



Grade 12 Open Religious Education

A Professional Development
Steering Committee Project



Grade 12 Open Religious Education Teacher Resource Manual

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CHAPTER 1

Why be ethical?

INTRODUCTION

Why be ethical? In other words, “Why think about moral choices?” *In Search of the Good* uses a framework of philosophy to explore issues of ethics and morality.

Chapter one helps students develop an awareness of ethics and morality. Students are given the opportunity to use various ethical theorists to categorize their own experiences and to gain a deeper understanding of themselves as moral beings.

Note: The language and structure of the Student Text is heavily philosophical. Understanding it depends on having a good grasp of the philosophical positions outlined in this first chapter. The activities that follow are designed to provide an enhancement or alternative for those teachers who are not emphasizing philosophical positions.

1.1 We Act for a Reason

Students make decisions every day – about relationships, jobs, dealing with parents, drugs, and school. If you ask them what motivates their choices, you are likely to hear various versions of the same answer: “I want to.”

Further probing may help students see that what determines “I want” is the belief that their particular choices will make them happy. For example, we can walk past three fast food shops and choose which type of food we want. We can do this because we are “free,” free to make our own choice and this freedom allows us to be happy.

ACTIVITY: What makes you happy?

Ask students to list several decisions that they have made within the past 24 hours. Have them write down, next to each decision, what they thought that decision would lead to.

Then ask them to answer the following questions:

- What will you get out of these decisions? (Even though different decisions have different goals, most decisions express a desire or goal for something.)
- Looking at your choices, what end goal do all your decisions have in common?

Students now move into small groups. In the small group, each student will tell the others about one of the decisions he or she has listed and reflected on.

After all have shared, ask them to answer the following questions:

- In what ways were all of your decisions different?
- In what ways were they all the same?

Finally, have each group complete a banner/poster that expresses their understanding of happiness.

1.2 Good Decisions Require a Set of Values to Stick By

Making decisions about things that affect one's life or the lives of others is important. Young people want consistency in their lives. They want a "fit" between the sort of person they wish to be and the choices they make. The teacher can help students recognize that the kind of "fit" they are looking for, won't happen when their decisions are haphazard. Good decision-making requires some kind of structure and some sort of scaffolding. (See "Morality," Student Text [ST], page 22)

ACTIVITY: Making Moral Decisions

Case Study: Imagine that you are a parent, and a hurricane, like the one in New Orleans in 2005, has hit your city: streets are flooded, there is no electricity, and you don't know how long it will continue this way.

You decide to go out and get a supply of food for your family, some rain gear, a flashlight, a radio, and some batteries. When you get to the store, you find that the doors have been smashed, there are no staff anywhere, and 20 to 30 people are going through the store, taking whatever they want.

Each student will:

- Answer the question: What will you do? (Possible answers include calling the police, taking what you want without paying, going home with nothing, going to another store where cashiers are still working...)
- Write out at least one reason why he/she would make that decision. (Possible answers include that you care about what happens to people, you care about the kind of person you are, you care about rules, you care whether your actions cause harm or damage, you care about what others might think of you...)

The teacher can take up some answers and write key words on an overhead, flip chart, or board.

In order to help the students “locate the ethical” in themselves, use the three models of moral decision making outlined in the student text: (ST, pages 11-20) **Teleological** (Happiness is the aim of the good life: Aristotle), **deontological** (Moral duty and obligation must be observed: Kant), and **relational** (We can't ignore the goodness in the other: Levinas).

Write each model on the board (without necessarily using the technical words, such as “teleological,” etc.) and then ask the students to locate the reasons for their decisions within one or the other model.

1.3 The Human as an Ethical Being

Suggested Resources

- CD of *Where is the Love* by the Black Eyed Peas Lyrics for *Where is the Love* (see www.lyrics.com/where-is-the-love-lyrics-black-eyed-peas.html)

Being a good person means being a moral person. Therefore it is important to find ways to think about our moral choices.

