “S” saint could start there as well – students could draw from what they know about the Saint your school is named after. The discussion could lead students to understand/discover: <ol style="list-style-type: none"> a. Capital “S” Saint is someone who was formally recognized for what God has done through them (miracles, etc.) b. Small “s” saint is someone who imitates Christ and lives their faith <p>Think-Pair-Share:</p> <p>Invite students to make a list of all the Saints they know.</p> <ol style="list-style-type: none"> 1. Individually – circulate and note approximately how many names students are noting (you can also collect students’ individual lists at the end of the lesson). 2. Pairs – students share their lists and ask about unfamiliar Saints. Students do not need to add additional names to 	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - Discussion participation - Individual & partner work <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Discussion participation <p> Differentiation of learning:</p> <p>Instead of Think-Pair-Share,</p> <ul style="list-style-type: none"> - KWL chart - Placemat activity - Graffiti wall

	their own individual list. 3. Share – create a “Class List of Saints” on chart paper. As you go around the class, students should only read the names not already listed on the class list. <i>This list should remain posted as a reference.</i>	
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ACTION	CONNECTIONS
<p>• Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent)</p> <p>1. Whole class:</p> <p>Teacher explains: the Communion of Saints includes all those who inspired by the Holy Spirit have lived lives of virtue and holiness. These saints are models of a life of prayer and action that is service to God. The Catholic church has canonized thousands of Saints, some of whom we can read about in the Bible while others used the Bible as their guide to living.</p> <p>Terms</p> <ul style="list-style-type: none"> a. canonized/canonization: the solemn declaration by the Pope that a deceased member of the faithful may be proposed as a model and intercessor to the Christian faithful and venerated as a saint on the basis of the fact that the person lived a life of heroic virtue or remained faithful to God through martyrdom b. intercessor: interceding or offering petitionary prayer to God on behalf of others c. venerated: showing devotion (love, loyalty, enthusiasm) and respect to those who have done the will of God <p>From the Catechism (Online at http://www.scborromeo.org):</p> <p>828 By canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors. "The saints have always been the source and origin of renewal in the most difficult moments in the Church's history." Indeed, "holiness is the hidden source and infallible measure of her apostolic activity and missionary zeal."</p> <p>1173 When the Church keeps the memorials of martyrs and other saints during the annual cycle, she proclaims the Paschal</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - Read alouds and familiarity with vocabulary <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation during class Saint research - Student Self-Assessment Checklist (Appendix D) - Teacher Observations Checklist & Notes (Appendix E) <p>Assessment of learning:</p> <ul style="list-style-type: none"> - Student research - Display - (optional) presentation - *create rubric from p45-46 of the Religious Education Curriculum Document; include student-created success criteria <p> Differentiation of</p>



	<p>mystery in those "who have suffered and have been glorified with Christ. She proposes them to the faithful as examples who draw all men to the Father through Christ, and through their merits she begs for God's favors."</p> <p>946 After confessing "the holy catholic Church," the Apostles' Creed adds "the communion of saints." In a certain sense this article is a further explanation of the preceding: "What is the Church if not the assembly of all the saints?" The communion of saints is the Church.</p> <p>957 <i>Communion with the saints.</i> "It is not merely by the title of example that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as its fountain and head issues all grace, and the life of the People of God itself". <i>We worship Christ as God's Son; we love the martyrs as the Lord's disciples and imitators, and rightly so because of their matchless devotion towards their king and master. May we also be their companions and fellow disciples!</i></p> <p>Teacher explains: We know our families, friends and people in our community and we can choose one (or many) of these peoples as mentors. The media does a good job of telling us all about musicians, athletes, movie stars and millionaires. Similarly, the Catholic Church has the Saints who we can use as models for our daily life.</p> <p>Hand out project exemplars of Mary, Mother of Jesus (Appendix A), St. Joseph (Appendix B) and St. Francis of Assisi (Appendix C). Read through the exemplars noting the included categories of research and the variety of layouts. Pay close attention to "what do we learn from this Saint about living in today's world?" as the rest of the information is gathered facts while this is the inquiry/application piece where students will need to reflect before writing.</p> <p>2. Whole class:</p> <p>Using the material gathered by the teacher about the school, parish, or chosen Saint (perhaps the closest feast day), gather the required information. Read through the information as a</p>	<p>Learning:</p> <ul style="list-style-type: none">- Consider dividing the class into groups and to divide the fact-based research (feast days, symbols, etc.). After each group presents their information, work as a whole-class group to decide on the 3-4 most important "facts" and identify "what do we learn from this Saint?"- Use concept mapping software (like Smart Ideas) to take research notes.- Use the computer to create a digital collection of the students' gathered information. Using a data projector helps the students watch as other students/groups enter the found information.- Use 8 1/2" x 11" paper for students to write out their final answers. Post the paper on the board as a collage of Saint information.
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	<p>class and discuss concepts or terms that the students don't understand.</p> <p>After using the teacher-collected resources to create a Saint display as a class, students are now ready to choose their own Saint. Some students have a hard time deciding, so suggestions could include:</p> <ul style="list-style-type: none">▪ Their namesake (including middle names)▪ Their parents' or grandparents' names▪ A Saint who shares their birthday/feast day or whose feast day is in the student's birth month▪ A Patron of something the student is interested in (Cecilia for music or Francis for animals are always popular), including future careers <p>Students will :</p> <ol style="list-style-type: none">1. Pick a Saint2. Research to gather information including:<ol style="list-style-type: none">1. The Saint's name2. Their birthday3. The date of their death (and how they died)4. A list of symbols or objects found in their images or pictures and explanations of why those symbols or objects are represented in pictures of them5. Their Feast Day and why it lands on that date6. What they are the Patron saint of7. If they have a prayer – one they wrote or one that is prayed invoking their name8. Three important facts or “must knows” about this Saint (information that has come up multiple times in your research)9. How was this Saint holy?10. What do we learn from this saint for living in today's world?11. A bibliography3. Create a display by arranging this information in a clear and readable way.	
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CONSOLIDATION	<ul style="list-style-type: none"> • Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned 	CONNECTIONS
	<p>Whole class:</p> <p>After students have posted or presented their Saint research project, revisit the posted list from the “Minds On.” See how many more Saints students can add to this list.</p> <p>Then, have a class discussion about:</p> <ul style="list-style-type: none"> • How does knowing more about the lives of the Saints help you to live a better life? Give examples from your life and the stories you heard. <p>Have the students write a 1 page journal about how, when they, as students act in holy ways, they impact the happiness of their communities. They can comment on actions they have taken or ways they feel they are called to holiness (to be holy) to act in the coming year(s). They may include details from their research project and/or the class discussions. This should be both a reflection on their life to date and an opportunity to set goals for the future.</p> <p>Revisit these projects by having students lead daily prayers for a month (October as preparation for All Saints’ Day or November in recognition of All Saints’ Day are good months, but any month is possible). Students should present their Saint to the class and lead the class in the Saint’s prayer (eg. Hail Mary, Peace Prayer of St. Francis) or asking their intercession for daily intentions.</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - New names should be added to the list <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Discussion: students should be able to give examples from Saint’s lives (refer to student displays as necessary) <p>Assessment of learning:</p> <ul style="list-style-type: none"> - Written reflection <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> - Conference with students - Create a skit to dramatize/apply learning



CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• Create a Saint Table where pictures of the saints are framed and stood up on either side of the cross/crucifix• Pray the litany of the saints using the Saints researched in class• Create “Saintbook” posters (using the Facebook template/format)• Write monologues from the Saint’s point of view and present them (a great activity leading up to All Saints’ Day or as a daily focus during the month of November)• Create a stained glass window (using tissue paper and construction paper) of the chosen saint, hang them in the classroom or school windows• Completing activities suggested at Loyola Press. <i>Saints stories for all ages.</i> http://www.loyolapress.com/saints-stories-for-kids.htm• Create a game to learn and remember facts about Saints (bingo, jeopardy)

Appendix A – Project Exemplar: Mary

Grade 8



<http://faithcentral.cc/catholic-faith-central-christian-update/wp-content/uploads/2013/10/Saint-Mary-Immaculate-Heart-200.jpg>

Mary, Mother of Jesus

Born: ? approx. 12-15 years before Jesus

Died: ? after Jesus' death (unknown how long)

Prayers:

Hail Mary
Magnificat

Patron Saint of:

- ✓ all human beings, all mothers
- ✓ blood donors
- ✓ travelers and those who work in the travel industry
- ✓ cooks and those who work in the food industry
- ✓ construction workers
- ✓ people who make clothes, jewelry and home furnishings
- ✓ numerous places and churches worldwide
- ✓ all people seeking faith

Feast Days:

- January 1: Mary, Mother of God
- The Month of Mary is May
- September 8: Nativity of the Blessed Virgin Mary

Symbols found in images of Mary:

- ❖ ☧ (monogram), sometimes with a crown
- ❖ Lily – symbol of purity
- ❖ Rose – Mary's mystical participation in the Holy Trinity
- ❖ Pear (or other fruit and flowers) – the fruit of her womb

Important Facts:

1. Mary said "Yes!" to God's plan.
2. Mary was conceived without original sin, celebrated on December 8 (Immaculate Conception).
3. Mary was assumed body and soul into heaven. We celebrate the Assumption on August 15.
4. The Angel Gabriel visited Mary to tell her God's plan, celebrated on March 25 (Annunciation).

What do we learn from Mary about living in today's world?

When our life is turned upside down by God, we are not alone. Mary's life was completely changed because she said "yes" when the Angel visited her. It can't have been easy to be unmarried and pregnant, but she trusted God. Mary is an example to us to trust God and to say "yes" when he calls us, even if it causes us some pain or difficulty. Mary listened to God as a young teenager, was willing to be the mother of Jesus, and suffered by watching him die on the cross. Mary is a great Saint to turn to when we have a problem because we can pray a "Hail Mary" or the whole rosary and she will pray to God for our sake.

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 "Queen of the Most Holy Rosary." http://www.mmponline.org/room/feast_days_of_mary.htm



Appendix B – Project Exemplar: St. Joseph

Grade 8

St. Joseph

Born? before Jesus

Died: ?

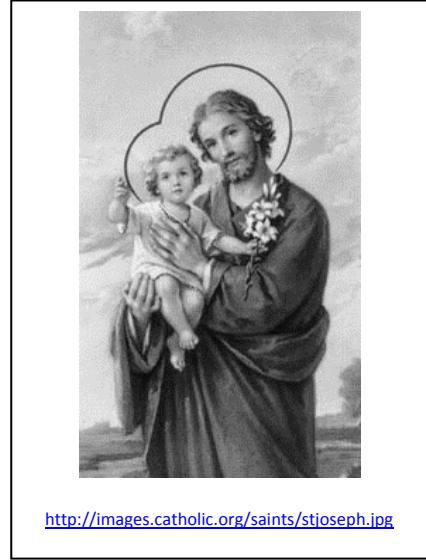
Feast Days: March 19 and May 1 (St. Joseph the worker)

Patron Saint of: the universal church, carpenters, fathers, death, social justice, travelers, workers, Belgium, Canada, China, Peru, Russia, Vietnam

Symbols found in images of St. Joseph:

- infant Jesus because he was Jesus' father
- a white lily (or 1 or 3 white flowers) because he was virtuous
- carpenter's square and other tools because he was a carpenter

Prayer: Saint Joseph, patron of the universal Church, watch over the Church as carefully as you watched over Jesus, help protect it and guide it as you did with your adopted son. Amen



<http://images.catholic.org/saints/stjoseph.jpg>

Important Facts:

God chose Joseph to be Mary's husband and Jesus' foster father

An angel appeared to Joseph in a dream and told him that Mary would give birth to the Son of God
Joseph is a descendent of King David (from the Old testament)

Joseph was a humble carpenter, a working man, not a rich man

What do we learn from St. Joseph about living in today's world?

Joseph is a great example that God calls us to be family to everyone. We may not have a visit from an angel in a dream, but we can show love and kindness to others in need. Joseph also understood the importance of work and teaches us that by doing our best work we are doing our best for God. Joseph is a good model of a husband and father which will be important when we are older.

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- Catholic Spirit. "The Symbols of St. Joseph." <http://archive.thecatholicspirit.com/content/view/1389/39/>
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Appendix C – Project Exemplar: St. Francis of Assisi

Grade 8

St. Francis of Assisi

Born: 1181 in Assisi

Died: 1226

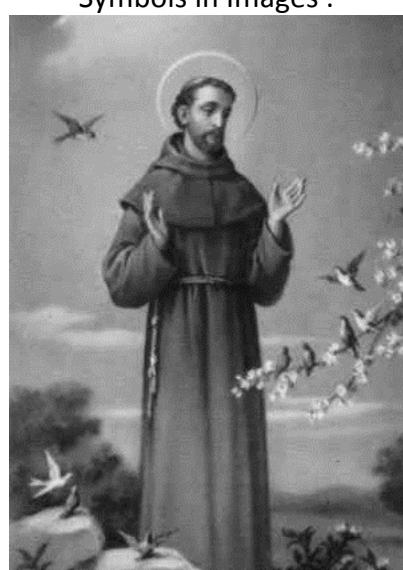
Feast Day: October 4

Facts

Francis' family was wealthy (his father was a ship merchant).

He gave up all his wealth to pray, preach, and heal the sick.

He heard God in a dream, he also heard the voice of Christ speaking to him from a crucifix. Francis experienced stigmata: the five wounds of Christ appeared on his hands, feet, and side.



Symbols in Images :

- Halo - sainthood
- Hands – open and welcoming
- Birds and animals – loves nature (and nature loves him)
- Brown robe – Franciscan order

Patron Saint of:

- Animals
- Merchants
- Environment

Peace Prayer

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy;
O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

Also, Francis wrote the Canticle of the Sun

What do we learn from St. Francis about living in today's world?

St. Francis could have become a merchant like his father and been very rich, but instead he gave up everything in order to follow God. We can learn from this because everyone is trying to advertise to us to get us to buy their products, but St. Francis teaches us that that's not what's important in life.

St. Francis also loved every creature like they were his brothers and sisters. Even if you're not an animal lover, you can learn from St. Francis that we shouldn't pick and choose who our friends are because God put everyone, even the animals, into our life.

St. Francis lived very simply because he was poor. This lifestyle doesn't hurt the environment as much as buying lots of things does. St. Francis is a model because he didn't waste anything and we could learn to love the environment like he did. Today that means reducing how



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much we buy or use, reusing whatever we can before it goes into the recycling or compost or even garbage.

Bibliography:

La paroisse de St. Francoise d'Assise. "StFrancisofAssisi.jpg" <http://stfrancoisassise.ca/images/StFrancisofAssisi.jpg>
Matz, Terry. "St. Francis." Catholic Online. http://www.catholic.org/saints/saint.php?saint_id=100
"Giotto – St. Francis Preaches to the Birds." http://www.awakentoprayer.org/St_Francis.html



Appendix D – Student Self-Assessment Checklist

Grade 8

Student Self-Assessment Checklist

Student Name: _____

Date: _____

Think about how well you are working on your research project. Place a check mark beside the skills you have demonstrated and the tasks you have completed:

- I understand the assignment
- I made a list of the information I need to find
- I used the library catalogue to find books at school
- I used the internet to find good sites (.org, .edu)
- I made jot notes of the information and included information on the source (for my bibliography)
- I stayed on topic
- I asked for help if I got stuck
- I completed the my research
- I created a rough draft
- I edited and revised my work
- I asked someone to review my work
- I organized my research to create a display on my chosen Saint



Appendix E – Teacher Observation Checklist & Notes

Grade 8

Teacher Observations Checklist & Notes

Student Name: _____

Date: _____

- Chooses a Saint: _____
- Makes a list of required information
- Uses class time effectively to research Saint
- Works independently
- Seeks clarification or assistance when required
- Creates notes and cites resources
- Includes all required information
- Writes a rough copy
- Edits and revises rough copy
- Seeks peer reviewer
- Creates a good copy/display
- Takes care to plan and create neat & organized product

Notes



Appendix F – Curriculum Links Saint focus in Grade 7

Grade 7

**Curriculum Links Saint
focus in Grade 7**

GRADE 7

Religious Education Grade 7	<p>Lesson Title: Saints: An Individual Research Project</p> <p>Suggested length of time: 200-240 minutes</p> <p>Lesson Overview</p> <p>This lesson will involve student exploration of the lives of the Saints, so that they may have a human role model, as well as a better understanding of feast days within the liturgical calendar.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• CL3: understand that the Church venerates Mary the Mother of God and promotes devotion to the Saints throughout the Liturgical Year• LC2: understand how the church has relied on the intercession of the communion of saints	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">• Understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey. <p>A Reflective, Creative and Holistic Thinker Who:</p> <ul style="list-style-type: none">• Creates, adapts, evaluates new ideas in light of the common good.

Changes to Lesson:

- Action: Include a discussion or research regarding how a person becomes recognized as a saint
 - Add "how did they become recognized as a saint?" to the research portion



Pentecost to Confirmation

GRADE 8

<p>Religious Education Grade 8</p>	<p>Lesson Title: From Pentecost to Confirmation: Living a Life of Witness Guided by the Holy Spirit Suggested length of time: Approximately 2 weeks (8-10 class periods)</p> <p>Lesson Overview This lesson will provide students with an opportunity to explore the connections between the presence of the Holy Spirit at Pentecost with the Sacrament of Confirmation. Students will examine the symbolism and meaning of the Confirmation rite, connect this meaning to their own Confirmation (where possible) and identify ways the Holy Spirit and the Sacraments strengthen, sustain and sanctify us for a life of faith.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• CL1.1: Connect the actions of the Holy Spirit revealed at Pentecost in the early Church with the effects of the Sacrament of Confirmation• CL 1.3: Identify and examine a selection of scripture passages from the Hebrew Scriptures and the New Testament to link the Sacrament of Confirmation to its source in Sacred Scripture• ML 3.1: Identify New Testament passages that reveal the role of the Holy Spirit in the life of Jesus and explain how these events are examples of the	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">• Illustrates a basic understanding of the saving story of our Christian faith (CGE 1a) <p>An Effective Communicator Who:</p> <ul style="list-style-type: none">• Listens actively and critically to understand and learn in light of gospel



	<p>power of grace over sin.</p> <ul style="list-style-type: none">• LC 2.3 Identify and interpret stories in the New Testament that demonstrate the significant role of the Holy Spirit in the life of Jesus and his followers	<p>values (CGE 2a)</p> <p>A Collaborative Contributor Who:</p> <ul style="list-style-type: none">• Works effectively as an interdependent team member (CGE 5a)
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	<p>Guiding Questions</p> <p>What has been my experience of the Sacraments of Initiation?</p> <p>How do the Sacraments strengthen, sustain and sanctify us for a life of faith?</p> <p>Who are some examples of living a life of faith from my own community? The world? From history?</p> <p>What can I do to further my own understanding of the Sacraments of Initiation and awareness of the presence of the Holy Spirit in my life?</p>
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	<p>LEARNING GOALS</p> <p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none">• Describe the actions of the Holy Spirit at Pentecost and connect the actions of the Holy Spirit to the Rite of Confirmation and the effects of the Sacrament• Retell Scripture passages and explain the actions of the Holy Spirit in the Old and New Testament• Be able to explain how the Sacraments strengthen, sanctify and sustain us for a life of witness <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning:</p> <p>Students should have done some prior learning about the Sacraments and the liturgical year prior to beginning this lesson.</p> <p>Teacher Readiness:</p> <p>Review Scripture passages and determine which ones will be assigned to students.</p> <p>You may wish to contact your local priest to see if he would be willing to come to the classroom to talk to the students about the Confirmation Rite. The priest could identify the elements of the Confirmation celebration and discuss/share the meaning behind each.</p> <p>Student Readiness:</p> <p>If students are being confirmed during this school year, it would be appropriate to do this lesson before their Confirmation.</p> <p>If students have already been Confirmed, help them to think back to their Confirmation Celebration and what they experienced.</p> <p>Terminology:</p> <p>(Adapted from <i>The Catholic Teacher's Companion: A Glossary for Religious Education</i> by Les Miller)</p> <p>Pentecost – a day of celebration in Jewish and Christian traditions. Celebrated 50 days</p>	<p>Materials:</p> <ul style="list-style-type: none">Busted Halo Video (see link below)Bibles or access to internetCopies of Appendix A, B, C <p>Internet Resources:</p> <ul style="list-style-type: none">Pentecost in 2 Minutes by Busted Halo: http://bustedhalo.com/video/pentecost-in-two-minutesCatechism of the Catholic Church: http://www.vatican.va/archive/ccc_css/archiv/e/catechism/p2s2c1a2.htmhttp://www.vatican.va/archive/ccc_css/archiv/e/catechism/p2s2c1a2.htmPope Francis Graphic Biography from the United States Conference of Catholic Bishops: http://www.usccb.org/about/leadership/holy-see/francis/pope-francis-biography-graphic.cfm <p>Resources:</p> <ul style="list-style-type: none">Appendix A: The Confirmation Rite (Teacher Information)Appendix B: The Holy Spirit in the Old and New TestamentAppendix C: Scripture PassagesAppendix D: Witnesses of FaithAppendix E: Self-Reflection <p>NOTE: It would be most appropriate to teach this lesson prior to the Feast of Pentecost, which occurs</p>



<p>after Easter. Pentecost is seen as the birthday of the Church because it was on Pentecost that Jesus' disciples began to teach, sanctify and organize the community of believers.</p> <p>Sanctify – to make holy</p> <p>Sustain – to strengthen or support</p> <p>Holy Spirit – the third person of the Trinity, it is active in our lives and seen in its gifts and fruits</p> <p>Sacraments of Initiation – Baptism, Confirmation and Eucharist. The Sacraments of Initiation are those Sacraments which help us to grow, and become more fully members of Christ's Church.</p>	<p>at the end of the Easter Season in the Liturgical year.</p>
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	MINDS ON <ul style="list-style-type: none">• Establishing a positive learning environment• Connecting to prior learning and/or experiences• Setting the context for learning	CONNECTIONS
	<p>Write the word, “Pentecost” on the board and ask the students to think-pair-share what they know or think they know about Pentecost. Invite student responses, and record all responses on the board without verifying whether student thinking is correct.</p> <p>Provide each student with one sticky note. Explain to the students that they will be watching a short, 2-minute video. Ask the students to watch the video and record on the sticky note one word or image from the video, which stands out for them as a big idea. Students may need to watch the video more than once as it moves quite quickly.</p> <p>Play the video, “Pentecost in 2 Minutes” from Busted Halo:</p> <p>http://bustedhalo.com/video/pentecost-in-two-minutes</p> <p>Once students have had a chance to record their thoughts, invite them to share in pairs or small groups, explaining what word or image they chose and why.</p>	<p>Assessment for learning:</p> <p>Teacher observation of students' prior knowledge about Pentecost and the Sacrament of Confirmation should be used to determine the pace of the lesson and the amount of pre-teaching/background knowledge required.</p>

	<p>Once again invite students to share with the whole class, comparing the big ideas with students' initial thinking. Ask students to verify the ideas from their initial brainstorming which are accurate and eliminate those which are inaccurate. This could be done by highlighting the correct information or by changing or eliminating the inaccurate ideas.</p> <p>After students have had time to consolidate their thinking, ask them, "So, what was Pentecost?" and elicit student responses. Student responses should include:</p> <ul style="list-style-type: none"> - Pentecost is celebrated 50 days after Easter - Day that the Holy Spirit came upon the disciples in the form of wind and tongues of fire - The Holy Spirit gave those gathered the spiritual gifts needed to continue Jesus' mission to build God's kingdom on Earth - Recognized as the birthday of the Church 	<p>Assessment as learning:</p> <p>Students can self-assess their own readiness as they determine the accuracy of their initial thinking during the brainstorming portion of the lesson.</p>
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ACTION	<ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent) 	CONNECTIONS
	<p>Whole Class:</p> <p>Invite students to find Acts 2:1-12 in their Bibles and read the Pentecost story or ask a student to read the passage aloud.</p> <p>Ask the students to identify what the disciples felt, saw and heard when the Holy Spirit came upon them. (a violent wind, tongues of fire, ability to speak about God's power in other languages, etc.)</p> <p>Explain to the students that Pentecost was the first Confirmation and that the celebration of the Sacrament of Confirmation contains many symbols and rituals which remind us of that first Confirmation. Walk students through the Confirmation Rite, examining the actions of the Bishop (or designate), the actions of the people and the significance of each. (ie. Renewal of Baptismal promises, laying on of hands, anointing with Chrism, reception of the Eucharist to complete the Sacraments of initiation). Appendix C contains information for the teacher on the Confirmation Rite. You may wish to invite your local priest in to walk the students through the Rite of Confirmation or he could provide you with a copy of the</p>	<p>Assessment as learning:</p> <p>Teacher observation can be used to determine the pacing of this lesson and the amount of pre-teaching and guided-support needed.</p> <p>Students could submit the graphic organizer on Appendix A which would provide the teacher with important feedback on student understanding.</p> <p> DI</p> <p>Differentiation of Learning:</p> <ul style="list-style-type: none"> - There are many videos of the Pentecost story available on YouTube in cartoon format. This could be used



	<p>Confirmation Rite as an additional resource, if needed.</p> <p>Explain to the students that they will work in pairs or small groups to explore a variety of Scripture passages which focus on the presence of the Holy Spirit. Students will be asked to retell their Scripture passage(s) and identify any connections to the experience of the disciples at Pentecost and/or any connections to the Sacrament of Confirmation.</p> <p>Assign Scripture passages to each pair/group. Scripture passages could be assigned based on student ability/readiness. Note that there are more passages included than would need to be used so it is recommended that the teacher review the passages carefully and be selective when determining which ones will be most effective for the students to use.</p> <p>After students have had sufficient time to work through Appendix A, have students share their thinking with the whole class. It may be beneficial to record on the board any key ideas from student discussion and sharing.</p> <p>The Sacraments of Initiation strengthen, sustain and sanctify us for a life of witness. Now that the students have had a chance to learn about the presence of the Holy Spirit at Pentecost and how the actions of the Bishop (or designate) recognize the presence of the Holy Spirit at a Confirmation celebration, they will be asked to think about examples of witnesses who live a life of faith.</p> <p>Ask the students, what does it mean to live the Catholic faith? How do we show others through our words and actions that we are people of faith? Record student thinking on the board. Possible answers might include prayer, works of social justice, receiving the Sacraments, supporting others in need through prayer, acts of charity, etc.</p> <p>Explain to the students that while our faith calls us to be living witnesses for others, we need the sacraments to live out this call. Talk with the students about how the sacraments sustain, sanctify and strengthen us, identifying specific actions that happen during each sacrament to help us live our faith. (ie. Eucharist nourishes us, we are sent forth at the end of Mass; we</p>	<p>instead or in addition to having students read the Scripture passage from their Bibles.</p> <p>- Student groupings can be differentiated according to ability / readiness</p>
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	<p>are anointed with oil during Baptism, Confirmation and Anointing of the Sick – oil was seen as having healing properties; Sacrament of Reconciliation offers us a ‘fresh start’, etc.</p> <p>Ask the students what they know about Pope Francis and record their thinking on the board. Using the graphic biography of Pope Francis found on the United States Conference of Catholic Bishops website, http://www.usccb.org/about/leadership/holy-see/francis/pope-francis-biography-graphic.cfm share the brief bio of Pope Francis and discuss how he has lived a life of faith and talk about what he is doing now to inspire others to live a life of faith. Help the students to connect Pope Francis’ daily actions to the Sacraments, again thinking about how the Sacraments strengthen, sustain and sanctify us for witness.</p> <p>Explain to the students that they will research an individual who lived / lives a life of faith. This can be an individual of their choice – it could be a Saint, a current living witness (ie. Jean Vanier) or a member of their local parish or community whom they feel lives a life of witness for others. As a whole class or in small groups, have the students generate a list of questions which they can use to guide their research. For those students who select a local parishioner or community member, they could complete their research by conducting a face-to-face interview. Explain to the students that they will write a short blog post or create a Facebook page for their individual, demonstrating how this witness of the faith has allowed the Holy Spirit to work in his/her life, the impact of the Sacraments on their life and what they have done to share their faith with others. A possible assignment outline is provided in Appendix C.</p> <p>Co-construct success criteria with the students and establish guidelines and timelines for the assignment.</p>	
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	CONSOLIDATION <ul style="list-style-type: none">• Providing opportunities for consolidation and reflection• Helping students demonstrate what they have learned <p>Once students have had sufficient time to complete the assignment, have them share their finished products with their peers in pairs, small groups or through a brief presentation to the whole class.</p> <p>Have students complete the reflection exercise in Appendix D.</p>	CONNECTIONS <p>Assessment of learning:</p> <p>Self or peer evaluations using the class-constructed Success Criteria could be completed as projects are presented</p> <p>Teacher evaluation of student work through presentation and written work</p>
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	CONTINUED LEARNING OPPORTUNITIES
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• Students could further explore the concepts of evangelization and vocation and how we are called to a life of service• Further learning about the Mass as the source and summit of our faith could be an effective next step• Students could also explore the Catholic Social Teachings and how we are called to work for justice



Appendix A: The Confirmation Rite (Teacher Resource)

Grade 8

Sign / Action	Effect / Meaning
Renewal of Baptismal Promises (CCC 1298) Bishop extends hands in blessing (CCC 1299) Bishop's words: All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed your sons and daughters from sin and gave them new life. Send your Holy Spirit upon them to be their helper and guide. Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence. We ask this through Christ our Lord.	Confirmation completes the Sacrament of Baptism Since the time of the Apostles the extending of hands has signified the gift of the Holy Spirit.
Anointing with Oil (CCC 1293 – 1296)	Receive the Holy Spirit Completes Baptism, united with Christ, the anointed one
Laying on of Hands (CCC 1300)	Strength and character, witness to the Gospel
"Be sealed with the Holy Spirit" (CCC 1300)	Indelible seal, receive the gifts of the Holy Spirit
Sign of Peace (CCC 1301)	Concludes the Confirmation rite, signifies our unity

Information obtained from the Catechism of the Catholic Church at:

http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c1a2.htm



Appendix B – The Holy Spirit in the Old and New Testament

Grade 8

Our Scripture Passage(s):

Read your assigned Scripture passage(s) in your Bible. Complete the graphic organizer below.

Retell what happened in this Scripture Passage	Identify any connections between this Scripture Passage and the First Confirmation or your own Confirmation (ie. What was seen, felt, heard? How is the Holy Spirit described? What happened because of the presence of the Holy Spirit?, etc.)



Appendix C: Suggested Scripture Passages

Grade 8

Teacher Note: The following is a list of possible Scripture passages. You may choose to use a combination of Old and New Testament passages, or just New Testament passages depending on the needs and abilities of your students. More than one passage could be assigned to each group if desired.

Old Testament Passages:

Isaiah 11:2

²The spirit of the LORD shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.

1 Samuel 10:10-12

¹⁰When they were going from there^[a] to Gibeah,^[b] a band of prophets met him; and the spirit of God possessed him, and he fell into a prophetic frenzy along with them. ¹¹When all who knew him before saw how he prophesied with the prophets, the people said to one another, “What has come over the son of Kish? Is Saul also among the prophets?” ¹²A man of the place answered, “And who is their father?” Therefore it became a proverb, “Is Saul also among the prophets?”

1 Samuel 16:13

¹³Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

New Testament Passages:

John 8:12

¹²Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”



Matthew 5:14-16

¹⁴ “You are the light of the world. A city built on a hill cannot be hid. ¹⁵ No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.”

Luke 4:16-21

⁶ When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

¹⁸ “The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.

He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,

¹⁹ to proclaim the year of the Lord’s favor.”

²⁰ And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹ Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

Acts 8:14-17

¹⁴ Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. ¹⁵ The two went down and prayed for them that they might receive the Holy Spirit ¹⁶ (for as yet the Spirit had not come^[a] upon any of them; they had only been baptized in the name of the Lord Jesus). ¹⁷ Then Peter and John^[b] laid their hands on them, and they received the Holy Spirit.

Acts 9:5-6

⁵ He asked, “Who are you, Lord?” The reply came, “I am Jesus, whom you are persecuting.⁶ But get up and enter the city, and you will be told what you are to do.”



Acts 13:2-3

²While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” ³Then after fasting and praying they laid their hands on them and sent them off.

2 Corinthians 1:21-22

But it is God who establishes us with you in Christ and has anointed us,²² by putting his seal on us and giving us his Spirit in our hearts as a first instalment.

Luke 11:14, Matthew 7:21-23, Matthew 12:22-23 – Jesus drives out demons

¹⁴Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed.

²¹“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. ²²On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ ²³Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’”

²²Then they brought to him a demoniac who was blind and mute; and he cured him, so that the one who had been mute could speak and see. ²³All the crowds were amazed and said, “Can this be the Son of David?”



Matthew 4:1-11 – The temptations of Jesus

4 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. **2** He fasted forty days and forty nights, and afterwards he was famished. **3** The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” **4** But he answered, “It is written,

‘One does not live by bread alone,
but by every word that comes from the mouth of God.’”

5 Then the devil took him to the holy city and placed him on the pinnacle of the temple, **6** saying to him, “If you are the Son of God, throw yourself down; for it is written,

‘He will command his angels concerning you,’
and ‘On their hands they will bear you up,
so that you will not dash your foot against a stone.’”

7 Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’”

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; **9** and he said to him, “All these I will give you, if you will fall down and worship me.” **10** Jesus said to him, “Away with you, Satan! for it is written,

‘Worship the Lord your God,
and serve only him.’”

11 Then the devil left him, and suddenly angels came and waited on him.

Luke 23:39-46 – Jesus in the garden of Gethsemane

Luke 23:26-49, Matthew 27:45-61, John 19.17-37 – Jesus’ crucifixion



Appendix D: Witnesses of Faith

Grade 8

There are many wonderful witnesses of faith in our world today who give us examples to follow. You have been hired by your local diocese to help share these stories of faith with others.

Your task is to create a Facebook page or a blog post detailing the life of a witness of faith. You have heard the story of one amazing individual through your own experience or research and you have been asked to share his/her story online so that it may inspire others.

Your blog post or Facebook page should include:

- A brief description of how the Holy Spirit is present in the life of this individual
- An overview of any significant events in his or her life that have enabled him/her to live the faith
- A connection to the Sacraments – how has this individual allowed the Sacraments to strengthen, sustain and sanctify him/her for a life of witness?
- And include any other important information that you feel is necessary to share



Appendix E: Self-Reflection

Grade 8

Through this unit I learned . . .

One thing that surprised me was . . .

One thing that still seems unclear or that I have questions about is . . .

As a person of faith, I want to strive to . . .



The Four Marks of the Church and the Liturgical Seasons

GRADE 8

<p>Religious Education Grade 8</p>	<p>Lesson Title: The Four Marks of the Church and the Liturgical Seasons Suggested length of time: 5-6, 30-minute class periods</p> <p>Lesson Overview This lesson will enable students to explore the four marks of the Church by examining how the liturgical seasons help us to understand the mysteries of our faith.</p>
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	CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">BL 3.2: Name the four marks of the Church and summarize what they express about the nature of the ChurchBL 3.3: Connect the four marks of the Church (One, Holy, Catholic, Apostolic) to the daily life of their local ChurchCL 3.1: Chart how the Church's Liturgical seasons unfold the mysteries of faith professed in the Creed through the celebration of certain Feasts and SolemnitiesPR 2.2: Identify how the profession of faith which we make in the Apostles' Creed and Nicene Creed not only <p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">Illustrates a basic understanding of the saving story of our Christian faith (CGE 1a) <p>A Self-Directed, Responsible, Life Long Learner Who:</p> <ul style="list-style-type: none">Applies effective communication, decision-making, problem-solving, time and resource management skills	



	deepen our understanding of the central beliefs of the Church but are essential for a life of prayer	A Collaborative Contributor Who: <ul style="list-style-type: none">• Works effectively as an interdependent team member
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	Guiding Questions <ul style="list-style-type: none">- What are the four marks of the Church? What do they mean? How are they lived out on a daily basis?- What are the names and meanings of the different liturgical seasons?
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	LEARNING GOALS <p>At the end of this lesson, students will be able to:</p> <ul style="list-style-type: none">• Name and summarize the meaning of the Four Marks of the Church• Identify the feasts, solemnities and meaning of each liturgical season• Connect the four marks of the Church to the mysteries expressed in the Creed in each liturgical season <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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	INSTRUCTIONAL COMPONENTS AND CONTEXT	
	Prior Learning: <p>Students should have some understanding/familiarity with the Apostles' Creed from Grade 7. Students should be able to identify some of the Liturgical Seasons and their time of year.</p>	Materials: <p>Copies of the appendices for each student or group, as needed</p> Internet Resources: <ul style="list-style-type: none">- Catechism of the Catholic Church (for teacher reference): http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2.htm- We Believe by the Newsboys:



<p>Teacher Readiness:</p> <p>Teacher may wish to review the Catechism information on the Nicene Creed, particularly the Four Marks of the Church, prior to teaching this lesson.</p> <p>Student Readiness:</p> <p>Students should have some familiarity with the Creed and know that in the Creed we have a summary of our faith.</p> <p>Terminology: One, Holy, Catholic, Apostolic, Triduum, Lent, Easter, Advent, Ordinary Time,</p>	<p>https://www.youtube.com/watch?v=FtPmX7e_Rpw</p> <ul style="list-style-type: none">- Liturgical Calendar: http://nlo.cccb.ca/index.php/liturgical-calendar http://www.marypages.com/LiturgicalCalendar.htm- Articles: http://www.loyolapress.com/marks-of-the-church.htm- “The Four Marks of the Church” by Father William Saunders http://www.catholiceducation.org/articles/religion/re0106.html- “The Four Marks of the Church” by Kenneth D. Whitehead https://www.ewtn.com/faith/teachings/churc2.htm <p>Resources:</p> <ul style="list-style-type: none">• Appendix A – Placemat• Appendix B – The Nicene Creed• Appendix C – We Believe Lyrics• Appendix D – The Liturgical Seasons & The Mysteries of Faith• Appendix E – The Four Marks of the Church• Appendix F – Self Evaluation• Appendix G – Exit Ticket
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MINDS ON	CONNECTIONS
<ul style="list-style-type: none">• Establishing a positive learning environment• Connecting to prior learning and/or experiences• Setting the context for learning <p>Begin the class with prayer by praying the Nicene Creed together. If this is not a prayer that the students recite regularly, display the words (which are available in Appendix B) for students' to use.</p> <p>Explain to the students that the Catholic Church has two Creeds – the Apostles' and the Nicene – which are a summary of our Catholic beliefs. Explain to the students that the word 'Creed' comes from the Latin word, 'Credo' which means 'I believe'.</p> <p>Divide students into groups of 4 and provide each group with a copy of the placemat found on Appendix A. Explain to the students that they will watch (or listen to) a music video and ask them to listen for any key words that remind them of the words in the Nicene Creed. Ask students to write the key words which stand out for them in the outside sections of the placemat. Play the video, "We Believe" by the Newsboys for the students: http://www.youtube.com/watch?v=FtPmX7e_Rpw</p>	Assessment for learning: Student questions and discussion on the statements in the Creed should be used to determine students' prior knowledge and the amount of pre-teaching that may be needed before proceeding further with this lesson.
<p>Once students have had a chance to listen to the song and write down their key words (this may require listening to the song more than once), invite students to share their words with their group members. Once everyone in the group has shared, ask the group to write the commonalities in the centre and to come up with one symbol which could illustrate the big idea (i.e. A church, a cross, etc.)</p> <p>Next, ask students to look carefully at the words of the Nicene Creed and identify any statements that are unclear or confusing to them. Work with the students to provide clarity about what each statement in the Creed means. For background information, check out the Catechism of the Catholic Church online at http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c1p1.htm</p>	
<p>Once students have had a chance to identify any words or statements which are unclear, divide the students into four groups. Assign one of the four marks of the Church to each group: One, Holy, Catholic, Apostolic. Provide each group with a sheet of chart paper to record their key ideas.</p> <p>Provide students with copies of one of the following articles:</p>	



<p>“The Four Marks of the Church” by Father William Saunders found at http://www.catholiceducation.org/articles/religion/re0106.html</p> <p>“The Four Marks of the Church” by Kenneth D. Whitehead found at: https://www.ewtn.com/faith/teachings/churb2.htm</p> <p>Loyola Press contains a very simple summary of the Four Marks which could also be used: http://www.loyolapress.com/marks-of-the-church.htm.</p> <p>Ask the students to read the article, with each group focusing on one of the Marks of the Church. Ask the group to summarize their reading for their peers by writing the key ideas in their own words on chart paper.</p> <p>Once each group has had sufficient time to read and summarize the key ideas, invite each group to share their information with the whole class. Post the chart paper summaries in the classroom for students to refer to later, or ask students to take notes in their religion notebooks as each group presents their information. Ensure that the students have sufficient time to ask questions to consolidate their learning about the Four Marks of the Church before proceeding to the next portion on the lesson.</p>	 <p>Differentiation of learning:</p> <p>Determine student groupings based on ability and readiness</p> <p>Students with learning disabilities could be given a copy of the note from Loyola Press</p>
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	ACTION • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent)	CONNECTIONS Assessment as learning: Students could be asked to complete the exit ticket found on Appendix G while working on their project to provide the teacher with feedback on student progress and understanding.
	Explain to the students that while the Creeds are summaries of our faith, the liturgical year helps us to live out those mysteries of our faith. Show the students a visual representation of the Liturgical year. (see the links under the resources section above for samples). Explain to the students that the liturgical year is like a calendar, but is organized by the different seasons in our church year. Help the students to identify the different seasons and briefly identify what each season symbolizes (ie. Christmas – Christ’s birth, Ordinary Time – Jesus’ life, etc.)	

	<p>Divide the students into 6 groups and assign each group one of the liturgical seasons (Ordinary Time, Advent, Christmas, Lent, Triduum, Easter).</p> <p>Provide each student with a copy of Appendix D: The Liturgical Seasons and the Mysteries of Faith. Review the assignment contents with the students.</p> <p>Explain to the students that they will work in small groups to examine a specific liturgical season. Students will work collaboratively to investigate what feasts and solemnities are celebrated during that season, what events/time periods in Jesus' life are represented in this season, what we do differently at Mass during this season and why (if applicable), how this season connects to the Four Marks of the Church and what meaning this season has for us as Catholics as we continue to grow in our faith and learn about the mysteries we profess in the Creed.</p> <p>Each group is to create a finished product which they will present to the class in an oral presentation. Finished products could be posters which could then be compiled to create a 'timeline' or bulletin board, a slideshow or multi-media presentation, etc. Students should be encouraged to use their personal strengths and interests when determining how they would like to share their learning with their peers.</p> <p>Establish a timeline with the students, identifying due dates for the project. Co-construct success criteria with the students identifying specific look-fors for both the finished product and the overall presentation. Post the success criteria and the due dates in the classroom while students are working on their project as a visual reminder and provide regular oral reminders to assist students in their successful completion of the project.</p> <p>Provide students with sufficient class time to complete the project and prepare for their presentation. An exit ticket is provided in Appendix G which can be used to 'check-in' with students as they progress through the project. This could be used at intermittent points as students work on the project and could assist students in keeping track of their progress.</p>	<p> Differentiation of Learning:</p> <ul style="list-style-type: none"> - assignment could be broken down into individual chunks to assist students with organizational and/or time-management challenges.
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	CONSOLIDATION <ul style="list-style-type: none">• Providing opportunities for consolidation and reflection• Helping students demonstrate what they have learned <p>Invite each group to share their information with the class using the medium of their choice on the agreed-upon due date. Provide opportunities for peer and teacher feedback and self-evaluation using the class-constructed success criteria. Once each group has shared their project with the class, provide students with a copy of Appendix E: The Four Marks of the Church. Provide students with time to individually complete the reflection exercise and submit it for evaluation. Also ask students to complete Appendix F where they will have a chance to reflect on how they met/demonstrated the Catholic Graduate Expectations during this project.</p>	CONNECTIONS <p>Assessment of learning: Self or peer evaluations using the class-constructed Success Criteria could be completed as projects are presented Teacher evaluation of student work through presentation and written work</p>
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	CONTINUED LEARNING OPPORTUNITIES
	Further extensions to this lesson might include: <ul style="list-style-type: none">• Looking at the Sacraments of Initiation and how the words of the Creed are expressed in our renewal of our Baptismal promises



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Religious Education, Grades 7 and 8 Teacher Resources

Appendix A: Placemat

Grade 8

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"We Have Neither Silver Nor Gold"



Appendix B: The Nicene Creed

Grade 8

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
and of all that is, seen and unseen

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
one in Being with the Father.
Through him all things were made.
For us men and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he was born of the Virgin Mary,
and became man.

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

On the third day he rose again
in fulfillment of the Scriptures;

he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the
Father and the Son.

With the Father and the Son
he is worshipped and glorified.
He has spoken through the Prophets.

We believe in one holy,
catholic and apostolic Church.
We acknowledge one
baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.