The following activity will allow students to:

- explore their own rational and emotional reasons for leading a moral life
- identify and formulate motives for thinking about how they make moral decisions
- align their moral concerns with a prayerful faith in God's love

ACTIVITY: A Musical Collage and Prayerful Reflection

This activity will require a full class for preparation. The time needed for the meditative prayer will be determined by the length and number of songs chosen and the students' readiness to create a quiet and meditative space for themselves.

Ask students to identify songs that express, in some form, the sense that to be human is to be ethical. In order to help them understand what you are asking them to do, listen together to the song *Where is the Love* by Black Eyed Peas. (You may wish to provide students with a printed copy of the lyrics to facilitate the subsequent discussion.) The song's lyrics express, in a haunting way, the human desire for love and for goodness.

The students should bring from home songs they feel support the idea that to be human is to be ethical. The message will be conveyed to the students through a combination of sound, movement, and images. Teachers need to be aware of the unique images and judgments students bring to music and performers. In this activity, the emphasis is on the lyrics and sound as well as on the mood and motivations they evoke in the students.

Create with the class a musical collage by selecting some of the songs they have picked and finding ways to merge them to build a strong message that the students identify with, emotionally and cognitively.

Tell the students that when they have completed the collage, the class will listen to it in the context of a meditative prayer such as Psalm 139 (ST, page 21). Remind them that from the Catholic faith perspective, God's connection to morality is best understood as "Emmanuel" – God present with us, understanding our moral struggles, supporting us as we attempt to make sense out of life and find something to live for; that God knows our goodness, no matter how badly we think we fail.

With the students, select portions of the psalm text that they feel express a positive sense of God in their lives. Some students can read these excerpts later in the meditative prayer.

Get the students to sit (on the floor) in a circle. Next, have them listen to the various musical choices they have brought in. Students can share with the group what each song is about and why they chose it. Allow time between songs for silent thought.

At the end of the listening, with quiet instrumental music as background, and softer lighting where possible, students can read the parts of Psalm 139 that they have chosen.

The service can close with a blessing on the class pronounced by a student or the teacher.

Although a simple sequential structure is suggested here, there is no limit on either teacher or student creativity nor on how you might intertwine the elected songs and the excerpts of the psalm.

CHAPTER 2

You are what you do

INTRODUCTION

This chapter builds on the insight gained by the end of the previous chapter: It is important for us to be ethical, that is, to find a way of thinking about the choices we make as human beings. Chapter two provides students with a framework for examining and assessing their own choices, with the aim of learning how to make better moral choices.

The title, “You are what you do,” emphasizes the role that human actions play in our lives: they shape our identity and determine who we are.

This chapter is dense with terminology that moral theologians and ethicists use in describing human action. Mastering this terminology is not necessary for gaining insight into one’s own moral actions. It is more important for students to develop skill in naming and identifying different aspects of their own actions or the actions of others and showing connections between them.

The discussions on freedom (ST, pages 29-34) and determinism (ST, pages 35-38), while interesting, may prove too abstract for some students. Nevertheless, they contain some important issues that, if isolated, may be discussed and debated in class. Determinism, freedom, socialization, and spiritual reality provide wonderful opportunities for students to raise and explore the “big questions” that they ask about life, about their future, about evil in the world, and about life after death. However, the value of such discussions lies in their formative and evocative character. They ought not to be used to generate “content” or to assign a mark.

An effective way of moving through this chapter is to clarify for students the point that it is trying to make: The choices we make shape the kind of person we will be. To reinforce this, it is helpful to take a good look at both the kinds of choices we make and at the reasons why we make those choices, in other words, our motivations.

2.1 Our Actions Define Who We Are

Ask students to re-read the title of this chapter and its introduction (ST, pages 23-24). Remind them that human actions require both **motives** and **reason**. Comment, as a warm up to the first activity, that sometimes a simple song can express the same ideas that the more complex language of a text is trying to convey.