Appendix C: We Believe by the Newsboys Lyrics

Grade 8

In this time of desperation
When all we know is doubt and fear
There is only one foundation
We believe, we believe

And the gates of hell will not prevail
For the power of God has torn the veil
Now we know that Your love will never fail
We believe, we believe!

We believe in God the Father
We believe in Jesus Christ
We believe in the Holy Spirit
And He's given us new life
We believe in the crucifixion
We believe that He conquered death
We believe in the resurrection
And He's comin' back again
We believe

We believe in God the Father
We believe in Jesus Christ
We believe in the Holy Spirit
And He's given us new life
We believe in the crucifixion
We believe that He conquered death
We believe in the resurrection
And He's comin' back again
He's comin' back again!
We believe
We believe

So, let our faith be more than anthems
Greater than the songs we sing
And in our weakness and temptations
We believe, we believe!

We believe in God the Father
We believe in Jesus Christ
We believe in the Holy Spirit
And He's given us new life
We believe in the crucifixion
We believe that He conquered death
We believe in the resurrection
And He's comin' back again

Let the lost be found
And the dead be raised!
In the here and now, let love invade!
Let the church live loud
Our God we'll say
We believe
We believe!



Appendix D: The Liturgical Seasons and the Mysteries of Faith

Grade 8

Liturgical Season: _____

You will work with your peers to learn more about the liturgical season assigned above. Using the internet, the Bible, the Liturgical Calendar and other classroom resources:

- What Feasts and Solemnities are celebrated during your Liturgical Season? Create a list of the feasts and solemnities and what they represent.
- What events or time periods in Jesus' life are represented in the Sunday Gospels during this season? Choose 3-5 events and provide Scripture references based on the Sunday Gospels.
- Are there any differences in the Mass which occur during this liturgical season? (ie. Is the Gloria omitted?) Explain why this change occurs.
- What meaning does this season have for us as Catholics as we grow and learn during this season?
- How does this season connect to the Four Marks of the Church – One, Holy, Catholic, Apostolic?

Once your group has found information to answer the above questions, work collaboratively with your group members to prepare a short presentation to share your information with your peers. You may wish to create a poster, a multi-media presentation, dramatize an informative television interview or podcast, etc. Be sure to think about the personal strengths and interests of your group when determining what would be the best way to share your information.

In addition to presenting your information to the class orally, you will prepare a short, one-page handout for your peers which will provide an overview of your liturgical season and the key information you found in your research.

Remember that any information you find from other sources must be documented – keep track of any websites you use.



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Appendix E: The Four Marks of the Catholic Church

Grade 8

In the space provided, reflect on your understanding of the words in the Nicene Creed highlighted below. In your own words, explain what these words mean to you and how they are lived out on a regular basis in the life of your parish, in our school community and in the world.

*We believe in **one holy**
catholic and **apostolic** Church*



Appendix F: Self-Evaluation

Grade 8

In the space below, identify some examples of how you have met the following Catholic Graduate Expectations while working on this project with your group members. Take the time to think reflectively on how you collaborated with your group members, worked to meet deadlines, and increased your knowledge of the Catholic faith.

During this project I worked on demonstrating the following Catholic Graduate Expectations by:

Showing that I am a **discerning believer** by increasing my understanding of our Catholic faith by . . .

Showing that I am a **self-directed, responsible, life-long learner** by using good communication, decision-making and problem-solving skills when . . .

Working as a **collaborative contributor** with my group members when we:



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Appendix G: Exit Ticket

Grade 8

Today I worked on: (Identify a specific component of your project)

One new thing that I learned was:

Something that is still unclear or confusing to me is:



Living in Solidarity – Part 1

GRADE 8

<p>Religious Education Grade 8</p>	<p>Lesson Title: Justice and the Scriptural Roots of Four Principles of Catholic Social Teaching</p> <p>Suggested length of time: 160 minutes</p> <p>Lesson Overview</p> <p>The students will examine the biblical roots of 4 Principles of Catholic Social Teaching and be introduced to the meaning of the Common Good.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• LS1 - Understand that the principle of human dignity, revealed in Scripture, requires Christians to work for the common good of all people (and to participate in society). <p>Literacy Connections:</p> <p>Reading - Variety of Texts:</p> <p>1.1 read a wide variety of increasingly complex or difficult texts from diverse cultures, including literary texts</p>	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who</p> <ul style="list-style-type: none">- actively reflects on God's Word as communicated through the Hebrew and Christian scriptures;- develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good;- Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.



Guiding Questions (coming out of the Big Idea)	
	<p>Big Idea:</p> <ul style="list-style-type: none">The principles of social justice have their roots in Sacred Scripture and form the basis for the Social Justice teachings of the Catholic Church. <p>Scripture Passages:</p> <ul style="list-style-type: none">Galatians 5:22-23 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. <p>Inspirational Teaching:</p> <ul style="list-style-type: none">The dignity of the human person and the common good rank higher than the comfort of those who refuse to renounce their privileges. When these values are threatened, a prophetic voice must be raised. Pope Francis, <i>Evangelii Gaudium</i> (Joy of the Gospel), #218 <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">What kinds of issues of equity, power and social justice are relevant to the topic?How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?

LEARNING GOALS	
	<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none">Recognize the Scriptural roots of Catholic Social TeachingDefine the Principles of Catholic Social Teaching: <i>Human Dignity, Common Good, Solidarity and Preferential Option for the Poor</i>Recognize how we are called to live lives rooted in Justice as we work for the Common Good <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>



INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Students should know how to find scripture passages in the Bible.</p> <p>In Grade 7, the students would have focused on the Principle of Solidarity. As an extension to the unit, they may have been introduced to Charity and Justice, how both acts of charity and social action are needed, and how they work together.</p> <p>Teacher Readiness:</p> <p>Review all Materials before starting this lesson. It will be important to review the Internet Resource: <i>Charity and Justice: Bringing the Mission Together</i> (Catholic Charities of St. Paul and Minneapolis)</p> <p>Have an understanding of the Gradual Release of Responsibility model.</p> <p>Student Readiness: None</p> <p>Terminology: Charity, Justice, Social Action, (Social Ministry), Human Dignity, Common Good, Solidarity, Preferential Option for the Poor</p>	<p>Materials:</p> <ul style="list-style-type: none">• Appendix A – (Prayer of St. Francis)• Appendix B – (Scripture Roots of Catholic Social Teaching)• Appendix C – (Scripture Roots of Catholic Social Teaching – Teacher’s Notes) <p>Internet Resources:</p> <ul style="list-style-type: none">- Social Justice Charity and Justice (Archdiocese of Vancouver) http://rcav.org/social-justice-charity-and-justice/- <i>Charity and Justice: Bringing the Mission Together</i> (Catholic Charities of St. Paul and Minneapolis) http://www.cctwincities.org/document.doc?id=148- Assembly of Catholic Bishops of Ontario. <i>Fundamental Principles of Catholic Social Teaching</i>. http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf- Gateway Bible http://www.biblegateway.com/ (NRSV Catholic Edition)- <i>Catechism of the Catholic Church</i> (Common Good – #1905-1912) http://www.scborromeo.org/ccc/p3s1c2a2.htm#I- <i>Catechism of the Catholic Church</i> (Common Good – CCC #1905-1927) http://www.scborromeo.org/ccc/p3s1c2a2.htm#I- <i>Compendium of the Social Doctrine of the Church</i> http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

	<p>Resources:</p> <ul style="list-style-type: none"> • Grade 7 lesson: Life as a Vocation Called to Serve God and our Neighbour material Appendix B - (Principles of Catholic Social Teaching) • Bible (NRSV) • Catechism or YOUCAT <p>NOTE: See <i>Continued Learning Opportunities</i> below.</p>
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MINDS ON	CONNECTIONS
<p>MINDS ON</p> <ul style="list-style-type: none"> • Establishing a positive learning environment • Connecting to prior learning and/or experiences • Setting the context for learning <p>Whole Class:</p> <ol style="list-style-type: none"> 1. Opening Prayer (cf. Appendix A - Prayer of St. Francis) (Sign of the Cross) Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life. Amen. (Sign of the Cross) 	<p>CONNECTIONS</p> <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Oral Feedback - Assistance/Guidance as needed <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Oral Feedback <p> Differentiation of learning:</p> <ul style="list-style-type: none"> - If needed, students may collate their work electronically



	<p>2. Teacher leads a whole class discussion that invites students to define and distinguish between Justice and Charity.</p> <ol style="list-style-type: none">Record on the board: “Charity is not a substitute for Justice withheld.” (St. Augustine) “Charity will never be true charity unless it takes justice into account ... Let no one attempt with small gifts of charity to exempt themselves from the great duties imposed by justice.” Pope Pius XI, <i>Divini Redemptoris</i>, #49 Ask the students: What do you think St. Augustine and Pope Pius meant by their words?From their experience/understanding, ask them to work with an elbow partner to define the words Charity and Justice. After a few minutes, ask them to share their thoughts.Gather the students' key points/understanding and with them develop a T-chart that distinguishes between Charity and Justice <p style="text-align: center;"><u>Charity Justice</u> </p> <ol style="list-style-type: none">Help students to understand that both Charity and Justice are important (go back to quotes by St. Augustine and Pope Pius to emphasize the following):<ol style="list-style-type: none">Both acts of Charity and Justice are needed; together they are often called the two feet of Social Action or Social MinistryThey work well together - like two feet; imagine having to hop on one foot all day long!While individuals may emphasize one “foot” over another, healthy communities need to practice both Charity and Justice. <p>Note: Justice is essentially giving people and God what they are owed by nature (cardinal virtue). Charity is willing the good (love) for another out of love for God (theological virtue). As you present the feet of justice and charity image, reinforce the definitions of justice and charity as virtues (good habits), so that the students understand the actual long-standing definitions of the cardinal and theological virtues. See Catechism CCC 1804-1830 (also see “Continue Learning Opportunities”)</p> <ol style="list-style-type: none">See Continued Learning Opportunities (below) for more on Charity and Justice.	
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	<p>Note: For an understanding of the relationship between Charity and Justice, please see the Internet Resources:</p> <ul style="list-style-type: none"> • Social Justice Charity and Justice (Archdiocese of Vancouver) • <i>Charity and Justice: Bringing the Mission Together</i> (Catholic Charities of St. Paul and Minneapolis). Specifically see page 13 of this source. 	
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ACTION	CONNECTIONS
<p>• Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent)</p> <p>Whole Class→Small Groups:</p> <ol style="list-style-type: none"> 1. Working towards an understanding of Human Dignity, Common Good, Solidarity and Preferential Option for the Poor. * (See Note below) <ol style="list-style-type: none"> a. Scripture Roots of Catholic Social Teaching Employing a Gradual Release of Responsibility Model, the class will work on Appendix B (Scripture Roots of Catholic Social Teaching). <ol style="list-style-type: none"> i. Teacher Models: Students Watch Teacher models by reading the first scriptural passage for Human Dignity (Genesis 1:26-31) and records summary notes: In your own words, what is the passage saying about the Principle (i.e. Human Dignity) and/or summarize the scriptural passage. Teacher repeats this for a couple of passages and, when students are ready, have the students assist you with the summary. ii. Students Lead: Teacher Helps Now have the students take the lead, as you observe, guide and offer feedback. Complete the Human Dignity Chart with the students iii. Students Practice Together: Teacher Observes For the remaining charts (Common Good, Solidarity, and Preferential Option for the Poor) the students work in small groups to complete the charts. During this time, teacher observes the group work, guiding and offering feedback as needed. iv. Students Work Independently: Teacher Evaluates After the charts are done, the students can complete the questions at the bottom of each page on their own. (Evaluation would be <i>for</i> and <i>as</i> learning) 	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - Appendix B - Observation - Oral Feedback <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Appendix B - Observation - Oral Feedback <p>Assessment of learning:</p> <ul style="list-style-type: none"> - None <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> - As required by students' needs. - Employ a Gradual Release of Responsibility Model - demonstrating/collating their work (e.g. inviting students with devices to track their work electronically)

*Note: we are working towards an understanding of <i>Human Dignity, Common Good, Solidarity</i> and <i>Preferential Option for the Poor</i> by studying these principles as reflected in Sacred Scripture. If you determine that the students need to start with an understanding of the terms, refer to these teacher resources to review the meanings of these terms: For a review of the Catholic Social Teachings, please refer to: <ul style="list-style-type: none"> • (Internet Resource) Assembly of Catholic Bishops of Ontario. <i>Fundamental Principles of Catholic Social Teaching</i> Grade 7 Appendix B: Principles of Catholic Social Teaching	
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CONSOLIDATION <small>• Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned</small>	CONNECTIONS
<p>Individual Work:</p> <p>2. see point(iv) above (ACTION)</p> <p>Pair/Group Work:</p> <p>1. In small groups, students review the completed handouts (Appendix B) and develop a definition for each of the Principles of Catholic Social Teaching (<i>Human Dignity, Common Good, Solidarity</i> and <i>Preferential Option for the Poor</i>). Option: Each group is to develop one definition, record their definition so the whole class can see (e.g. on chart paper) and present it to the class.</p> <p>2. Perhaps a comparison to the Catechism definitions of the terms of social justice (common good, preferential option for the poor, human dignity, etc.) could be done to encourage higher order thinking (analysis), and to keep consistency in definitions as mentioned above.</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation - Feedback <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation - Feedback <p>Assessment of learning: there will be an assessment of learning (culminating activity) assigned later in this unit.</p> <p>The teacher may wish to give a test that allows students to demonstrate their understanding, thinking/inquiry, communication and application of this unit's material.</p> <p> Differentiation of Learning: - Assistance as needed</p>



CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• A comparison to the Catechism (cf. CCC #1804-1830) definitions of the terms of social justice (common good, preferential option for the poor, human dignity, etc.) could be done to encourage higher order thinking (analysis), and to promote the fact that acts of charity and justice are good habits (virtues).• Charity and Justice Biblical Stories: You may consider exploring two Scriptural Stories and see how they fit the definitions of Charity and Justice:<ul style="list-style-type: none">○ Charity: The Good Samaritan Story – Luke 10:25-37○ Justice: The Exodus Story: <p>Note: there are many Scriptural Stories that deal with both Justice and Charity. For instance, in the Good Samaritan Story we see clear examples of charity in action but we also see Jesus challenging the structures of society and their root cause (the belief that we are not responsible for one another).</p> <ul style="list-style-type: none">• Charity and Justice in life: examine the lives of champions of Charity and Justice:<ul style="list-style-type: none">○ Charity: Mother Teresa, Blessed Pier Giorgio Frassati, St. Vincent de Paul○ Justice: Dorothy Day, Nelson Mandela, St. Damien of Molokai



Appendix A – Prayer of St. Francis

Grade 8

Lord, make me an instrument of Your peace.

Where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

where there is sadness, joy.

O, Divine Master, grant that I may not so much seek

to be consoled as to console;

to be understood as to understand;

to be loved as to love;

For it is in giving that we receive;

it is in pardoning that we are pardoned;

it is in dying that we are born again to eternal life.

Amen.



Appendix B - Scripture Roots of Catholic Social Teaching

Grade 8

Principles of Social Justice Have Their Roots in Sacred Scripture

Human Dignity – Scripture Passages	Summary Notes: What is this passage saying about Human Dignity? (and/or) Summarize the scriptural passage.
Genesis 1:26-31	
Psalm 8	
Psalm 139:13-16	
Proverbs 22:2 Proverbs 22:22-23	
1 Corinthians 3:16	
1 John 3:1-2	

Reviewing my notes, what can I say about:

- i. human dignity in general
- ii. my human dignity
- iii. the dignity of others



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Common Good – Scripture Passages	Summary Notes: What is this passage saying about the Common Good? (and/or) Summarize the scriptural passage.
<u>Micah 6:8</u>	
<u>Nehemiah 2:17-18</u>	
<u>Ephesians 4:1-7, 12</u>	
<u>Matthew 25:35-40</u>	
<u>Acts 2:44-45</u>	
<u>1Peter 4:7-11</u>	
<u>John 10:11-18</u>	

Reviewing these notes, what have I learned about the common good?



Solidarity – Scripture Passages	Summary Notes: What is this passage saying about Solidarity? (and/or) Summarize the scriptural passage.
<u>Isaiah 2:1-4</u>	
<u>Galatians 3:28</u>	
<u>Philippians 2:1-11</u>	
<u>Matthew 25:31-46</u>	
<u>Luke 15:1-2</u>	
<u>1 Corinthians 12:12-26</u>	
<u>Romans 12:4-5</u>	

Reviewing these notes, what have I learned about Solidarity?



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Preferential Option for the Poor – Scripture Passages	Summary Notes: What is this passage saying about the Option for the Poor? (and/or) Summarize the scriptural passage.
<u>Exodus 22:20-24</u>	
<u>Leviticus 19:9-10</u>	
<u>Job 34:20-28</u>	
<u>Psalm 41:1-3</u>	
<u>Amos 8:4-7</u>	
<u>Luke 4:16-31</u>	
<u>John 13:1-7</u>	
<u>James 1:22-27</u>	

Reviewing these biblical passages, how are we to treat those who are poor, alienated and/or marginalized?



Appendix C – Scripture Roots of Catholic Social Teaching (Teacher’s Notes)

Grade 8

Principles of Social Justice Have Their Roots in Sacred Scripture

Human Dignity – Scripture Passages	Summary Notes
Genesis 1:26-31	God creates man and woman in God's own image
Psalm 8	Giving praise to God and recognizing the Divine Presence in creation; God gave us a special place in creation (we can know, co-create with God and love). This reveals our dignity and responsibility for the care of creation!
Psalm 139:13-16	God created us: "knit me in my mother's womb". God knows us very well.
Proverbs 22:2 Proverbs 22:22-23	God creates all – the rich and the poor God has a special love for the poor (Preferential Option for the Poor)
1 Corinthians 3:16	We are God's temple, God's spirit lives within each of us
1 John 3:1-2	We, each and every one of us, are God's Children (sometimes we do not recognize this or even act like God's child, but we are still God's children)

Reviewing my notes, what can I say about:

- i. human dignity in general
- ii. my human dignity
- iii. the dignity of others

Common Good – Scripture Passages	Summary Notes
Micah 6:8	God wants us to act justly, love kindness/tenderly and walk humbly with God.
Nehemiah 2:17-18	Working together for the common good.
Ephesians 4:1-7, 12	St. Paul emphasizes our unity and how we are to treat each other with humility, gentleness, patience and love.
Matthew 25:35-40	Works of mercy for the common good (feed the hungry; give drink to the thirsty; clothe the naked, etc....this is our way of serving Christ).
Acts 2:44-45	The early church community gave up their personal belongings and held things in common, sharing with those in need.
1 Peter 4:7-11	God has been gracious. We are called to love, be hospitable (welcoming), serve one another with what we have been given



[John 10:11-18](#)

In this passage, we hear of how leadership means sacrifice for the common good.

Reviewing these notes, what have I learned about the common good?

Solidarity – Scripture Passages	Summary Notes
<u>Isaiah 2:1-4</u>	All people, from different nations, can (will) approach the mountain of the Lord; together we will walk in his paths. We will work together; we will beat our weapons of war (swords and spears) into tools for harvesting (plough shares and pruning hooks).
<u>Galatians 3:28</u>	We are all one in Christ.
<u>Philippians 2:1-11</u>	Be like Jesus Christ (be of the same mind)– don't be selfish, humbly regard others as better than you, look out for the interests of others (not your own)... even to the point of suffering.
<u>Matthew 25:31-46</u>	The one we serve and the one we fail to serve are all our brothers and sisters, and Christ identified himself with each and every one of them.
<u>Luke 15:1-2</u>	Jesus welcomes all!
<u>1 Corinthians 12:12-26</u>	Many members, in the Spirit, make up one body. We have different roles or different functions, but we need each other. Those we feel we do not need are the ones we need to respect all the more.
<u>Romans 12:4-5</u>	The many members make up the one body in Christ (yet we do not lose our individual identity).

Reviewing these notes, what have I learned about Solidarity?

Preferential Option for the Poor – Scripture Passages	Summary Notes
<u>Exodus 22:20-24</u>	Laws protecting the alien (someone from a foreign land), the widow and the orphan (the poor)
<u>Leviticus 19:9-10</u>	Leaving produce on the land for those who are poor
<u>Job 34:20-28</u>	God's concern for the poor
<u>Psalm 41:1-3</u>	God's love of those who take care of the poor
<u>Amos 8:4-7</u>	The prophet Amos reminds us that God does not forget our misdeeds against the poor
<u>Luke 4:16-31</u>	At the beginning of his ministry, Jesus, choosing to read from chapter 61 Isaiah, announces his mission to the poor and outcast
<u>John 13:1-7</u>	Jesus models servant leadership and calls his disciples to lead others by service.



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James 1:22-27

Put faith into action - care for orphans and widows in their distress...

Reviewing this biblical passage, how are we to treat those who are poor, alienated and/or marginalized?



Living in Solidarity – Part 2

GRADE 8

<p>Religious Education Grade 8</p>	<p>Lesson Title: The Essential Elements of the Common Good in our lives Suggested length of time: 120 minutes</p> <p>Lesson Overview This lesson will invite students to examine the Principle of the Common Good in Church teachings and to discover the essential elements of the Common Good.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• LS1 - Understand that the principle of human dignity, revealed in Scripture, requires Christians to work for the common good of all people and to participate in society.• LS2 - Focus: Principle of Rights and Responsibilities: Understand that the principles of responsibility and participation in society are Christian social virtues, which call us to roles of leadership, to evangelize through our witness of the Gospel and through the promotion of social justice in the world.	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who</p> <ul style="list-style-type: none">- actively reflects on God's Word as communicated through the Hebrew and Christian scriptures;- develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good;- Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.



Guiding Questions	
	<p>Big Ideas:</p> <ul style="list-style-type: none">Promoting the Church's Social Justice Teachings ensures respect for the human person and the common good of society. <p>Scripture Passages:</p> <ul style="list-style-type: none">Galatians 5:22-23 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. <p>Inspirational Teaching:</p> <ul style="list-style-type: none">It must be reiterated that “the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others”. To speak properly of our own rights, we need to broaden our perspective and to hear the plea of other peoples and other regions than those of our own country. We need to grow in a solidarity which “would allow all peoples to become the artisans of their destiny”, since “every person is called to self-fulfilment”. Pope Francis, <i>Evangelii Gaudium</i> (Joy of the Gospel), #190 <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">What kinds of issues of equity, power and social justice are relevant to the topic?How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?