ACTIVITY: Making Meaning from a Musical Message

Begin by playing the Bing Crosby classic *Would you like to swing on a star?*

Ask students to repeat what they hear in the song. Deepen the discussion by asking for interpretations of the song's message. Then ask students how they would use the words and message to simplify the introduction to Chapter two.

Note: Although this song is about aiming high in life, it is also suggestive of the consequences of our actions in terms of the kind of person we become. Adolescents will pick up on the simplicity of the song: its tune and message. This will give the teacher a starting point for connecting to and reinforcing the meaning of the title of the chapter.

2.2 Using a Framework to Reflect on Human Action

Suggested Resources

- Handout 2.1: Evaluate Your Choices
- Handout 2.2: Analyzing Scenarios

The “conceptual framework of action” (ST, pages 24-28) is a useful tool for looking at all the ramifications of one’s actions. In order to motivate students to want to make the effort to understand what constitutes a human action, ask them to examine their own experience.

The conceptual framework of action is easy to use once students are clear about what each element of the framework involves. (Students work best when they know what they are expected to do.) For this reason it is helpful to introduce the framework of action as simply as possible.

If they have a hard time with the expression “conceptual framework of action,” remind students that these words are the same as saying “a way of thinking about and reflecting on our choices.”

ACTIVITY: Making Choices

Ask students to write down reactions to the following using Handout 2.1:

- Have you ever made a bad choice, one that you regret?
- Remember some of the details of the choice and write them down.
- Then ask yourself: What made the choice bad? Write down all the different reasons you can think of.

Next ask them to think of choices they you were happy with – **good choices**.

- Have you ever made a good choice, one that gives you satisfaction?
- Remember some of the details of the choice and write them down.
- Now, ask yourself: What made it a good choice? Write down all the reasons you can think of.

Without necessarily going into the details of the choices, have students identify from their answer the various reasons that they thought led them to **bad choices**? Write these reasons on chart paper. Often the criterion for seeing a choice as bad is how it turned out in the end. Try to use student answers to open them to other possible explanations.

Repeat this exercise for their **good choices**.

Next, ask the students what patterns, if any, they see in their responses: What reasons came up most often? Some reasons may only have been mentioned once or twice, but they are still important. What makes them important? Probe deeper: Most of the time, do people set out to make choices they will regret? Then ask: What should they have thought about before acting that might have prevented making a bad choice?

Conclude by sharing with students that there are many things that go into a human action that make something a good choice or a bad choice and that they have pointed out several of these elements of human action.

Rather than explaining the elements of a conceptual framework, modelling it may help students to make most of their decisions good ones. The aim of the activities that follows is different from that in the textbook (ST, pages 24-28). Here we want to develop a level of competence in understanding the morality of human actions, whereas the text uses the “Conceptual Framework of Action” to illustrate the meaning of the chapter title.

ACTIVITY: Applying the Conceptual Framework

Case Study: Steve lost the use of the family car for a month because he stayed out past his curfew. Tonight is the first time since then that he has been allowed to drive the car. He was having a great time at the party and lost track of the time. Then it started to rain and that jolted Steve's consciousness of how late it was. It was very close to his curfew and he had to get home in a hurry. Steve hollered to the friends he had driven to the party with that he had to leave right away. They all piled into the car. The rain got heavier, slowing traffic. Steve began to worry about losing the car for yet another month. He started to speed, changing lanes, and tailgating when the cars in front would not let him pass. Despite the blinding rain and wet roads, Steve got home in time. He made his curfew. He would have the car again next weekend.

Note: In the following analysis, we have made "agent" and "intentionality" into separate categories:

Distribute the case (above) and instruct students to form small groups to identify the elements of the conceptual framework as they apply to Steve's problem above.

When students are ready, take up their answers and discuss the morality of Steve's actions as a class.