LEARNING GOALS	
	<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none">Examine the Principle of the Common Good as it is found in ecclesial (Church) sourcesContinue to develop an understanding of the Principles of Catholic Social Teaching: <i>Human Dignity, Common Good, Solidarity and Preferential Option for the Poor</i>Articulate the essential elements of the Common GoodExamine how political initiatives promote human dignity and the common good(Continue to) Invite students to see how we are called to live lives rooted in Justice, as we work for the Common GoodExamine how human dignity means that we have rights and corresponding responsibilities.



	<p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Students have been introduced to the an understanding of:</p> <ul style="list-style-type: none">• Justice, Charity and Social Ministry• The Scriptural roots of the Principles of Catholic Social Teaching: <i>Human Dignity, Common Good, Solidarity</i> and <i>Preferential Option for the Poor</i> and have begun to understand what these principles mean. <p>They should have completed the worksheets (Appendix B) from the previous lesson.</p> <p>Teacher Readiness:</p> <p>Review all Materials before starting this Lesson.</p> <p>For the ACTION part of the lesson, the teacher should have copies of class rules, school's code of conduct, Local School Board's <i>Safe Schools</i> policy/procedure, the 10 Commandments, and examples of city, provincial and/or federal political initiatives.</p>	<p>Materials:</p> <ul style="list-style-type: none">• Appendix A – (Prayer of St. Francis - from Previous Lesson))• Appendix D – (Terms (Teacher's Notes))• Appendix E – (The Common Good)• Appendix F – (Essential Elements of the Common Good)• Appendix G – (Common Good Survey)• Appendix H – (Rights and Responsibilities) <p>Internet Resources:</p> <ul style="list-style-type: none">- Social Justice, Charity and Justice (Archdiocese of Vancouver) http://rcav.org/social-justice-charity-and-justice/- <i>Charity and Justice: Bringing the Mission Together</i> (Catholic Charities of St. Paul and Minneapolis) http://www.cctwincities.org/document.doc?id=148- Assembly of Catholic Bishops of Ontario. <i>Fundamental Principles of Catholic Social Teaching</i>. http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf- Gateway Bible http://www.biblegateway.com/ (NRSV Catholic Edition)



	<p>Student Readiness: None</p> <p>Terminology: Ecclesial (Church), Human Dignity, Common Good, Solidarity, Preferential Option for the Poor</p>	<ul style="list-style-type: none">- <i>Catechism of the Catholic Church</i> (Common Good – #1905-1912) http://www.scborromeo.org/ccc/p3s1c2a2.htm#II- <i>Catechism of the Catholic Church</i> (Common Good – CCC #1905-1927) http://www.scborromeo.org/ccc/p3s1c2a2.htm#II- <i>Compendium of the Social Doctrine of the Church</i> http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_juspeace_doc_20060526_compendio-dott-soc_en.html <p>Resources:</p> <ul style="list-style-type: none">• Grade 7 material Appendix B - (Principles of Catholic Social Teaching)• Bible (NRSV)• Catechism or YOUCAT
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	MINDS ON <ul style="list-style-type: none">• Establishing a positive learning environment• Connecting to prior learning and/or experiences• Setting the context for learning	CONNECTIONS
	<p>Whole Class:</p> <p>1. Opening Prayer (cf. Appendix A - Prayer of St. Francis) (Sign of the Cross)</p> <p>Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.</p> <p>O, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; For it is in giving that we receive;</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none">- Observation (Learning Skills)- Oral Feedback- Assistance/Guidance as needed <p>Assessment as learning:</p> <ul style="list-style-type: none">- Observation (Learning Skills)- Oral Feedback

	<p>it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life. Amen. (Sign of the Cross)</p> <p>2. Review the students' definitions for the Principles of Catholic Social Teaching (<i>Human Dignity, Common Good, Solidarity</i> and <i>Preferential Option for the Poor</i>). This can be done in a class discussion or by groups of students.</p> <p>Note: Appendix D (Terms – Teacher's Notes) may help as the class reviews the definitions. In the end, it would be good for all students to have recorded definitions for the Principles.</p>	 Differentiation of learning: <ul style="list-style-type: none"> - If needed, students may collate their work electronically
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	ACTION <ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent) <p>Small Group:</p> <ol style="list-style-type: none"> 1. Using Appendix E (The Common Good), invite students (5 groups) to examine the Church's teaching on the Common Good. As they review the assigned quote, ask them: <ol style="list-style-type: none"> a. For whom do you think this excerpt was written? (Note how language is used). b. If any, what 'bias' or perspective is present in the text? c. What key message is being conveyed? d. What can you infer about the Common Good? (Be sure to support your answer with evidence.) <p>Whole Class:</p> <ol style="list-style-type: none"> 1. Students report their group findings. As students report, teacher can take notes organizing the student comments under the headings of the three essential elements: <ol style="list-style-type: none"> a. respect for the fundamental rights of the person; b. prosperity and the development of the spiritual and temporal goods of society; c. peace and security of societies and nations 2. Using Appendix F (Essential Elements of The Common Good) and the students' reports, the teacher highlights the three essential elements of the Common Good. <p>Note: Appendix F quotes the Catechism. Some students may find</p>	CONNECTIONS <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation - Oral Feedback - Learning Skills and Work Habits <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation - Oral Feedback - Learning Skills and Work Habits <p>Assessment of learning:</p> <ul style="list-style-type: none"> - None
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	<p>it difficult to read and may be introduced to new terms. It may be helpful to have copies of the YOUCAT and a dictionary (or an electronic dictionary) nearby. One amendment to the Catechism quote found in Appendix F. It was made to promote inclusive language.</p> <p>3. Class reviews class rules, school rules, and political initiatives presently being promoted at various levels of civil society (city, provincial, federal) and critique how well each promotes the dignity of the human person and the <i>Common Good</i> (In light of the Essential Elements of the Common Good). You may ask (sample questions):</p> <ul style="list-style-type: none"> a. Does the rule/policy/political initiative respect the dignity of all people? Does it ensure people of a basic need or restrict intellectual and/or spiritual growth? Does it encourage good or does it force people to do something that could hurt them or that is morally wrong? b. Does the rule/policy/political initiative respect the essential elements of the meaning of the Common Good? Does it promote sharing of the goods of the earth? Does it promote an attitude of working together for a better society (class, school, etc.)? Does it address the needs of all people; are the intellectual, physical and spiritual needs of all people fulfilled? <p>Note: the review of the rules/policy/procedures and political initiatives can be done using the Gradual Release of Responsibility model (first three steps):</p> <ul style="list-style-type: none"> i. <i>Teacher Models: Students Watch and Students Help</i> ii. <i>Students Lead: Teacher Helps</i> iii. <i>Students Practice Together: Teacher Observes.</i> 	 Differentiation of Learning: <ul style="list-style-type: none"> - As required by students' needs - demonstrating/collating their work (e.g. inviting students with devices to track their work electronically) - Employ the Gradual Release of Responsibility Model (see previous lesson)
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CONSOLIDATION	CONNECTIONS
<p>• Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned</p> <p>Individual Work:</p> <ol style="list-style-type: none"> 1. Students complete Appendix G (Common Good Survey) 2. Rights and Responsibility: Students reflect on the Principle of Rights and Responsibilities by completing Appendix H (Rights and Responsibilities) 3. See “Continued Learning Opportunities” for more. 	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation - Feedback - Appendix G - Appendix H <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation - Feedback - Appendix G - Appendix H <p>Assessment of learning: there will be an assessment of learning (culminating activity) assigned later in this unit.</p> <p>The teacher may wish to give a test that allows students to demonstrate their understanding, thinking/inquiry, communication and application of this unit’s material.</p> <p> or  Differentiation of Learning: Assistance as needed</p>



CONTINUED LEARNING OPPORTUNITIES	
	<ul style="list-style-type: none">• In small groups, perhaps students could study a couple of different forms of government (e.g., monarchy, democracy), assume leadership roles in that form of government in their groups, and co-develop laws for the society they lead which reflect the “essential elements of the Common Good in our lives”; using art materials, students could continue with the concept, and construct a miniature 3D city and rural area that shows the structures that are in place in their societies, as a result of the just laws that guide the society; oral presentations of the students’ societies could follow.



Appendix D – Terms (Teacher’s Notes)

Grade 8

Human Dignity:

- We, the children of God, are made in the image of God (equity)
- Our dignity comes from God and not from human accomplishments or attributes
- God knows us very well (intimately)
- We are the temple of the Holy Spirit
- We should act that way and treat others in a way that respects their dignity

Common Good:

- God has been good to us and we are to share all we have with others, ensuring others have what they need (allow people to reach their fulfillment more easily)
- We need to work together to build (a better society)
- It involves putting the group’s needs ahead of my wants/desires and we do this with love (it will be important to note that the common good is not about what the majority or the mighty want; it ensures that the needs of all people, the intellectual, physical and spiritual needs of all people, are fulfilled)

(The Principle of the Preferential Option for the Poor is an extension of this Principle)

Solidarity:

- Note: Grade 7 – Appendix F (Reflections on 1 Corinthians 12) has some reflections that are applicable to the Principle of Solidarity
- Jesus welcomes all
- We are interconnected and need each other (unity)
- We should work towards eliminating barriers
- Every individual is important and has unique gifts (diversity; this is not about uniformity)

Preferential Option for the Poor:

- God has a special concern for the poor and we too are have the same love and concern for those who are in need
- This “bias” or “preferred option” should be put into action
- This concern for the poor was at the heart of Jesus’ ministry
- As disciples who follow Jesus, it should be at the heart of all we do



The Common Good

1. "...the common good must be present and operative in men invested with public authority. They must take account of all those social conditions which favor the full development of human personality" Pope John XXIII, ***Mater et Magistra*** – "Mother and Teacher" (1961), #65
2. Every day, human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result, the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. ***Gaudium et Spes*** – "The Joys and Hopes" (1965), # 26
3. Another important consideration is the common good. To love someone is to desire that person's good and to take effective steps to secure it. Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of "all of us", made up of individuals, families and intermediate groups who together constitute society. It is a good that is sought not for its own sake, but for the people who belong to the social community and who can only really and effectively pursue their good within it. To desire the *common good* and strive towards it *is a requirement of justice and charity*. Pope Benedict, ***Caritas in Veritate*** – "Charity and Truth" #7
4. By common good is to be understood "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily. The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority." **Catechism of the Catholic Church** #1906
5. The common good follows wherever the fundamental rights of the person are respected and people can freely develop their intellectual and religious potential. The common good implies that people can live in society with freedom, peace and security. In an age of globalization, the common good must also acquire a worldwide scope and allow for the rights and duties of all people. Working for the common good means assuming responsibility for others. **YOUCAT**. #327-328



Appendix F: Essential Elements of the Common Good

Grade 8

The common good consists of *three essential elements*:

- First, the common good presupposes *respect for the person* as such. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfil his/her vocation. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the development of the human vocation, such as "the right to act according to a sound norm of conscience and to safeguard . . . privacy, and rightful freedom also in matters of religion."
- Second, the common good requires the *social well-being* and *development* of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.
- Finally, the common good requires *peace*, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the *security* of society and its members. It is the basis of the right to legitimate personal and collective defence.

Catechism of the Catholic Church #1907-1909



Appendix G: Common Good Survey

Grade 8

How do I contribute to the common good?

	Comment	Example
I see myself as an important, contributing member of different communities (family, church, school, work, neighbourhood, etc.).		
I respect others.		
I put the needs of others before my own wants and desires.		
I encourage others to use/share their gifts.		
I think of how my words, actions, and attitudes affect others.		
I promote an attitude of peace.		
I respect the dignity of others while respecting my own God-given dignity.		



There is a reciprocal relationship between rights and responsibilities; each right has corresponding responsibilities. Human rights must be guaranteed if human dignity is going to be promoted and protected. The right to life and a right to those things required for human decency (i.e. basic needs, just employment) are fundamental to the welfare of each person and thus to the health of the community.

This principle teaches us that we are to both serve and be served by the institutions of the world and that we are responsible for each other.

We believe

- that we have been blessed by God with innate dignity
 - being made in God's image, we are blessed with inalienable rights; these rights are integral to our human nature
 - that the right to life is a right of all people from the moment of conception to natural death
 - that we have a right to those things required for human decency and human living (basic needs, jobs, education, etc.)
 - that with every right comes responsibilities
 - we have responsibilities to God, to each person, to family and to all of society
 - we are responsible for each other – we are our brothers' and sisters' keeper
 - we are called to both serve and be served by the institutions of the world
- Do I understand that each person has the right to life and to decent human living conditions (to food, clothing, health care, education and employment, etc.)?
- Can I distinguish between rights and desires?
- Am I ready to stand up for the rights of all people?
- For who am I responsible?
- Am I taking care of myself and others?
- When I think of my rights, am I ready to name my responsibilities?
- Is my *ability to respond* (responsibility) informed and formed by love, faith, and hope?
- Do I exercise my rights and responsibilities to the society (e.g. promoting healthy communities)?



Living in Solidarity – Part 3

GRADE 8

<h2>Religious Education Grade 8</h2>	<p>Lesson Title: Responsibility, Inner Conversion and Serving Others</p> <p>Suggested length of time: 80 minutes</p> <p>Lesson Overview</p> <p>In this lesson, students will be invited to see how “inner conversion” is needed to address social structures (including sin) and how this inner conversion leads to working for the common good.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• LS1 - Understand that the principle of human dignity, revealed in Scripture, requires Christians to work for the common good of all people and to participate in society.• LS2 - Focus: Principle of Rights and Responsibilities: Understand that the principles of responsibility and participation in society are Christian social virtues, which call us to roles of leadership, to evangelize through our witness of the Gospel and through the promotion of social justice in the world. <p>Literacy Connections: Making Inferences/Interpreting Texts</p> <p>1.5 develop and explain interpretations of increasingly complex or difficult texts using stated and implied ideas from the texts to support their interpretations</p>	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">- 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.- Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.



Guiding Questions	
	<p>Big Idea:</p> <ul style="list-style-type: none">• The call to conversion is not only individual but communal, because of the existence of sinful inequalities within community that are in contradiction to the Gospel. <p>Scripture Passages:</p> <ul style="list-style-type: none">• Luke 15 The need for conversion demonstrated in 3 parables (the lost sheep, the lost coin and the lost son) <p>Inspirational Teaching:</p> <p>Together we can do something beautiful for God! (Mother Teresa)</p> <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">• What kinds of issues of equity, power and social justice are relevant to the topic?• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?

LEARNING GOALS	
	<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none">• Examine how human dignity means that we have rights and corresponding responsibilities• Recognize that Jesus calls us to inner conversion and that inner conversion helps us to work for the common good <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>



INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Students have been introduced to an understanding of:</p> <ul style="list-style-type: none">- Lesson 8 (a) and 8 (b) <p>Teacher Readiness:</p> <p>Review all Materials before starting this Lesson.</p> <p>Student Readiness: Completion of Appendix G (Common Good Survey) and Appendix H (Rights and Responsibilities)</p> <p>Terminology: Conversion</p>	<p>Materials:</p> <p>From Previous Lessons</p> <ul style="list-style-type: none">• Appendix A – (Prayer of St. Francis)• Appendix G – (Common Good Survey)• Appendix H – (Rights and Responsibilities) <p>New:</p> <ul style="list-style-type: none">• Appendix I – (Jesus Invites Inner Conversion)• Appendix J – (Jesus Invites Inner Conversion – Teacher Notes) <p>Internet Resources:</p> <ul style="list-style-type: none">- Gateway Bible http://www.biblegateway.com/ (NRSV Catholic Edition) <p>Resources:</p> <ul style="list-style-type: none">• Bible (NRSV)• Catechism or YOUCAT

MINDS ON	CONNECTIONS
<p>• Establishing a positive learning environment</p> <p>• Connecting to prior learning and/or experiences</p> <p>• Setting the context for learning</p> <p>Whole Class:</p> <ol style="list-style-type: none">1. Opening Prayer (cf. Appendix A - Prayer of St. Francis) (Sign of the Cross) Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O, Divine Master, grant that I may not so much seek	<p>Assessment for learning:</p> <ul style="list-style-type: none">- Observation (Learning Skills)- Oral Feedback- Assistance/Guidance as needed

	<p>to be consoled as to console; to be understood as to understand; to be loved as to love; For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life. Amen. (Sign of the Cross)</p> <p>2. Common Good and Responsibility: Invite students to share their comments, concerns and questions that arose as they completed Appendix G (Common Good Survey) and Appendix H (Rights and Responsibilities).</p>	<p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Oral Feedback <p> Differentiation of learning: If needed, students may collate their work electronically</p>
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ACTION	<ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent) 	CONNECTIONS
	<p>Whole Class:</p> <p>Throughout this lesson it is important to make connections between – inner conversion (the steps we take in coming to know, love and do God’s will) and serving the common good (taking responsibility for caring for self and caring for others, especially those in most need).</p> <p>1. Watch: Mother Teresa Full Video from “Who Cares About The Saints” with Fr. James Martin https://www.youtube.com/watch?v=sR8Z626rrqw</p> <p>What can we learn about:</p> <ol style="list-style-type: none"> a) common good b) rights and responsibility <p>As they watch the video – have them consider:</p> <ol style="list-style-type: none"> c) How did Mother Teresa serve the common good? d) How did she understand her rights and responsibilities? <p>2. After watching the video ask the students to share their answers. (Possible answer: Mother Teresa served the common good by teaching and then taking care of those who were sick and suffering. She saw taking care of the sick as her responsibility (her call from God) and she was willing to put aside her own needs and wants to ensure other people’s rights were served.)</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation - Oral Feedback - Learning Skills and Work Habits <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation - Oral Feedback - Learning Skills and Work Habits <p>Assessment of learning:</p> <ul style="list-style-type: none"> - None

	<p>3. Invite the students to consider Mother Teresa's spiritual journey (her inner conversion – the steps she took in coming to know, love, and do God's will) and the narrator's (Fr. James Martin's inner conversion)</p> <p>Mother Teresa:</p> <ul style="list-style-type: none"> a) Agnes' first step was to enter the Loreto Sisters. b) Then she goes to work with the poor of the poor in India (as a teacher). c) Her response to Jesus' call to serve the poorest of the poor (more directly) by caring for the sick and dying. d) Realizes she needs to leave the school and the Loreto order. e) Starts working with the street people. f) Her need to convert others to understand her mission. g) Not only does she do the job, she does it with great joy. h) The way she sees the sick – to see Christ in all people. i) Constant need for spiritual growth: she needs to take the feeling of God's abandonment into energy to serve others. j) She needed to work to raise money; to model the faith and work ethic; to found an order. <p>Jesus calls Mother Teresa to "work with the poorest of the poor"; in fact the first person she serves is a dying woman that Mother Teresa takes off the streets and takes into her own home. Mother Teresa gives the woman her bed and her own clothes and nurses her with dignity until the woman dies.</p> <p>Fr. James Martin: (Fr. James worked in the business world before joining the Jesuits. His inner conversion started with coming to know the life of Thomas Merton)</p> <ul style="list-style-type: none"> a) Becoming a member of the Society of Jesus (a Jesuit) b) Goes to Jamaica to work with Mother Teresa's nuns, the Sisters of Charity c) He had to learn that people can be joyful when they are working with the poor. d) He discusses how the work is difficult, he needs to learn to see the patients as people, as Christ in disguise e) Needed to learn to serve – to approach each sick 	 Differentiation of Learning: <ul style="list-style-type: none"> - As required by students' needs. - demonstrating/collating their work (e.g. inviting students with devices to track their work electronically) - Employ the Gradual Release of Responsibility Model (see previous lesson)
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	<p>person as someone who is beautiful; to see Christ in all people</p> <p>Finally, point out to the students that the video ends with an invitation to inner conversion – to become saints in our own way: find your own Calcutta, where are you called to find Christ in his most distressing disguise in the poor? We do not have to become Mother Teresa; we all have a unique vocation. She invites us to go on with the Christian call no matter how difficult it is.</p> <p>The phrase “finding your own Calcutta” may need to be further explored with the students. The key here is that there are things we can all do right here, right now to help those in need.</p> <p>Note: for another example of inner conversion, see Continued Learning Opportunities.</p> <p>4. Employing the Gradual Release of Responsibility Model (first three steps):</p> <ul style="list-style-type: none">a) <i>Teacher Models: Students Watch and Students Help</i>b) <i>Students Lead: Teacher Helps</i>c) <i>Students Practice Together: Teacher Observes</i> <p>Complete Appendix I (Jesus Invites Inner Conversion).</p> <p>Lead the students through the first couple.</p> <p>Note: Appendix J (Jesus Invites us to Inner Conversion – Teacher Notes) offers some background information and examples of possible answers.</p>	
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	CONSOLIDATION <ul style="list-style-type: none">• Providing opportunities for consolidation and reflection• Helping students demonstrate what they have learned <p>Individual Work:</p> <ol style="list-style-type: none">1. Students complete Appendix I (Jesus Invites Inner Conversion)2. Ask students to review the Scripture stories they completed in Appendix I and ask themselves:<ol style="list-style-type: none">1. What story of inner conversion did you relate to the most? Why?2. What did you learn about Jesus inviting people to inner conversion? How did he do it? What methods did he use?	CONNECTIONS <p>Assessment for learning:</p> <ul style="list-style-type: none">- Observation- Feedback- Appendix I <p>Assessment as learning:</p> <ul style="list-style-type: none">- Observation- Feedback- Appendix I <p>Assessment of learning: there will be an assessment of</p>
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		<p>learning (culminating activity) assigned later in this unit. The teacher may wish to give a test that allows students to demonstrate their understanding, thinking/inquiry, communication and application of this unit's material.</p> <p> Differentiation of Learning: Assistance as needed</p>
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CONTINUED LEARNING OPPORTUNITIES	
	<ul style="list-style-type: none"> • Look at the life and inner conversion of St. Ignatius (https://www.youtube.com/watch?v=h4ZLuk_X8u0) Note his inner conversion and his desire to serve God and others (the common good) • Ignatian Spirituality: Praying with Scripture. http://www.ignatianspirituality.com/ignatian-prayer/the-what-how-why-of-prayer/praying-with-scripture/ After the students learn about Ignatius and Ignatian Praying with Scripture, they could try an Ignatian prayer exercise with the “Minds On” Scripture readings – imagining themselves in different roles in the story, as it is read different times (followed by sharing the feelings and thoughts they had in those different roles). Note: the article “Praying with Scripture” clearly outlines six steps of Ignatian praying with a scriptural text. • Students revisit the “Minds On” parables (lost coin, etc.), and develop their own parable that reflects their new learning (perhaps to track their learning, this might involve having students record at the beginning of the lesson “what they know” about Responsibility, Inner Conversion and Serving Others, and following that up with “what they have learned” at the end of the lesson (Note: this would increase the lesson time.)



Appendix I – Jesus Invites Inner Conversion

Grade 8

Jesus invites Inner Conversion

Jesus invited “inner conversion” of those who exercise roles of authority (i.e. Pharisees, civil officials, tax collectors, etc.) as an ethical obligation to address the social structures of sin.

Let us explore Scripture passages in the New Testament where Jesus invites inner conversion

Passage	Who is invited to conversion? What type of conversion is requested/needed? Describe the conversion.
<u>Luke 6:17</u> (Who) <u>Luke 6:37-42</u> (What type of conversion)	
<u>Matthew 9:10-12</u> <u>Note: two people or groups of people in need of conversion</u>	
<u>Luke 7:36-50</u> <u>Note: two people or groups of people in need of conversion</u>	



Catholic Curriculum Corporation – Central and Western Region
Religious Education, Grades 7 and 8 Teacher Resources

<u>Luke 10:25-37</u>	
<u>Luke 15:1-2</u> <u>Luke 15:11-32</u> <u>Note: Three people or groups of people in need of conversion</u>	<p>Note: Luke 15 Starts off with the words: Now all the tax collectors and sinners were coming near to listen to him.² And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”</p> <p>Jesus goes on to tell 3 “lost” stories (lost sheep, lost coin, lost son), to encourage those grumbling (some Pharisees and scribes) to notice that they too are in need of conversion!</p>



Catholic Curriculum Corporation – Central and Western Region
Religious Education, Grades 7 and 8 Teacher Resources

<u>John 4:1-42</u>	
<u>Note: Three people or groups of people in need of conversion</u>	
<u>Mark 3:1-6</u>	
<u>Mark 2:1-12</u>	
<u>Note: Focus on the Scribes' need for conversion</u>	

In your notebook, answer:

1. What story of inner conversion did you relate to the most? Why?
2. What did you learn about Jesus inviting people to inner conversion? How did he do it? What methods did he use?



Appendix J – Jesus Invites Inner Conversion (Teacher Notes)

Grade 8

Jesus invites Inner Conversion

Jesus invited “inner conversion” of those who exercise roles of authority (i.e. Pharisees, civil officials, tax collectors, etc.) as an ethical obligation to address the social structures of sin.

Let us explore Scripture passages in the New Testament where Jesus invites inner conversion

Passage	Who is invited to conversion? What type of conversion is requested/needed?
Luke 6:17 (Who) Luke 6:37-42 (What type of conversion)	Jesus' disciples and a great multitude of people <ul style="list-style-type: none">- inner conversion: Do not judge, forgive others, take the log out of your own eye
Matthew 9:10-12	<ol style="list-style-type: none">1. Tax collectors and sinners<ul style="list-style-type: none">• Jesus invites them to a relationship (eats with them); the spiritual conversion follows the social conversion – the table fellowship2. Pharisees<ul style="list-style-type: none">• To an understanding of Jesus' ministry (spiritual conversion)• To a different way of seeing others (tax collectors and those who sinned) (social conversion)• To a new type of leadership (call to servant leadership)
Luke 7:36-50	<ol style="list-style-type: none">1. Woman<ul style="list-style-type: none">• Here the woman, probably responding to what she has heard and seen of Jesus' ministry, is moved to come to Jesus and ask for forgiveness (she does this with her actions).• Jesus recognizes her actions as not only a call for forgiveness and reconciliation, but also an act of hospitality/welcoming.2. Pharisee<ul style="list-style-type: none">• Social Conversion – the Pharisee failed to show hospitality to his guest (Jesus); this hospitality would usually include giving your guest water to wash (to refresh oneself and to wash off the dust of the desert); water to drink; food to eat; a hearty



	<p>welcome; and a safe place to stay (even if the person was a criminal on the run!).</p> <ul style="list-style-type: none">• Inner Conversion; Spiritual Conversion – he needed to know what love and forgiveness really meant
<u>Luke 10:25-37</u>	<p>1. Lawyer</p> <ul style="list-style-type: none">• The lawyer and his view of who is his neighbour. His definition, by law, was all Jewish people. Jesus invites him to consider that we are all neighbours, that we are not independent, that we are interdependent.
<u>Luke 15:11-32</u>	<p>Note: Luke 15 begins with the words: Now all the tax collectors and sinners were coming near to listen to him.² And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”</p> <p>Jesus goes on to tell 3 “lost” stories (lost sheep, lost coin, lost son), to encourage those grumbling (some Pharisees and scribes) to notice that they too are in need of conversion!</p> <p>1. The Younger Son</p> <ul style="list-style-type: none">• The younger son (rudely) asks his Dad for his share of the inheritance – in a way, he is saying to his Dad, “Let’s pretend you are dead. Give me my share of the inheritance now” .• He has to learn not to be selfish. He is only interested in his pleasures, his desires. He has no respect for his Father, for the work that was/is needed to keep the family going. After getting the money, he is careless with it and spends it on his wants. He is a pretty selfish, careless person who pretends he does not need his family or healthy relationships.• Note: it is his physical need for food that moves him in the direction of conversion. <p>2. The Older Son</p> <ul style="list-style-type: none">• We do not hear too much from or about him until later in the story. He stayed home and took care of the family and the property... but, it appears that he has done so with very little love. His inheritance is not enough; he wanted some type of reward for doing what was his job.• When it comes time to celebrate his brother’s return, he shows just how bitter he has been. He will need to learn to love.



<u>John 4:1-42</u>	<ol style="list-style-type: none">1. Samaritan Woman at the well<ul style="list-style-type: none">• This woman appears to have many broken relationships. The fact that she is going to the well during the hottest part of the day, is a sign that she may be avoiding people (most people would know that you do not go out in the hottest part of the day; this is a morning chore). The well would be a meeting place, where people share greetings and the news of the day. She has avoided this.• She knows that there are ‘bad feelings’ between Jews and Samaritans and that Jews do not usually interact with Samaritans. She does not show much hospitality to Jesus.• She also has a lot of broken, ‘married’ relationships.• Her relationship with God seems to need attention.2. The Disciples<ul style="list-style-type: none">• Jewish custom and some laws would not have allowed Jesus to be (alone) talking to a woman unless her father, husband, or son was present. The disciples need to see that Jesus has a “people-first” ministry.• They also needed to know that doing the will of the Father was also good.3. Samaritans<ul style="list-style-type: none">• They too desired conversion. See how quickly they go out to see Jesus and how quickly they include the Samaritan woman in their group.
<u>Mark 3:1-6</u>	<ol style="list-style-type: none">1. Pharisees (and Herodians)<ul style="list-style-type: none">• Sabbath rules would say there is no work to be done on the day of rest (the Sabbath). Jesus heals the man with the withered hand and this upsets the Pharisees (and Herodians). They need to know that for Jesus, doing his ministry (doing the will of the Father) takes precedence.
<u>Mark 2:1-12</u> <u>Note: Focus on the Scribes' need for conversion</u>	<ol style="list-style-type: none">1. Scribes<ul style="list-style-type: none">• Jesus cures a man who was paralyzed. He does so by saying, “Son, your sins are forgiven.” The Scribes, knowing that God alone can forgive, accuse Jesus of blasphemy. They need to know that Jesus, the Son of God, has authority to forgive sins. They need to come to know Jesus and his ministry.

In your notebook, answer:

1. What story of inner conversion did you relate to the most? Why?
2. What did you learn about Jesus inviting people to inner conversion? How did he do it? What methods did he use?



Living in Solidarity – Part 4

GRADE 8

<p>Religious Education Grade 8</p>	<p>Lesson Title: Inner Conversion and the Common Good</p> <p>Suggested length of time: 80-120 minutes</p> <p>Lesson Overview</p> <p>This lesson will invite students to see how “inner conversion” is needed to address unjust social structures (including sin) and how this inner conversion leads to working for the common good.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• LS1 - Understand that the principle of human dignity, revealed in Scripture, requires Christians to work for the common good of all people (and to participate in society).• LS2 - Focus: Principle of Rights and Responsibilities: Understand that the principles of responsibility and participation in society are Christian social virtues, which call us to roles of leadership, to evangelize through our witness of the Gospel and through the promotion of social justice in the world.• LS3 - Demonstrate an understanding of the mission of the Church as animated by the Holy Spirit and focused on sharing the Good News of Jesus Christ with all people of the earth• LC 2 - God provides us with the gifts and talents we need to build the reign of God on earth (Big Idea)	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">- 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.- Finds meaning, dignity, fulfilment and vocation in work which contributes to the common good.



	<p>Literacy Connections:</p> <p>Making Inferences/Interpreting Texts</p> <p>1.5 develop and explain interpretations of increasingly complex or difficult texts using stated and implied ideas from the texts to support their interpretations</p>	
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	<p>Guiding Questions</p> <p>Big Idea:</p> <ul style="list-style-type: none">Guided by the Holy Spirit, Christians participate in Christ's mission of evangelization by witnessing to the Gospel message of Truth in their words, actions and deeds of service to all people. <p>Scripture Passages:</p> <ul style="list-style-type: none">Matthew 28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit... <p>Inspirational Teaching:</p> <p>Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, All I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace, that is enough for me. (St. Ignatius of Loyola)</p> <p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">What kinds of issues of equity, power and social justice are relevant to the topic?How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?
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LEARNING GOALS	
<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none">• Examine how human dignity means that we have rights and corresponding responsibilities• Recognize that Jesus calls us to inner conversion and that inner conversion helps us to work for the common good	
<p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>	

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Students have been introduced to the understanding of:</p> <ul style="list-style-type: none">- Lesson 8 (a), 8 (b) and 8 (c) <p>Teacher Readiness:</p> <p>Review all Materials before starting this Lesson.</p> <p>Student Readiness: Completion of Appendix I (Jesus Invites Inner Conversion)</p> <p>Terminology: Conversion</p>	<p>Materials:</p> <p>From Previous Lessons</p> <ul style="list-style-type: none">• Appendix A – (Prayer of St. Francis)• Appendix I – (Jesus Invites Inner Conversion)• Appendix J – (Jesus Invites Inner Conversion – Teacher Notes) <p>New:</p> <ul style="list-style-type: none">• Appendix K – (Jesus’ Mission and the Role of the Holy Spirit) <p>Internet Resources:</p> <ul style="list-style-type: none">- Gateway Bible http://www.biblegateway.com/ (NRSV Catholic Edition)- <i>Our Teens on Prayer</i> http://www.youtube.com/watch?v=l5BzxkU_Mmck

		Resources:
		• Bible (NRSV)

MINDS ON	CONNECTIONS
<p>MINDS ON</p> <ul style="list-style-type: none"> • Establishing a positive learning environment • Connecting to prior learning and/or experiences • Setting the context for learning <p>Whole Class:</p> <p>1. Opening Prayer (cf. Appendix A - Prayer of St. Francis) (Sign of the Cross) Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.</p> <p>O, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life. Amen. (Sign of the Cross)</p> <p>2. (Option: Show the video <i>Our Teens on Prayer</i> http://www.youtube.com/watch?v=i5BzxkUMmck This video could be used to introduce/start a large group discussion regarding <i>teens and prayer</i> and the importance of prayer in the life of a teenager (the overarching idea: give the students an opportunity to discuss as it relates to inner conversion).</p> <p>Note: Dialogue could continue regarding the role of prayer in inner conversion. See “Continued Learning Opportunities” for more on Prayer.</p> <p>3. As a class, take up Appendix I (Jesus Invites Inner Conversion). As the class presents their answers, the teacher should be reminding students that:</p>	<p>CONNECTIONS</p> <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Oral Feedback - Assistance/Guidance as needed - Appendix I and Consolidation work from last day <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Appendix I and Consolidation work from last day <p> Differentiation of learning:</p> <ul style="list-style-type: none"> - If needed, students may collate their work electronically



	<p>a. Not all Scribes and Pharisees are being addressed in these stories. While we all need on-going inner conversion, Jesus appears to be directing his call to conversion to specific people who are in need at that time (sort of like when a teacher calls the class to pay attention, not all students were off track).</p> <p>b. Jesus calls all people to inner conversion, especially those who exercise roles of authority (i.e. Pharisees, civil officials, tax collectors, etc.). Jesus calls them to see these leaders as having an ethical obligation to address unjust social structures (including sin).</p> <p>c. This inner conversion is needed so that we may respond to the call of active participation in promoting the common good.</p> <p>Note: See Appendix J (Jesus Invites Inner Conversion – teacher notes) for background notes and possible student answers to Appendix I.</p> <p>4. Invite students to share answers:</p> <ol style="list-style-type: none">What story of inner conversion did you relate to the most? Why?What did you learn about Jesus inviting people to inner conversion? How did he do it? What methods did he use? <p>As students discuss this second question, they may have learned that Jesus:</p> <ol style="list-style-type: none">Enters into relationship with people. He welcomes them.Jesus puts people first – he does not focus on their ills or difficulties, he focuses on the person.Jesus invites/calls them to health, to ongoing inner conversion: he wants them to have healthy relationships (Social); he wants them to be healthy (Physical); he wants them to know God (Spiritual); he wants them to be fully-alive (Spiritually, Physically, Intellectually, Emotionally and Socially); he wants to break down the barriers (walls) that exist between people (e.g. between the Jew and the Samaritan). <p>4. Methods he often employs (samples):</p> <ul style="list-style-type: none">Table Fellowship – he gets people to eat together; he eats with others (sharing a meal allows us to put our barriers down and see each other as equals)	
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	<ul style="list-style-type: none">• Parables – these stories that Jesus tells help the listeners (even us today) to see ourselves in the stories. This is a gentle way of calling us to inner conversion without pointing a finger.• Dialogue – Jesus is willing to listen to us and speak with us.• He challenged dehumanizing situations (those times when people's dignity was not being respected, e.g. when people did not treat others as their neighbours, when people were not loving and forgiving) and dehumanizing social structures (when society rules saw some people as greater than others; when customs were more important than people)	
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	ACTION <ul style="list-style-type: none">• Introducing new learning or extending/reinforcing prior learning• Providing opportunities for practice and application of learning (guided → independent) <p>Whole Class:</p> <ol style="list-style-type: none">1. Invite students to notice that in the conversion stories we looked at: Mother Teresa, Fr. James Martin, [St. Ignatius], the men and women from the scripture passages. All these people were called to faithfully participate in public life: to work for the common good and to help all (those serving and those being served). They were invited by Jesus to be fully alive. We all have this calling, this invitation to ongoing inner conversion and to be fully alive as we serve others. We are not alone. Jesus provides us with the gift of the Holy Spirit and the community to support us as we grow in our ability to respond (responsibility) to the needs of others. <p>Pair/Group work:</p> <ol style="list-style-type: none">1. In small groups/pairs, students complete Appendix K (Jesus' Mission and the role of the Holy Spirit)	CONNECTIONS <p>Assessment for learning:</p> <ul style="list-style-type: none">- Observation- Oral Feedback- Learning Skills and Work Habits- Appendix K <p>Assessment as learning:</p> <ul style="list-style-type: none">- Observation- Oral Feedback- Learning Skills and Work Habits- Appendix K <p>Assessment of learning:</p> <ul style="list-style-type: none">- None
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Whole Class:	<ol style="list-style-type: none"> 1. After the students have completed Appendix K, take up the work with the students (see Appendix L (Jesus' Mission and the role of the Holy Spirit – teacher's notes) 	 Differentiation of Learning: <ul style="list-style-type: none"> - As required by students' needs. - demonstrating/collating their work (e.g. inviting students with devices to track their work electronically) - If necessary, employ the Gradual Release of Responsibility Model to get the students started on Appendix K (Jesus' Mission and the role of the Holy Spirit)
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	CONSOLIDATION <ul style="list-style-type: none"> • Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned <p>Individual Work:</p> <p>In their notebooks, have students respond to the following questions:</p> <p>We are called to ongoing inner conversion and we have the Holy Spirit active in our lives. How might you grow (continue your inner conversion) in:</p> <ul style="list-style-type: none"> Your Head: Knowledge of the Faith Your Heart: Your love for the Faith Your active Hands: In Living the Faith. <p>How do you see yourself contributing to the common good:</p> <ul style="list-style-type: none"> At home At school In the community. 	CONNECTIONS <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation - Feedback <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation - Feedback <p>Assessment of learning: there will be an assessment of learning (culminating activity) assigned later in this unit.</p> <p>The teacher may wish to give a test that allows students to demonstrate their understanding, thinking/inquiry, communication and application of this unit's material.</p> <p> Differentiation of Learning: Assistance as needed</p>
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	CONTINUED LEARNING OPPORTUNITIES
	<ul style="list-style-type: none"> - Class could further explore the St. Ignatius prayer that is found above (Inspirational Teaching) - Students could observe some forms of prayer using YouTube videos, and vote on a prayer form that they might like to try as a group (some students may choose to participate by respectfully observing) <ul style="list-style-type: none"> a. Simple conversation (<i>with simple Lectio Divina</i>): http://www.youtube.com/watch?v=tflzRyTGtWY b. Rosary: http://www.youtube.com/watch?v=7hSfpdPeyxA



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- c. Taize Prayer video: <http://www.youtube.com/watch?v=sCAstQcLgcE>
- d. Guided Christian meditation:
http://www.youtube.com/watch?v=SJ2vEGEsp_E&list=PL3D552A98D489CB70&index=3
- e. Novena prayer: http://www.youtube.com/watch?v=LML_Rlb3E4w
- f. Christian meditation: <http://www.youtube.com/watch?v=67gWpBAGkOU>



Appendix K – Jesus’ Mission and the Role of the Holy Spirit

Grade 8

The nature of Jesus’ mission and the role of the Holy Spirit in the mission of Jesus and of the Church:

Scripture	Describe the role of the Holy Spirit	What is Jesus’ mission/ministry? What is the ministry/mission of the Church?
<u>Luke 4:14-30</u>		
<u>John 20:21</u>		
<u>2 Peter 1:20-21</u>		
<u>2 Timothy 1:13-14</u>		
<u>Matthew 28:19</u>		

Read Acts 2:37-42:

After the first converts of the faith were Baptized, to what did they devote themselves?



Appendix L – Jesus’ Mission and the Role of the Holy Spirit – Teacher Notes

Grade 8

The nature of Jesus’ mission and the role of the Holy Spirit in the mission of Jesus and of the Church:

Scripture	Describe the role of the Holy Spirit	What is Jesus’ mission/ministry? What is the ministry/mission of the Church?
<u>Luke 4:14-30</u>	Jesus was filled with the Holy Spirit	<ul style="list-style-type: none">- Jesus taught in the synagogue- He announced his mission (good news to the poor, release of captives, sight to the blind, let the oppressed go free, proclaim the year of the Lord’s favour)- Jesus announces that these words are being fulfilled in your hearing – Jesus is living these words in his active ministry (note that the ‘people’ did not all just accept what Jesus had to say. Even from the very start of Jesus’ public mission there were some that did not like what he was saying and doing)
<u>John 20:19-23</u>	Jesus breathes on his disciples the gift of the Holy Spirit	<ul style="list-style-type: none">- Jesus’ mission was to do the Father’s will- The disciples (the faithful) are to do the same – the Father’s will- The Church is to forgive sins (the Sacrament of Reconciliation and our duty to forgive sins; note the words of the “Our Father” prayer).
<u>2 Peter 1:20-21</u>	The Holy Spirit helps us to interpret God’s Word (Sacred Scripture)	<ul style="list-style-type: none">- The Church (you and I, in community) can come to know the meaning of Scripture- We are to know the Word of God (Scripture)- When Scripture is interpreted in the Church (whether it be Church teachers or in the community of the faithful), the gift of the Holy Spirit is needed
<u>2 Timothy 1:13-14</u>	The Holy Spirit helps us guard the treasure of sound teaching, faith and love that are found in Christ Jesus	<ul style="list-style-type: none">- We are to hold on to the teachings of the faith- We are to live in faith and love- To do this we must remain in Christ Jesus- The Holy Spirit is given to help us
<u>Matthew 28:19</u>	The Holy Spirit is active in our Baptism and even in our Evangelization (Spreading the Good News of our Faith in word and action)	<ul style="list-style-type: none">- The Church is to spread the Good News – that Jesus is the Christ! (we do this in our words and actions)- The Church is to baptize in the name of the Father, Son and Holy Spirit- We are to Baptize – celebrate the Sacraments



Acts 2: 27-42: The First Converts

³⁷ Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” ³⁸ Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” ⁴⁰ And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” ⁴¹ So those who welcomed his message were baptized, and that day about three thousand persons were added. ⁴² They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

Note: Baptism, the first step in our initiation into the faith and the reception of the Holy Spirit, calls us to devote ourselves to a journey of faith, which will include:

- becoming devoted to the teachings of the faith,
- living in fellowship (with others and the teachings of the faith),
- breaking bread (participate in the Eucharist), and
- prayer.



Living in Solidarity – Part 5

GRADE 8

<h3>Religious Education Grade 8</h3>	<p>Lesson Title: Inter-religious dialogue and Ecumenism Suggested length of time: 120 minutes</p> <p>Lesson Overview Working for the Common Good means working with people of good will who come from a variety of faith backgrounds. This lesson will focus on inter-religious and ecumenical dialogue.</p>
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	CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
	<ul style="list-style-type: none">• LS3 - Demonstrate an understanding of the mission of the Church as animated by the Holy Spirit and focused on sharing the Good News of Jesus Christ with all people of the earth• LC2 - God provides us with the gifts and talents we need to build the reign of God on earth (Big Idea)	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">- CGE7e -witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;- CGE7f -respects and affirms the diversity and interdependence of the world's peoples and cultures



Guiding Questions	
	<p>Big Idea:</p> <ul style="list-style-type: none">• Ecumenism and inter-religious dialogue invites Christians to seek unity, to respect the gift of religious diversity in the search for the Truth and in the articulation of common beliefs, while developing an attitude of respect for religious differences and the openness and desire to seek communion.
	<p>Scripture Passages:</p> <ul style="list-style-type: none">• John 17:21 “...that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.”
	<p>Inspirational Teaching:</p> <ul style="list-style-type: none">• Commitment to ecumenism responds to the prayer of the Lord Jesus that “they may all be one” (<i>Jn 17:21</i>). The credibility of the Christian message would be much greater if Christians could overcome their divisions.... (Pope Francis. <i>Evangelii Gaudium</i>. #244)• Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply ... a matter of “being open to them, sharing their joys and sorrows”. (Pope Francis. <i>Evangelii Gaudium</i>. #250)
	<p>Critical Thinking/Literacy:</p> <ul style="list-style-type: none">• What kinds of issues of equity, power and social justice are relevant to the topic?• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?