AGENT is the person whose actions you are going to think about: (Steve)

INTENT refers to what the person [agent] wants to happen: (to get home before his curfew)

ACTION describes what the person did: (Steve broke the speed limit and drove recklessly)

MOTIVE gives the reason(s) for the action: (Steve did not want to lose the use of the car again. If he got home after curfew, he would not have the car for a month.)

MEANS answers the question: How did a person accomplish the action? (In Steve's case, he ignored the speed limit and the dangerous road conditions.)

CIRCUMSTANCES describe the bigger picture; factors that surround the action, but are not necessarily part of the action: (There were others in the car; the driver was afraid of losing the privilege of driving the family car; the road was dangerous.)

WITH OR AGAINST WHOM? helps us understand that our actions must be seen not only in themselves, but in relationship to others. Responsibility to others is an important part of human actions: (Steve put his friends at risk; put others on the same road [walking or driving] in danger; caused potential hardship for his parents (if he got into an accident). Steve also wanted to please his parents, but mostly Steve wanted to benefit himself.)

CONSEQUENCES direct our attention to how the action turned out: (Although in this case the driver got his friends home without an accident and secured his parents' approval, the consequences alone aren't enough to decide whether Steve made good choice or bad choice and whether his action was right or wrong.)

ACTIVITY: Exploring the Conceptual Framework Process

Students need practice in order to gain some competence with an evaluative process such as the Conceptual Framework of Action. Using Steve's story as a model, develop several scenarios that they can examine as case studies.

Consider the following as starting points:

- a) Susan wanted to be accepted into a specialty program at a local college and knew she needed good grades to get in. She was also worried about how she was going to pay for her tuition. Susan struggled in her grade 12 English class and found it difficult to complete assignments to her teacher's standard. Just before mid-term, she had yet another assignment to complete, and her boss wanted her to work overtime at her part-time job. Susan skipped her Religion class to work in the library to finish her assignment, and ran into a friend working on the same assignment for a different teacher. They decided to work together and help each other out. Susan still wrote the assignment herself. Much to her amazement, she got an "A" on the assignment and kept up her hopes of getting into the college program.
- b) Brian loved playing around on his computer, watching movies, and listening to music. Money was really tight and he didn't always have the money to buy the latest releases. Some of his friends had downloaded music and videos, and were willing to share them with him. His mother was always after him about doing the right thing and often told him that downloading without permission was "stealing". One day, after a particular release became available, he got a copy of it off a friend, loaded it on the computer, and was watching it when he heard his mother enter the room. He quickly turned on another program and made like he was doing some research on the Internet. When his mother looked in on him and asked him what he was doing, he said "homework". She left; he finished watching the movie and then quickly deleted it.

Provide a chart for each case (Handout 2.2: Analyzing Scenarios) to give students a structure to help use the conceptual framework of action in its entirety.

After each student has completed the first case study on his/her own, take up a few answers to make sure students know what they are expected to do. Students can also do the next case study individually, but have them compare their analysis with that of another student.

If students are ready to work together, the next step should involve analyzing scenarios in groups of three or four.

Once they feel more confident with the evaluative process, challenge students to create their own scenario and find a classmate to identify its elements.

2.3 My Actions Make a Difference

Emphasize to the class that what we do also makes a difference in the world we live in. Our actions can relieve or increase stress in our family; they can support or undermine a relationship; they can build trust or breed suspicion. Some actions, like vandalism, make our community less hospitable; other actions, like Christian community service work, contribute in a special way to the common good.

ACTIVITY: Being of Service to the Community

Begin by emphasizing the main ideas with which the chapter opened:

- Your actions shape the kind of person you are becoming.
- If you want to develop the characteristics you like and respect in others, learn how to make good decisions.
- If you are going to become the kind of person you want to be, then making good choices is an important skill to have.

Discuss these ideas and identify new insights with your class.

Using the material in the student text and the guidelines in the Teacher's Manual (TM, pages 42–43), involve the students in a service project (such as helping at a food bank or volunteering for a Catholic agency such as St. Vincent de Paul or Development and Peace) and/or celebrate the difference their good choices can make in their lives and in the life of the community.