LEARNING GOALS	
	<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none">• Outline the basic principles that guide the Church’s participation in ecumenical and interfaith dialogue (seek unity, respect the gift of religious diversity in the search for the Truth and in the articulation of common beliefs, respect religious differences, be open and desire to seek communion).



	<p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>
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INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Students have been introduced to the understanding of:</p> <ul style="list-style-type: none">- Lesson 8 (a) ,8 (b), 8 (c) and 8 (d) <p>Teacher Readiness:</p> <p>Review all Materials before starting this Lesson. Please note the “Big Idea” listed above.</p> <p>Student Readiness: Completion of work assigned in previous lessons (8 (a) ,8 (b), 8 (c) and 8 (d))</p> <p>Terminology: Interreligious, Ecumenical</p>	<p>Materials:</p> <p>From Previous Lessons</p> <ul style="list-style-type: none">• Appendix A – (Prayer of St. Francis) <p>New:</p> <ul style="list-style-type: none">• Appendix L - (Assignment: Faith in Action Plan) <p>Internet Resources:</p> <ul style="list-style-type: none">- Popes Lead the Way: Recent popes break ground in interfaith dialogue (Scarboro Missions) http://www.scarboromissions.ca/Scarboro_missions_magazine/Issues/2007/Jan_Feb/popes_lead.php- Principles and Guidelines for Interfaith Dialogue (Scarboro Missions) http://www.scarboromissions.ca/Interfaith_dialogue/guidelines_interfaith.php#goals- <i>Decree on Ecumenism, Unitatis Redintegratio</i> (excerpts from the Canadian Conference of Catholic Bishops) http://www.cccb.ca/site/images/stories/pdf/50e_Unitatis_Redintegratio/50e_Decret_oe_cumenisme_Bulletin_inserts.pdf- “Catholics Come Home” http://www.youtube.com/watch?v=lX7YXj7MltE

		Resources: <ul style="list-style-type: none"> • Bible (NRSV) • Catechism or YOUCAT
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	MINDS ON	CONNECTIONS
	<p>MINDS ON</p> <ul style="list-style-type: none"> • Establishing a positive learning environment • Connecting to prior learning and/or experiences • Setting the context for learning <p>Whole Class:</p> <p>1. Opening Prayer (cf. Appendix A - Prayer of St. Francis) (Sign of the Cross)</p> <p>Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.</p> <p>O, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life. Amen. (Sign of the Cross)</p> <p>2. As a class, take up and discuss/review last day's work (this is important for the upcoming Culminating Task):</p> <ul style="list-style-type: none"> • We are called to ongoing inner conversion and we have the Holy Spirit active in our lives. How might you grow (continue your inner conversion) in: <ol style="list-style-type: none"> a. Your Head: Knowledge of the Faith b. Your Heart: Your love for the Faith c. Your active Hands: In living the Faith. 	<p>CONNECTIONS</p> <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Oral Feedback - Assistance/Guidance as needed - Appendix I and Consolidation work from last day <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation (Learning Skills) - Appendix I and Consolidation work from last day <p> Differentiation of learning:</p> <ul style="list-style-type: none"> - If needed, students may collate their work electronically

	<ul style="list-style-type: none"> • How do you see yourself contributing to the common good: <ol style="list-style-type: none"> a. At home b. At school c. In the community. • Discussion: How has the Catholic Church contributed to the world? Show video: "Catholics Come Home" http://www.youtube.com/watch?v=lX7YXj7MltE and as a class discuss, the great service the Catholic Church has offered the world. 	
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	ACTION	CONNECTIONS
	<p>ACTION</p> <ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided → independent) <p>Pairs/Small Group</p> <ol style="list-style-type: none"> 1. Students working with a partner come up with a list of 3 to 5 rules/guidelines that they think people should follow if they were going to have a good conversation (dialogue). Students post their "rules" so that all can see. <p>Teacher Note: it may be helpful to the teacher to review Dialogue vs. Debate (Scarboro Missions) and Nine Guidelines for Listening to Others (Scarboro Missions) before reviewing student answers.</p> <p>Whole Class:</p> <ol style="list-style-type: none"> 1. Review the rules the students composed. Possible answers may include: Listen to the other person (i.e. try to see things from their point of view); let them know that you have heard them (e.g. with your body language or words - summarize what they said to make sure you understand what they mean); understand that listening and understanding does not mean you agree; know that each person is entitled to his/her own ideas. 2. Working for the Common Good means working with people of good will who come from a variety of faith backgrounds. It is important to be ready to work and dialogue with people who come from different faith traditions. 	<p>CONNECTIONS</p> <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation - Oral Feedback - Learning Skills and Work Habits <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation - Oral Feedback - Learning Skills and Work Habits <p>Assessment of learning:</p> <ul style="list-style-type: none"> - None <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> - As required by students' needs. - demonstrating/collating their work (e.g. inviting students with devices to track their work)



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	<p>3. Introduce Terms:</p> <ul style="list-style-type: none">a. Ecumenism: the reconciliation of all Christians in the unity of the one and only Church of Christ cf CCC #822b. Interreligious or interfaith: While ecumenical work happens among Christian churches, interreligious, or interfaith, is work with or dialogue between Christians (including Catholics) and non-Christian faiths (Judaism, Islam, Hinduism, Buddhism, etc.)c. “The term ‘ecumenical movement’ indicates the initiatives and activities planned and undertaken, according to the various needs of the Church and as opportunities offer, to promote Christian unity. These are: first, every effort to avoid expressions, judgments and actions which do not represent the condition of our separated brethren with truth and fairness and so make mutual relations with them more difficult.”— (Decree on Ecumenism, <i>Unitatis Redintegrati</i>)d. Unity vs. Uniformity: it may be good to help students review the difference between unity (working together, being together, all pulling together towards the same goal or towards some understanding... like on a team or working on a project); and, uniformity (we are all the same, we are not recognized for the unique gifts we bring to the project or discussion). <p>4. Review the Goals of Interreligious Dialogue (Goals)</p> <ul style="list-style-type: none">i. To know oneself ever more profoundly and enrich and round out one's appreciation of one's own faith traditionii. To know the other ever more authentically and gain a friendly understanding of others as they are and not in caricatureiii. To live ever more fully accordingly and to establish a more solid foundation for community of life and action among persons of various traditions <p>Remember: We participate in ecumenical and interfaith dialogue to seek unity, respect the gift of religious diversity in the search for the Truth and in the articulation of common beliefs, respect religious differences, be open and desire to seek communion.</p>	<p>electronically)</p> <ul style="list-style-type: none">- If necessary, employ the Gradual Release of Responsibility Model to get the students started on Appendix K (Jesus' Mission and the role of the Holy Spirit)
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	CONSOLIDATION <ul style="list-style-type: none"> • Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned <p>Individual Work:</p> <ol style="list-style-type: none"> 1. What have you learned about from today's lesson that would help you in the day to day conversations you have with your peers? Your parents, guardians or teachers? Your neighbours? 2. Introduction to culminating activity. 	CONNECTIONS <p>Assessment for learning:</p> <ul style="list-style-type: none"> - Observation - Feedback <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Observation - Feedback <p>Assessment of learning:</p> <ul style="list-style-type: none"> - Appendix L <p>The teacher may wish to give a test that allows students to demonstrate their understanding, thinking/inquiry, communication and application of this unit's material.</p> <p> Differentiation of Learning: Assistance as needed</p>
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	CONTINUED LEARNING OPPORTUNITIES
	<ul style="list-style-type: none"> - If time permits, class can explore the interfaith work of the Pope Francis (e.g. http://www.news.va/en/news/pope-on-interreligious-dialogue-foster-respect-and) - Faith and culture: Teacher finds video clips that connects faith and culture – e.g. Sr. Cristina on The Voice Italy: http://www.youtube.com/watch?v=TpaQYSd75Ak After watching this video clip students might have a discussion around how faith can shape our culture in positive ways, and how culture impacts the faith of students.

Assignment: Faith in Action Plan

In this assignment, you will be developing your “*Faith in Action Plan*”.

Part 1 – Reflection: As you complete this section, please refer to your notes and the course material. (For each of the areas below (#1-4) record your thoughts in point form. Note: if you are having a hard time filling out an area, you may consider asking a classmate, someone who knows you well, for his/her thoughts. In the end, it is your responsibility to complete all parts of the assignment.)

1. We are called to ongoing, inner conversion and we have the Holy Spirit active in our lives. How have you grown (continued your inner conversion) in:
 - a. Your Head: Knowledge of the Faith
 - b. Your Heart: Your love for the Faith
 - c. Your Hands (Actions): In Living the Faith
2. We are called to love our neighbour. Consider:
 - a. Who is your neighbour?
 - b. What have you learned about being a good neighbour?
 - c. How have you been invited to see your neighbours in a new way?
3. We are called to be stewards of creation:
 - a. Do I see all of creation as a gift from God?
 - b. What have you been doing to care for the environment?
4. How have you been contributing to the common good:
 - a. At home?
 - b. At school?
 - c. In the community?
 - d. In your parish?



Part 2: Creating a Plan: Living Out Our Vocation!

For each of the following areas, record your plan to continue your inner conversion. Your plan must be practical (do-able); you should be able to at least start it today. Remember Saint Thérèse of Lisieux lived a life of holiness guided by the simple rule of doing *little things with great love*.

Relationship Area	Your plan: what small things can you do with great love?
God	
Others	
Environment	
Common Good	



Part 3: Living the Plan and Keeping a Journal for Seven Days

1. Over the next seven days you will be putting your plan into action and keeping a journal. The journal should include a report of what you have done on each day, which area you addressed and reflect on the experience (how you felt, how it affected you, how it affected others, how have you changed? how your actions/words may have made a difference, what you learned, etc.). You should have at least one detailed journal entry per day (minimum 100 words).
2. Consider: how might you continue this habit of inner conversion? The journal should include a new entry (entry #8) developing a long-term plan. It should be practical. Don't forget, small things with great love! What long-term (new?) goals might you set? How would you monitor your progress and/or achievement?



Faith in Action Plan

Categories/ Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge/ Understanding Information and Ideas (Parts 1 and 2 of the assignment)	<ul style="list-style-type: none">Presents an incomplete understanding of the unit material and/or inaccurate information and ideas	<ul style="list-style-type: none">Presents some understanding of the unit material and/or accurate information and some ideas	<ul style="list-style-type: none">Presents good understanding of the unit material and/or accurate information and complete ideas	<ul style="list-style-type: none">Presents thorough understanding of the unit material and/or accurate information and insightful ideas
Thinking/Inquiry Analyzing and Explaining (Parts 2 and 3)	<ul style="list-style-type: none">Expresses few ideas and/or unclear practical stepsJournal entries are incomplete or lack self-reflection	<ul style="list-style-type: none">Expresses some ideas and some practical stepsJournal entries are complete; demonstrate limited self-reflection	<ul style="list-style-type: none">Expresses ideas that clearly reflect the themes of the unit and includes many practical stepsJournal entries are carefully written and demonstrate self-reflection	<ul style="list-style-type: none">Expresses many ideas that reflect the themes of the unit and has a solid practical planJournal entries are thoughtful and carefully written, clearly demonstrating self-reflection
Communication Language and Style	<ul style="list-style-type: none">Meaning is unclearJournal entries are poorly written	<ul style="list-style-type: none">Meaning is sometimes unclearJournal contains many grammatical errors	<ul style="list-style-type: none">Meaning is clearJournal entries contain some grammatical errors but are generally well-written	<ul style="list-style-type: none">Meaning is clear and engagingJournal entries grammatically well-presented and are well-written
Application: Making Connections: charity, justice, inner conversion, rights and responsibilities, ecumenism and interreligious dialogue)	<ul style="list-style-type: none">Makes few connections with topic or theme	<ul style="list-style-type: none">Makes some connections with topic or theme	<ul style="list-style-type: none">Makes considerable connections with topic or theme	<ul style="list-style-type: none">Makes many connections with topic or theme



The Diversity of Liturgical Traditions

GRADE 8

Religious Education Grade 8

Lesson Title: The Diversity of Liturgical Traditions

Suggested length of time: 4-5 classes, 200+ minutes

Lesson Overview

This lesson will explain the Church's historical development that led to division of the Church of the West and the East, and then compare the Byzantine Rite to the Roman Rite to recognize the importance of participation in a faith community.

CURRICULUM CONNECTIONS	ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<ul style="list-style-type: none">BL 3: Demonstrate an understanding of the meaning of the four marks of the Church: One, Holy, Catholic and Apostolic and how these four marks are lived out in the life of the Church. [CCC nos. 811-945]CL3: Understand that the Church in celebrating the Liturgy and the Sacraments participates in the work of the Holy Trinity.CL3.2: Describe the diversity of liturgical traditions within the Catholic Church (i.e. Rites) and explain through example how the Church maintains its catholicity (unity in diversity) while purifying and integrating into the liturgies the authentic riches of cultures.	<p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who:</p> <ul style="list-style-type: none">Respects the faith traditions, world religions and the life-journeys of all people of good will. <p>A Responsible Citizen Who:</p> <ul style="list-style-type: none">Respects and affirms the diversity and interdependence of the world's peoples and cultures.Respects and understands the history, cultural heritage and pluralism of today's



	<ul style="list-style-type: none">• CL3.3: Compare the liturgical calendar of the Roman Catholic Rite to that of the Byzantine Rite to identify similarities and differences that reflect the influence of culture on the liturgies of the Church and the dates devoted to the primary feasts and holy days of the Church.• LC1: Demonstrate an understanding of how the Church community supports one's life of faith and how our participation in the Church witnesses to the reign of God.• LC1.2: Outline requirements of participation in the Church as community (e.g. participation in the Eucharist, a life of prayer, continual faith formation that understanding of the statements of the Creed, works of service to the poor) and using examples, explain the importance of participation.• LS3: Demonstrate an understanding of the mission of the Church as animated by the Holy Spirit and focused on sharing the Good News of Jesus Christ with all people of the earth.• LS3.2: Outline the basic principles that guide the Church's participation in ecumenical and interfaith dialogue (seek unity, respect the gift of religious diversity in the search for the Truth and in the articulation of common beliefs, respect religious differences, be open and desire to seek communion). <p>Literacy: Writing a Comparative Essay Practicing oral skills to promote learning</p>	contemporary society.
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Guiding Questions

How are the Byzantine and Rome Catholic rites the same? How are they different?
What is Ecumenism?

Teachers and students may select additional questions to guide their learning inquiry.

LEARNING GOALS

At the end of this lesson, students will be able to:

Describe the diversity of Rites within the Catholic Church (i.e. Rites)

Explain how the Church maintains its catholicity by comparing and contrasting the Roman Catholic Rite to the Byzantine Catholic Rite

Identify how they can be part of a Catholic community that engages in ecumenism

Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

INSTRUCTIONAL COMPONENTS AND CONTEXT

Prior Learning:

The 4 Marks of Church

Experience using websites to locating specific information

Participation in Mass and other Liturgies within the Roman Catholic Church

Prior experience with essay writing and participating in academic conversations

Materials:

- Poster of the Jesus Prayer: *Lord Jesus Christ, Son of God, have mercy on me, a sinner!*
- Materials for prayer ropes or Chotki (Russian)
- Printed copies of the 2 images of Christ Pantocrator
- Copies of Appendix B
- Copies of Appendix C – 1/student
- Copies of Appendix D – 1/student
- Index cards with the timeline facts written

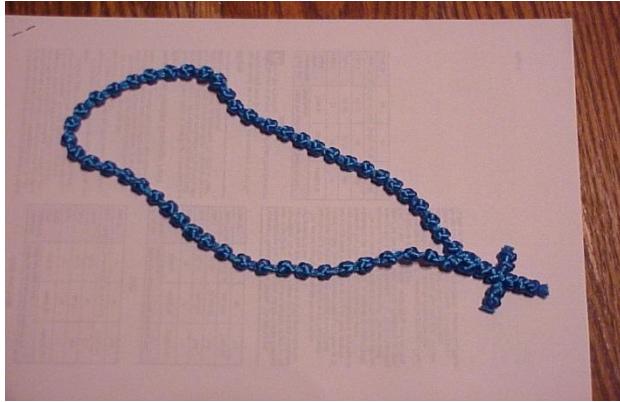


Teacher Readiness:	Materials Cont'd
<p>Read through lesson, make any notes and preview the video clips</p> <p>Learn more about the Great Schism between the Eastern and Western Church by reading http://www.christianfaith.com/resources/the-great-schism-of-1054-ad or</p> <p>http://www.stgeorgegreenville.org/OrthodoxLife/Chapter1/Chap1-7.html</p> <p>http://romeofthewest.files.wordpress.com/2010/02/fig11.jpg</p> <p>If possible, arrange for a tour of a local Byzantine Catholic Church or to have its pastor visit the class for a presentation; look into having a Byzantine priest or deacon Skype with the class.</p> <p>Gather the materials and learn to make a Prayer Rope or enlist some of your students to master the art to show others: http://www.watffamily.org/prayerope.html and gather the materials (if you chose to use it as a prayer aid)</p> <p>To learn more about the Week of Prayer for Christian Unity, visit http://www.oikoumene.org/en/resources</p> <p>Student Readiness:</p> <p>Familiarity with using a variety of graphic organizers and writing lessons focused on essay writing tips.</p>	<ul style="list-style-type: none">• Copies of Appendix E – 1/student• Samples of Compare – Contrast Graphic Organizers <p>Internet Resources:</p> <ul style="list-style-type: none">- https://www.youtube.com/watch?v=xJal8PXkAOm- Traditions of the Eastern Catholic Church (3:00 min)- www.youtube.com/watch?v=AFIzumjrEjc- Introduction to the Eastern Catholic Churches (11 min)- http://www.catholicnewsagency.com/resources/liturgy/rites/the-rites-of-the-catholic-church/- https://www.facebook.com/pages/Byzantine-Art/375558229204005- www.byzcath.org- http://www.byzcath.org/index.php/resources-mainmenu-63/2015-liturgical-calendar- http://nlo.cccb.ca/index.php/liturgical-calendar- https://www.youtube.com/watch?v=GbmfkCjonxk- (Student Video project that describes the Byzantine Rite) <p>Resources:</p> <p>Sign out any school library books on the Eastern Catholic or Eastern Orthodox Churches, Iconography, Ecumenism, or the reign of Emperor Constantine that can be displayed at either the prayer table or featured in the class library.</p>



	<p>Terminology:</p> <p>Rite Eastern Churches Byzantine Icon Divine Liturgy Orthodox Church Ecumenism</p> <p>NOTE: There may be students or staff members in your school community that belong to the Eastern Catholic Church. Enlist their expertise and that of their families to enrich the discussions and learning in this lesson.</p> <p>If teacher has access to Smart Technology, the appendix can be shared digitally.</p>	
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	<p>MINDS ON</p> <ul style="list-style-type: none">• Establishing a positive learning environment• Connecting to prior learning and/or experiences• Setting the context for learning <p>Teach the Jesus Prayer: <i>Lord Jesus Christ, Son of God, have mercy on me, a sinner!</i> and ask students to memorize it. Share that a short prayer like this is like a mantra that can be repeated over and over in silent prayer, opening one's heart to better listen to God.</p> <p>As lesson progresses, introduce the prayer rope or Chokti and have students make their own prayer rope and recite the Jesus Prayer together, repeating it often as the days with this lesson unfold.</p> <p>Teacher Background: Eastern Christians have their own rosary, sometimes called the "Byzantine Rosary". Made of wool, this rope is often knotted with 33, 50 or 100 special cross-like knots. This devotion involves the meditative recitation of the Jesus Prayer one hundred times, along with some other prayers. Sometimes, the prayers are counted and said on a string of 100</p>	<p>CONNECTIONS</p>
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<p>beads. http://www.wattfamily.org/prayerope.html</p>	 <p>In Pairs or Small Groups</p> <p>Have multiple copies of the icon, Christ Pantocrator.</p> <p>Use the images as a provocation and ask students to discuss and record:</p> <ul style="list-style-type: none"> What do they see? What factual statements can they make based on their observations? How do they feel when looking at these images of Christ? What do they wonder? What questions might they have? <p>Teacher background:</p> <p>This word Pantocrator comes from the Greek and means ruler of all or almighty. In the icon, Christ is fully frontal with a somewhat melancholy and stern look and has his right hand raised in blessing or perhaps teaching. The left hand holds a closed book with a richly decorated cover featuring the Cross, representing the Gospels. (An icon where Christ has an open book is called "Christ the Teacher", a variant of the Pantocrator.) Christ is bearded, his brown hair centrally parted, and his head is surrounded by a halo. The icon is usually shown against a gold background comparable to the gilded grounds of mosaic depictions of the Christian emperors. In some variants, on each side of the halo are Greek letters: IC and XC. Christ's</p>	<p>Assessment as learning:</p> <p>Repeat the Jesus Prayer to memorize</p> <p> Differentiation of learning:</p> <p>Have prayer cards available for students with long term memory deficits.</p> <p>Kinesthetic learners will appreciate the making of their own prayer rope.</p>
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	<p>fingers are depicted in a pose that represents the letters IC, X and C, thereby making the Christogram ICXC (for "Jesus Christ").</p> <p>After some sharing and discussion, teacher states:</p> <p><i>These images of Jesus are icons. An icon is a stylized religious painting of a holy figure done on wood that is venerated and used as an aid to devotion in the Byzantine and other Eastern Churches. In our Roman Catholic churches and chapels, it is not typical to see icons hanging.</i></p> <p><i>What types of things decorate our places of worship?</i></p> <p>–Statues, banners, paintings that are more realistic, stained glass</p> <p><i>I used the icons to spark interest as we begin to learn about the diversity that exists within the Catholic Church and think about how and why we participate in our Church community.</i></p> <p>Watch, https://www.youtube.com/watch?v=xJaI8PXkA0M</p> <p>Traditions of the Eastern Catholic Church (3:00 min)</p> <p>As you watch the short video, try to listen to what fullness of the Church means and jot down one or two things that seem different from the way that Roman Catholics worship.</p> <p>Have each student complete an Exit Card.</p> <p>What is an Icon?</p> <p>How can one Catholic Church have different traditions or rites?</p>	<p>Assessment for learning:</p> <p>Observe level of background knowledge and use the students questions to guide the learning and group students for future learning.</p> <p>Assessment as learning:</p> <p>Exit Card to guide next steps</p>
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ACTION	CONNECTIONS
<p>Display definition of an icon.</p> <p>An icon is a stylized religious painting of a holy figure done on wood that is venerated and used as an aid to devotion in the Byzantine and other Eastern Churches.</p> <p>Have students add to their exit card definition, if needed. Address any misunderstandings and highlight any good inquiry questions that arose from your review of the exit cards. Highlight that the distinct traditions arose out of the distinct cultures of the East and there is no one right way to worship and love God.</p> <p>Have students add to their Exit card, the definition of the Eastern Church.</p> <p>The Eastern Churches: Churches of the East that are in union with Rome (the Western Church) but not of the Roman rite, with their own liturgical, theological and administrative traditions. Their distinctive traditions to the catholicity of one Church evolved from their distinct cultures.</p> <p>Distribute Appendix B, A Chart Showing the Rites of the One Catholic Faith.</p> <p>Ask: What is a Rite?</p> <p>Have students highlight the definition on the page.</p> <p>A Rite is a liturgical tradition that expresses and celebrates a particular culture and land.</p> <p>Then have them colour code the diagram, tracing the Churches of Jerusalem, Rome, Antioch and Alexandria in 4 different colours and shading any circles in the appropriate colour.</p> <p>Note: this handout reviews the information contained in the first video, Traditions of the Eastern Catholic Church, in visual form.</p> <p>Instruct students to put an X through the Byzantine Church. Point out that this is the Eastern Church that the class will be focussing on.</p> <p>Distribute Appendix C.</p> <p>Instruct students to view for 2 purposes: Listen for a definition of Church (at start and at end of the</p>	 Differentiation of learning: Have other samples of icons for students to discuss.



<p>video) and to jot down key historical events onto the timeline provided.</p> <p>View Video (11 min): www.youtube.com/watch?v=AFIzumjrEjc</p> <p>Introduction to the Eastern Catholic Churches</p> <p>An older version of the same script can be found at: http://www.byzcath.org/index.php/multimedia-mainmenu-64</p> <p>1. Introduction to the Eastern Catholic Churches (Flash Video Format)</p> <p>Note: Depending on the ability of your students, you may choose to distribute the key points below on premade index cards and have students only listen for one or two facts and then complete the chart together.</p> <p>Key Points (not in historical order but rather random; refer to Appendix C for answer sheet)</p> <ul style="list-style-type: none">• Council of Florence – failed to reunite the East and the West.• Many pagans are converted because of the witness of the apostles and early disciples.• Christianity spreads to the Slavs by missionaries, Saints Cyril and Methodius.• Prince Vladimir adopts the Byzantine rite known for its reverence and own style of worship for Kiev and the Russian people.• It is also a time of persecution; Christians are tortured and killed.• Council of Lyons – failed to re-unite the East and West.	<p>Assessment as learning: reinforcing study skills by teaching to highlight and colour code information</p> <p>Assessment as learning</p> <p>Note taking while viewing using a graphic organizer</p>
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	<ul style="list-style-type: none">• The Eastern and Western Rites ‘break’ from each other because of disagreements and disputes.• The Eastern or Orthodox Churches don’t recognize the authority of the Pope.• The Ukraine church reunites with the Catholic Church of Rome at the Council of Breast.• Constantine adopts Christianity as the official religion of the Roman Empire.• The church in Carpathian aligns with the Catholic Church of Rome. <p>Distribute Appendix D: Reading Card.</p> <p>Using the information found in this text, students will independently begin to <u>compare and contrast</u> the Byzantine Catholic Church with the Roman Catholic Church in a suitable graphic organizer – three column T-chart; Venn diagram; compare – contrast matrix; similarity– differences guide.</p> <p>Check choice of organizer and conference over the details included.</p> <p>View second video (10 mins) https://www.youtube.com/watch?v=GbmfkCjonxk</p> <p><i>Student Video project that describes the Byzantine Rite</i></p> <p>As students watch, encourage them to add/modify the information in their compare – contrast graphic organizer. Explain that this chart will be important for their final assessment of learning assignment, an essay.</p> <p>Note: Ensure that students have access to computers and the internet for the next learning activity and book time now to allow class time to work on the final comparative essay assignment.</p> <p>Distribute Appendix E on the Liturgical year and have students complete it independently and submit for assessment.</p> <p>In pairs or small groups, have students share the compare and contrast information currently in their graphic organizer, editing and adding information they glean from their peers.</p>	
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<p>Stress the importance of naming the categories that they are comparing. (E.g. celebration of Eucharist, sacraments of Initiation, Church Art and Building, spirituality, liturgical year, importance of singing...)</p> <p>Complete a self-assessment on the compare and contrast strategy/process.</p> <p>Name:</p> <p>Group Members:</p> <p>I could explain why I chose the compare-contrast organizer that I did. Yes/No</p> <p>I clearly identified the categories that I am using for this comparison. Yes/No</p> <p>I provide details that my peers understood when I was sharing the information. Yes/No</p> <p>I was thorough in my reading and my viewing; no key information was left out of my organizer. Yes/No</p> <p>The information I chose was relevant and accurate in describing the rite. Yes/No</p> <p>I participate well in the group, sharing my ideas and assisting my peers whenever possible. Yes/No</p> <p>As I continue to compare and contrast the Byzantine and Roman Catholic Churches, I will...</p> <p>If time allows, encourage students to research any aspect of the Byzantine Rite that their own inquiry questions have initiated.</p>	 <p>Differentiation of Learning: Arrange for reading card to be scanned into assistive technology.</p> <p>Pair students of varying reading levels or pull a small reading group together.</p> <p>Work from one compare-contrast organizer, beginning the task together, modeling how to identify categories for comparison and supporting with brief jot notes</p> <p>Assessment as learning: Conferences and Observation</p> <p>Assessment of learning: Mark Liturgical Calendar comparison chart.</p> <p>Assessment as learning: Collect Self-assessment</p>
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CONSOLIDATION	CONNECTIONS
<ul style="list-style-type: none">• Providing opportunities for consolidation and reflection• Helping students demonstrate what they have learned <p>Outline the final essay assignment, allowing students time to work through all stages of the writing process - first draft, conference with you and peers, edit and revisions, final draft. Assign due date and check points.</p> <p>Develop Success Criteria together.</p> <p>Assessment of Learning Assignment:</p> <p>Write a Comparative Essay comparing and contrasting three aspects of the Byzantine Catholic Church and the Roman Catholic Church that you found interesting. Use your completed graphic organizer to inform the categories that you will address in your essay outline.</p> <p>Note: The teacher may need to scaffold the organization and writing of this type of essay depending on the class' experience with developing a thesis statement, and using either block style or point by point style to compare and contrast.</p> <p>Some teacher/student resources that might be used as you scaffold this learning are:</p> <p>http://www.time4writing.com/images/compare_contrast_essay.pdf</p> <p>http://www.time4writing.com/writing-essays/comparing-contrasting/ (ppt presentation)</p> <p>http://www.webenglishteacher.com/compare-contrast.html</p> <p>http://www.readwritethink.org/files/resources/interactives/compcontrast/</p> <p>Note: This compare-contrast guide has material that can be developed into success criteria – see sample provided in Appendix G</p> <p><u>Teacher directed, whole group</u></p> <p>Teacher states:</p> <p><i>There are still many Eastern Churches who call themselves ORTHODOX that are not in communion with the Pope and the universal Church, the Western Church.</i></p> <p><i>In 1054, when the break between East and West occurred, three points could not be resolved.</i></p> <p><i>1) The authority and role of the pope (Bishops of the East believed that councils should make decisions and that one man shouldn't have</i></p>	<p>Assessment as learning:</p> <p>Write aloud to determine thesis statements, Conferencing & Peer Editing, use of technology</p> <p> Differentiation of Learning: Reduce the number of categories; use graphic organizer as the final product, Allow for a different product – photo essay, oral presentation to replace the essay</p>



this authority. They did not believe in the Petrine Rule as St. Peter was not their founding apostle)

2) The inserting of the phrase about the Holy Spirit that stated “who proceeds from the Father and the Son” into the creed. (Those bishops in the East wanted to maintain the wording of the original creed - I believe... in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who with the Father and the Son together is worshipped and together glorified.” This point of doctrinal difference is known as filioque; those in the east believed the creed could not be changed without total agreement at a council of Bishops and that the Spirit comes from the Father alone. The Christians of the East recognize God as Three Persons who are also One where the Western Catholic Church seems to promote the Oneness of God who is also three Persons.)

3) There were other disputes about the rules about married clergy which was permitted in the Eastern Church and using leaven (risen) bread for the Eucharist to symbolize the Risen Lord.

The Church of Rome continues to try to reunite the Orthodox Churches and this process is called Ecumenism.

Teacher Note:

Ecumenism - Promotion of the restoration of unity in the Church among all Christians; this unity is a gift of Christ and seen as the mysterious work of the Holy Spirit....

There are other Christian Protestant Churches like the Lutheran Church and Anglican Church who also engage in ecumenical dialogue. The Week of Prayer for Christian Unity which takes place January 18-25 reminds of the importance of Ecumenism and restoration of the full Church.

Model the skills of active listening, questioning, clarifying, paraphrasing, summarizing, etc. whenever whole group discussions take place. Explicitly teach the skills needed to guarantee that students learn through talk.

See Appendix G

Class Discussion:

For the first 1000 years, there was one Church. God wanted the Church for his people. Early church writers recognized the Church as the body of Christ on earth. *Why can the church be called the body of Christ?*

We now understand that the fullness of the Church has been broken.

So why is Ecumenical dialogue so important?



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	<p>What do you think you would need to focus on, if you were entering into talks with other Christians?</p> <ul style="list-style-type: none">• respect the gift of religious diversity in the search for the Truth and in the articulation of common beliefs• respect religious differences• be open and desire to seek communion• seek unity <p>Divide students into groups of 4.</p> <p><u>Placemat Exit Activity</u></p> <p>In small groups, focusing on the question “What is Ecumenism?” allow students to think and write their individual answers in their own placemat area and then discuss their ideas about the concept of Ecumenism. Flipping the placemat over, have them summarize what was shared and write a sentence or two completing the open ended statement: Ecumenism is...</p> <p>Have groups share their definitions and post these around the room.</p> <p>Invite students to add sticky notes with comments, questions, etc to them in their spare time.</p> <p>Have students complete an Academic Conversation Skills Self-Check. See Appendix G</p> <p>If time, in partners, have students read a recent article about Pope Francis' outreach to the Ecumenical Patriarch Bartholomew of the Orthodox Church of Jerusalem, Appendix F.</p> <p>http://www.patriarchate.org/news/releases/vatican-peace-summit</p> <p>Assessment of Learning Assignment:</p> <p>Collect essays.</p> <p>Conduct an oral test of the memorization of the Jesus Prayer.</p> <p>Exit Card:</p> <p>How can I help the Church in the promotion of Ecumenism?</p>	<p>Assessment for learning: Group definition of Ecumenism</p> <p>Assessment for learning: Self-Assessment for Academic Conversations</p> <p>Assessment of learning: Comparative Essay Oral Test: Jesus prayer Exit Card</p>
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CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• If possible, arrange for a tour of a local Byzantine Catholic Church or invite the pastor or deacon as a guest speaker or a Skype presenter.• Learn more about Byzantine Art and have students create their own images of Jesus, Mary or a favourite saint in the style of an icon.• Have students conduct research and share projects about the variety of rites in the Catholic Church, perhaps using parts of this article as a starting point:<ul style="list-style-type: none">• http://www.catholicnewsagency.com/resources/liturgy/rites/the-rites-of-the-catholic-church/• As part of Current Events, research the violence that has recently been targeted toward Christians, particularly the different churches of the Eastern Rite in the Middle East, Pakistan and India by Islamic terrorists. (example of news article: http://www.telegraph.co.uk/news/worldnews/middleeast/iraq/11018298/Islamic-State-pulls-down-church-crosses-in-northern-Iraq-as-200000-flee.html)



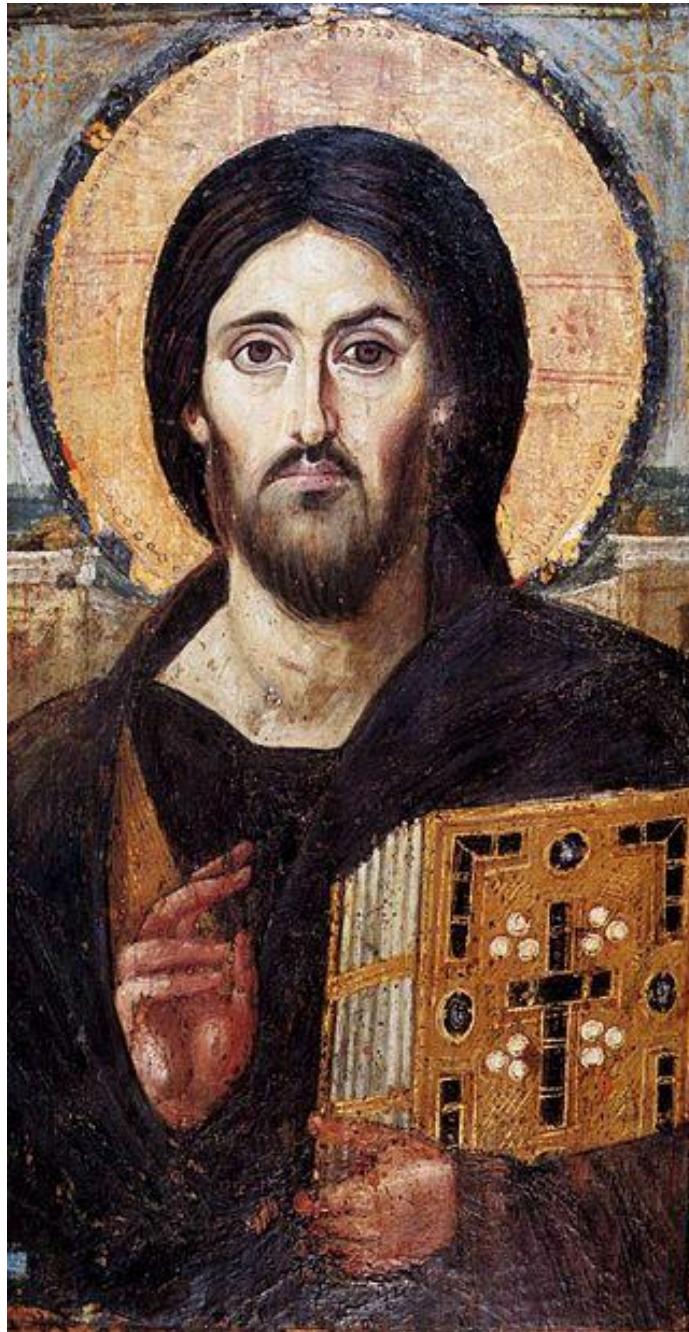
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Appendix A – Icons of Christ Pantocrator

Grade 8

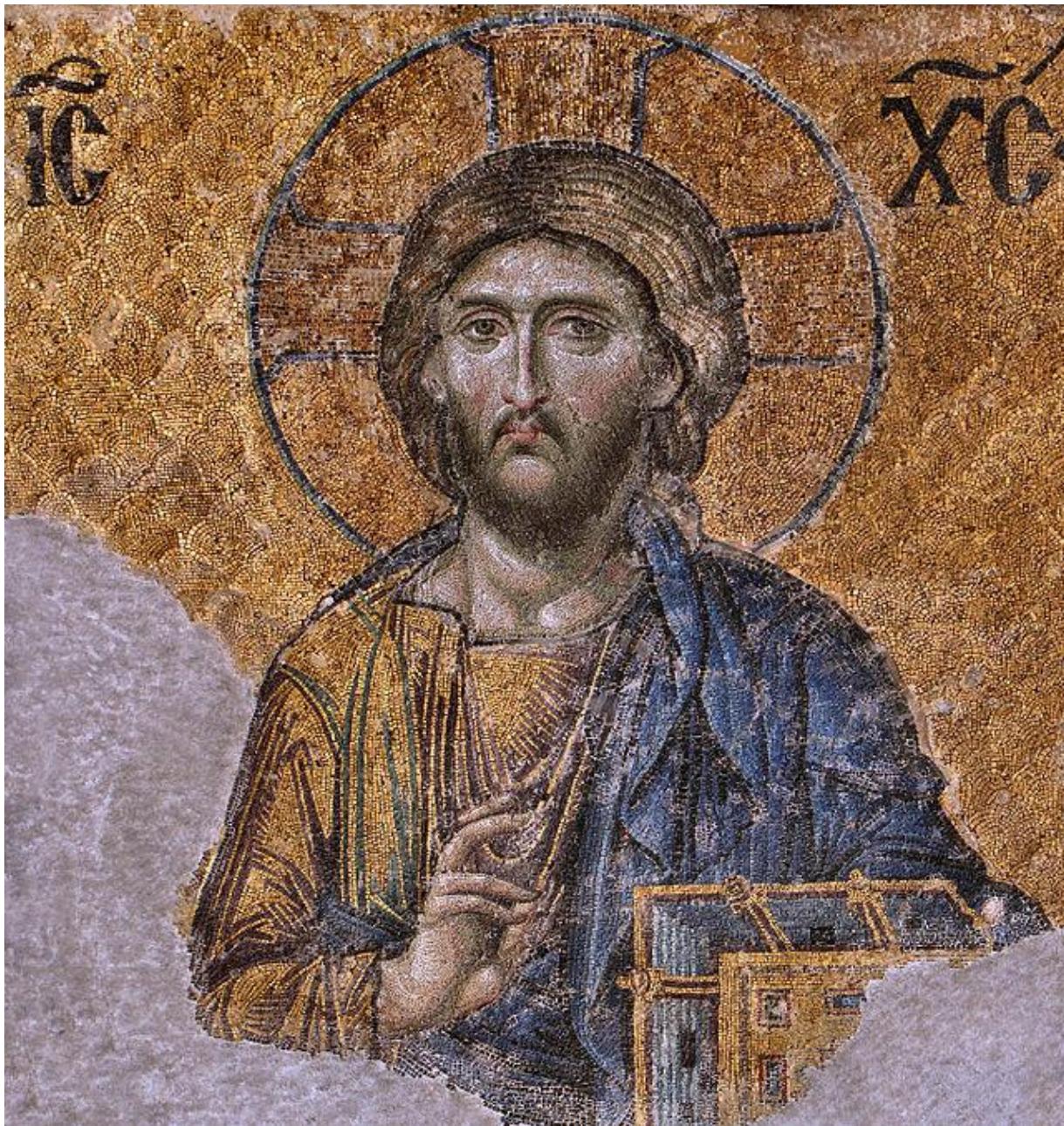
Image A



http://en.wikipedia.org/wiki/Christ_Pantocrator#mediaviewer/File:Spas_vsederzhitel_sinay.jpg

The oldest known icon of Christ Pantocrator, Saint Catherine's Monastery.

Image B



http://en.wikipedia.org/wiki/Christ_Pantocrator#mediaviewer/File:Christ_Pantocrator_mosaic_from_Hagia_Sophia_2744_x_2900_pixels_3.1_MB.jpg

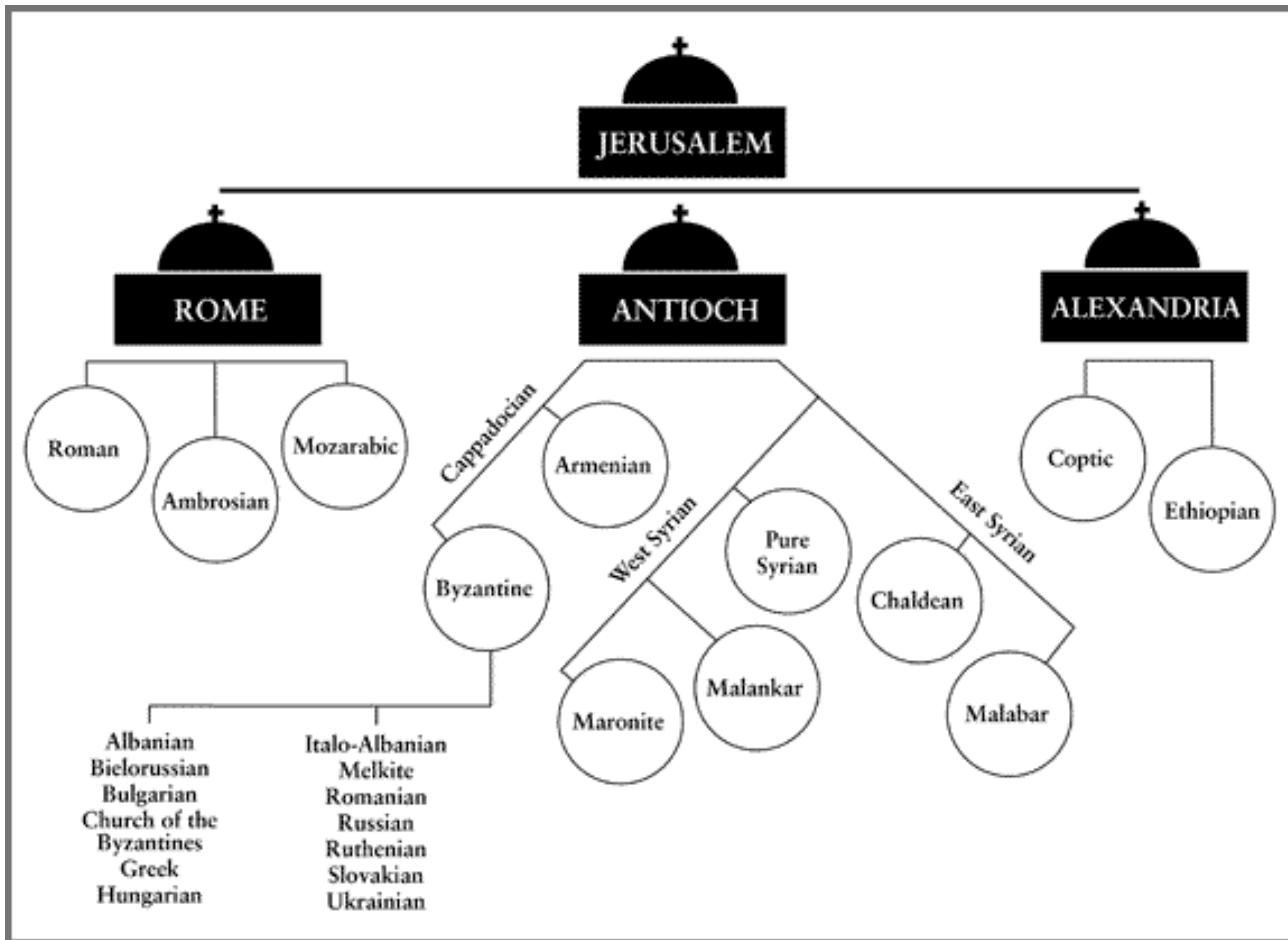
Christ Pantocrator mosaic from Hagia Sophia



Appendix B

A Chart Showing the Rites of the One Catholic Faith

A **Rite** is a liturgical tradition that expresses and celebrates a particular culture and land.



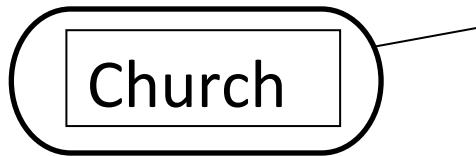
From: http://www.nativityukr.org/who_we_are/rites_chart.html

This chart shows the various Catholic liturgical families (rites) and their ancestry. Jerusalem, the place of the founding of the Catholic Church, came first in time. Then three major branches eventually formed within the Church: Roman, Antiochian and Alexandrian. When we read from the Acts of the Apostles and from the Epistles, we learn about the early churches in Rome, Antioch and Alexandria.

The Catechism of the Catholic Church (CCC) states that "Holy Mother Church holds all lawfully recognized rites to be of **equal right and dignity**, and that she wishes to preserve them in the future and to foster them in every way." (Article 1203) but it also recognizes that "liturgical diversity can be a source of enrichment, but it can also provoke tensions, mutual misunderstandings, and even schisms. In this matter it is clear that diversity must not damage unity." (Article 1206)



Appendix C



Timeline of the History of the Eastern Church

Time	Your Viewing Notes
The Apostolic Age	
4 th Century	
9 th Century	
1054 – The Great Break or Schism	
1274	
1438	
1596	
1646	

One question that I have is:



Timeline of the History of the Eastern Church

Time	Your Viewing Notes
The Apostolic Age	Many pagans are converted because of the witness of the apostles and early disciples. It is also a time of great persecution; Christians are tortured and killed by the Romans.
4 th Century	Constantine adopts Christianity as the official religion of the Roman Empire. Churches are built.
9 th Century	Christianity spreads to the Slavs by missionaries, Saints Cyril and Methodius. Prince Vladimir adopts the Byzantine rite known for its reverence and own style of worship for Kiev and the Russian people.
1054 – The Great Break or Schism	The Eastern and Western Rites ‘break’ from each other because of disagreements and disputes and political tensions. The Eastern or Orthodox Churches do not recognize the authority of the Pope.
1274	Council of Lyons – failed to reunite the East and West
1438	Council of Florence – failed to reunite the East and the West
1596	The Ukraine Church reunites with the Catholic Church of Rome but keeps its own style of worship.
1646	The church in Carpathian aligns with the Catholic Church of Rome



Appendix D

Reading Card

The Eastern Catholic Churches

When Christ founded His Church, He commissioned the apostles to go out into the world to preach and baptize. Most Catholics are familiar with the founding of the church in Rome by Peter. The primacy of that Church was sealed with the blood of Peter and Paul, and the succession of bishops continues to the present day. What many do not know is that the other apostles themselves founded churches, and that their own successions of bishops continue as well.

98% of Catholics in the world align with the Roman rite. All the other Eastern rites within the Catholic Church, therefore, represent only ____%. Despite this small number, the Church recognizes their equal right and dignity. St. Pope John Paul II, in [Orientale Lumen](#) (1995), wrote: *"we believe that the venerable and ancient tradition of the Eastern Churches is an integral part of the heritage of Christ's Church, the first need for Catholics is to be familiar with that tradition, so as to be nourished by it and to encourage the process of unity in the best way possible for each."* As Roman Catholics, it is important for us to learn more about the other Catholic rites and to understand the beauty and richness they bring to the Tradition of Faith.

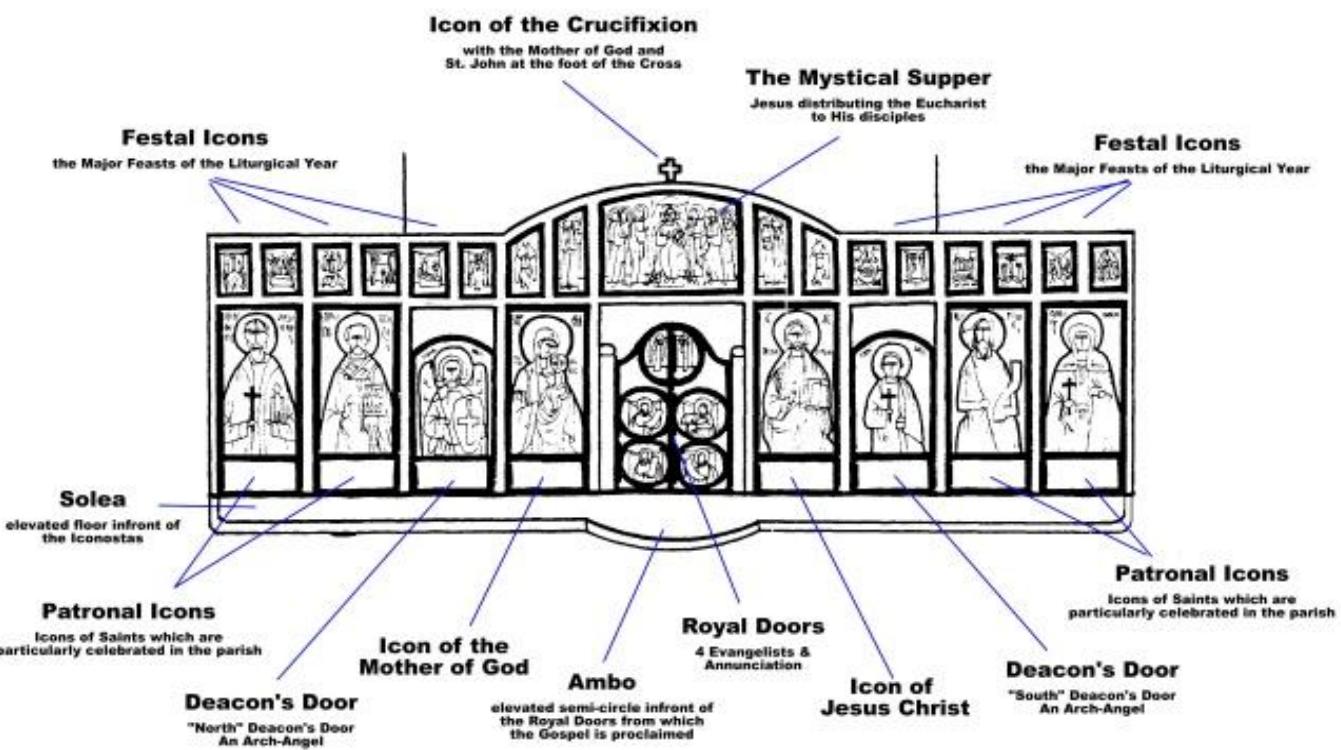
Celebrating the Divine Liturgy in the Byzantine Catholic Church



The essential elements of the public worship or liturgy of the Catholic Church, in the Sacrifice of the Eucharist and the administration of the sacraments, are the same in all Catholic rites. What is called the "Mass" in the West is called "Divine Liturgy" in the Eastern Churches. Worship in the Eastern Catholic tradition is marked by theological richness, distinct cultural expression, and profound reverence. The Byzantine Catholic Churches are easily recognized because they will have several domes with distinctive crosses on them. The outward expression of the [Divine](#)

Liturgy, the heart of Eastern Catholic worship is a bit different from what most Catholics experience in the Western, or Roman, rite.

As the Divine Liturgy begins the use of dramatic music and repetitive actions draw the parishioners in with each of their senses to be lifted up to experience Heaven. The entire liturgy is sung and there are no musical instruments other than bells. The human voice is understood to be the most important instrument. Worship is characterized by a great sense of God's holiness, a reverence for the sacred, a humble dependence on the power and mercy of God and faith in the intercessory power of the Mother of God and all the Saints.



At the front of the church is the *Iconostasis*, or Icon Screen, which defines the altar area. The Royal Doors are in the center of the screen and beyond them is the Altar. The priest faces the Altar (East) along with the congregation unless his liturgical actions are specifically directed toward the people. Icons - sometimes called "windows to heaven" - are the visual gospel and represent significant people and events in Church history. The images of the icons remind those gathered for the Divine Liturgy of the presence of heaven during worship and also serve as "family pictures," instructing the faithful about the blessed lives of the community of saints who surround and encourage us.



Before the Divine Liturgy begins, people may be lighting candles. Parishioners may pray and then light votive candles or candles to be placed in holders beneath the icons at the front of the church. The candles represent the light of Christ and the flame of the Holy Spirit (Acts 2:3).

Incense is used regularly within the Divine Liturgy because it was a part of the worship described in both the Old and the New Testaments, and its use honours God's presence. It has a pleasing aroma and reflects that the prayers of the assembly are ascending before God (Psalm 141:2).

Byzantine Catholics frequently make the sign of the cross which involves the faithful, physically, in the act of worship in the liturgy. The sign of the cross reminds us of God's ultimate act of love for us: the crucifixion and resurrection of His Son Jesus Christ. By touching the forehead, heart, right shoulder, and left shoulder - opposite to the signing of the cross within the Roman Rite - Byzantine Catholics show the dedication of their minds, hearts, and strength to God.

The structure of the Divine Liturgy is very similar to the mass of the Roman Catholic rite. There are three parts: the *Preparation* which takes place prior to the mass when the priest cuts the leavened bread into cubes and prepares the chalice for Communion. The *Liturgy of the Word*, which includes particular readings, prayers and a homily and the *Liturgy of Sacrifice*, the main part of Divine Liturgy when the Creed is recited, the Holy Gifts are Consecrated and Communion is received. Since infants receive all the Sacraments of Initiation - Baptism, Confirmation or first Holy Communion, it is not unusual to see children as young as two going up to receive the Body of Christ. The priest uses a spoon to administer the Eucharist, in the form of a cube of bread inside the chalice.

Although the traditions of the Byzantine (Eastern) Catholic Rite are different, the faith and love of the Father, the Son and the Holy Spirit is the same. The followers of the Eastern Catholic tradition truly do become filled with the Holy and Gracious Life of the Triune God at Baptism. As true children of God, Byzantine Catholics have a profound and humble respect for the Mysteries of God and are called to a public life of worship, fellowship and service and a 'secret' life of prayer, fasting and sharing. Those of the Eastern Catholic Rite are invited to live the very life of God, to be intimately related to God, to be united to Christ, and to have the Holy Spirit dwell within them.

(Adapted from <http://www.nativityukr.org> , Worship section)



Comparing Liturgical Calendars

In most parts of the world, the liturgical calendar of the Eastern Catholic Church follows the Julian calendar and starts on September 1 and ends on August 31. The Liturgical Year of the Roman Catholic Church follows the Gregorian calendar and begins the First Sunday of Advent. Because the two different calendars are used, the feast days and solemnities celebrated throughout the year are often celebrated on different dates.

Using the internet and the following websites, complete the chart by filling in either the date, the name of the feast.

<http://www.byzcath.org/index.php/resources-mainmenu-63/2014-liturgical-calendar>

<http://nlo.cccb.ca/index.php/liturgical-calendar>

Byzantine Rite	Date of the Feast/Solemnity (if common to both – if not, put the date in the feast/solemnity name column)	Roman Rite
	January 1	
	January 6	
Presentation of the Lord		Presentation of the Lord
Clean Monday – the start of Great Lent		Ash Wednesday – the start of Lent
	March 25	
Pascha or Easter		Easter
Ascension		Ascension
Pentecost		Pentecost
The Dormition of the Theotokos,		The Assumption of Mary, Mother of God
The Universal Exaltation of the Precious and Life-Giving Cross		
	December 25	



Working Toward Ecumenism

<http://www.patriarchate.org/news/releases/vatican-peace-summit>



Ecumenical Patriarch Bartholomew to Join Pope Francis at Vatican Peace Summit

His All-Holiness Ecumenical Patriarch Bartholomew, spiritual leader of over 300 million Orthodox Christian faithful worldwide, will join Pope Francis at the Vatican for a peace summit on the evening of June 8, 2014. The invitation came from His Holiness Pope Francis in a focused effort and spiritual initiative to assist the peace process in the Middle East. Also at the invitation of Pope Francis, Israeli President Shimon Peres and Palestinian President Mahmoud Abbas will be together with the two world religious leaders to participate in intense deliberations and an interfaith invocation, which will include Muslims, Jews and Christians and aim to promote peace in the region.

During their recent Apostolic Pilgrimage to Jerusalem (May 25-26, 2014), the Pope and the Ecumenical Patriarch affirmed their commitment to continuing the theological dialogue between the two largest Christian Churches in the world. They also agreed to expand relations to include non-Christian faith communities and actively engage in the peacemaking process, particularly in the Middle East, the origins of Judaism, Christianity and Islam.

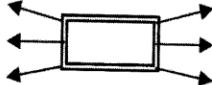
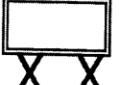
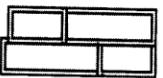
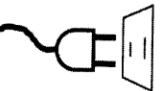
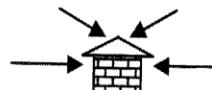
Ecumenical Patriarch Bartholomew has expressed his conviction that – beyond political and diplomatic efforts – the way to overcome the current stalemate in the peace process is through prayer and solidarity. His All-Holiness stressed that “tomorrow’s prayer assumes a very important significance that transcends immediate or visible results. Rather, it seeks to demonstrate that it is the privileged task and vocation of Christians to be the true voice of peace in the world, in accordance with the prayer and commandments of our Lord.”



Teaching the Oral Skills needed for Academic Conversations

http://www.pps.k12.or.us/files/curriculum/5_How_to_Start_Academic_Conversations.pdf

FIGURE 1. Academic Conversation Features

Features of Conversations (with symbols and hand motions)	Prompts for Using the Feature	Prompts for Responding	
Come up with a worthy topic		Why do you think the author wrote this? What are some themes that emerged in . . .?	I think the author wrote it to teach us about . . . One theme might be . . .
Elaborate and clarify (pull hands apart)		Can you elaborate? What do you mean by . . .? Can you tell me more about . . .? What makes you think that?	I think it means that . . . In other words . . .
Support ideas with examples (index finger on pinky of other hand, palm up)		Can you give an example? Can you show me where it says that? Can you be more specific? Are there any cases of that?	For example . . . In the text it said that . . . One case showed that . . .
Build on or challenge another's idea (layer hands on each other and build up)		What do you think? Can you add to this idea? Do you agree? What might be other points of view?	I would add that . . . Then again, I think that . . . I want to expand on your point about . . .
Apply/Connect (hook both hands together)		So how can we apply this idea to our lives? What can we learn from this character/part/story? If you were . . .	In my life . . . I think it can teach us . . . If I were . . ., I would have . . .
Paraphrase and summarize (cup both hands into a ball)		What have we discussed so far? How should we summarize what we talked about?	We can say that . . . The main theme/point of the text seems to be . . .



For Teacher Use	Academic Conversations Observations			
	Student	Student	Student	Student
Practices active listening – good eye contact, body language, appropriate gesturing				
Records own ideas in preparation of the discussion				
Seeks clarification through questioning				
Paraphrases and summarizes the ideas of other group members				
Elaborates the ideas of others				
Makes connections				

Name:	Academic Conversations Self-Assessment
	Specific example from today's group discussion
Practices active listening – good eye contact, body language, appropriate gesturing	
Records own ideas in preparation of the discussion	
Seeks clarification through questioning	
Paraphrases and summarizes the ideas of other group members	
Elaborates the ideas of others	



Makes connections

Today, I was proud of how I...

Next time that I am involved in a conversation focused on my learning, I will...



Catholic Curriculum Corporation - Central and Western Region
Religious Education, Grades 7 and 8 Teacher Resources

COMPARE & CONTRAST

Main Topic

Subtopic

Subtopic

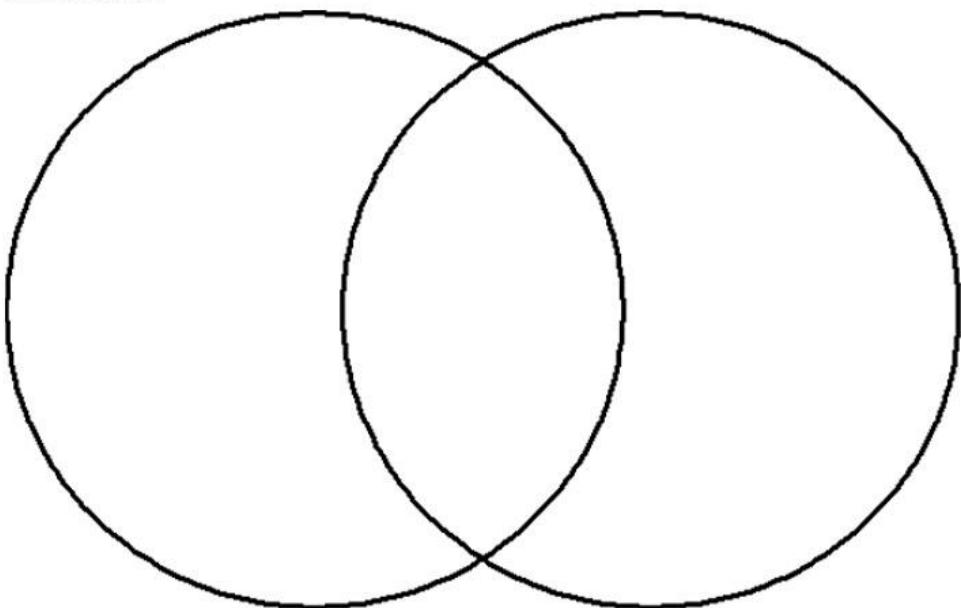
ALIKE

DIFFERENT



Compare & Contrast

Venn Diagram





Compare/Contrast Matrix

	Name 1	Name 2
Attribute 1		
Attribute 1		
Attribute 1		

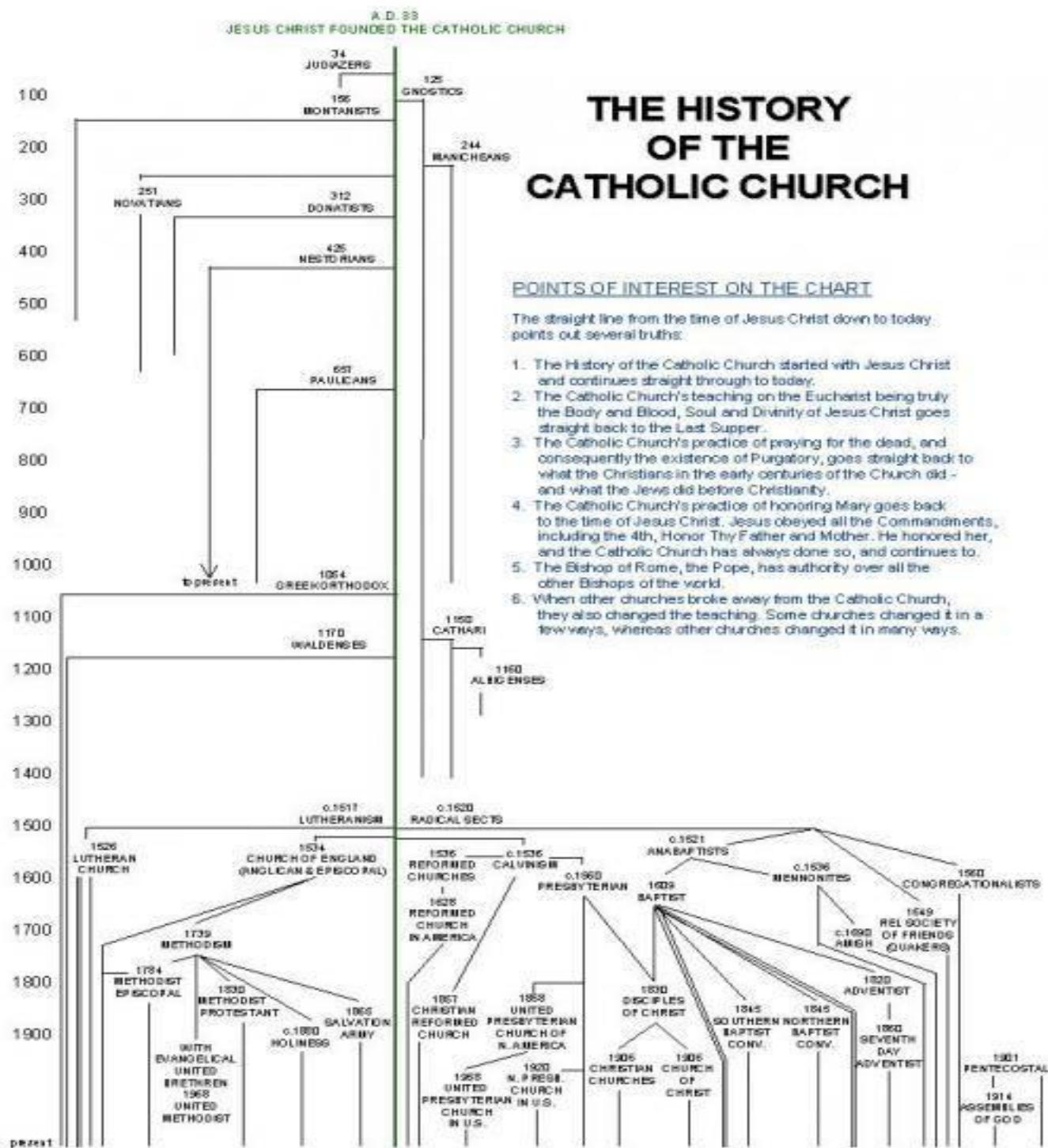
Sample of Success Criteria for the Comparative Essay

Success Criteria <i>This should be co-constructed with the students</i>	Self-check Name:	Peer Editor Check Name:	Teacher
1. Purpose & Supporting Details a. The paper compares and contrasts items clearly. b. The paper points to specific examples to illustrate the comparison. c. The paper includes only the information relevant to the comparison.			
2. Organization & Structure a. The paper breaks the information into the whole-to-whole, similarities -to-differences, or point-by-point			



structure. b. The paper follows a consistent order when discussing the comparison. c. The paper breaks the information into appropriate sections or paragraphs to the ideas.			
3. Transitions & Coherence a. The paper moves smoothly from one idea to the next. b. The paper uses comparison and contrast transition words to show relationships between ideas. c. The paper uses a variety of sentence structures and transitions.			
Research a. Information is accurate b. The graphic organizer was used to gather and organize the information c. Highlights both the difference between the culture and traditions of the rites and their unity in faith d. Information is cited properly			

<http://romeofthewest.files.wordpress.com/2010/02/fig11.jpg>



"We Have Neither Silver Nor Gold"