If you used "Would you like to swing on a star?" at the beginning of this chapter, this can be revisited as a theme for your service project.

HANDOUT 2.1: Evaluate Your Choices

- a) Complete the following in the space provided:
- Have you ever made a bad choice or one you regret?
 - Write down details of the choice and decision.
 - Ask yourself: what made it a bad choice?
Write down all the different reasons you can think of.

- b) Now think of choices you were happy with – good choices.
- Have you ever made a good choice or one that gives you satisfaction?
 - Write down details of the choice and your decision.
 - Now, ask yourself: What made that a good choice?
Write down all the reasons you can think of.

HANDOUT 2.2: Analyzing Scenarios

Consider each case study in terms of the following categories. Provide answers in the space provided using the case study about Steve to help you.

AGENT is the person whose actions you are going to think about:

INTENT refers to what the person (agent) wants to happen:

ACTION describes what the person did:

MOTIVE gives the reason(s) for the action:

MEANS answers the question: How did a person accomplish the action?

CIRCUMSTANCES describe the bigger picture; factors that surround the action, but are not necessarily part of the action:

WITH OR AGAINST WHOM helps us understand that our actions must be seen not only in themselves, but in relationship to others.

CONSEQUENCES direct our attention to how the action turned out:

CHAPTER 3

Conscience: The self in search of the good

INTRODUCTION

Chapter three focuses on our ability as humans to determine right from wrong and to discern moral actions in ourselves and others. Numerous factors influence how we look at the world, what we value, what we think is worth striving for, and how we interpret the situations we experience. Our conscience makes use of various images and beliefs when we try to understand any situation in which we make a moral choice. Sometimes this information can help us hear the voice of conscience; sometimes it makes it harder for us to recognize what our conscience is telling us to do.

The Teacher's Manual (TM, page 48) identifies six questions meant to enhance our understanding of conscience. They need not be treated as content to be learned, but rather as steps that will help students arrive at a contemporary Catholic understanding of conscience and apply it to the process of conscience formation and moral decision-making.

3.1 Developing Moral Character

Draw student attention to Psalm 32. (ST, page 41; TM, page 50) Since the meaning embedded in this text is not immediately evident, the teacher may want to explain it first. For example: this prayer is saying that human beings can direct their own lives. It expresses the belief that God has given us freedom to choose how we will live but it also says that God will instruct us. Ask the students to find several differences between the act of instructing and that of controlling. The psalm excerpt also suggests that if we pay attention to the instruction of God, our freedom to choose how we want to live will also bring us the happiness of living surrounded by the steadfast love of God. The self in search of the good is also the self in search of God.

The next four sections (A-D) in the student text (ST, pages 41-50) explore several significant aspects of relationships in life that help shape our character and influence our conscience. Each offers a valuable lesson in itself. However, the language of the text is abstract and the argument is subtle. Before using any of this material with the class, the teacher should define for her/himself how the content relates to conscience. A simpler approach is to begin with the question of conscience and refer back to these four areas of character formation only in so far as is necessary for clarifying questions that the students may raise.

ACTIVITY: Exploring Character Development

Begin by brainstorming with the class a list of values or beliefs that guide us to take ethical action.

Then ask students to form small groups. In these groups they are to devise a scenario in which one of the individuals is clearly in need and the other(s) must decide whether and how to help him/her. (It can be based on personal experience or be totally fictitious.)

After practicing, students can perform their skits for the class.

Following each performance, discuss with the students how the specific situation depicted has shaped the character of those involved.

3.2 Understanding Dimensions of Conscience

Suggested Resources

- poster paper, markers, paints, and other art supplies

Students will have a range of opinions on how conscience influences their own actions. Some will think that conscience is “just what you were taught to think was right or wrong.” Others may externalize conscience as something separate from themselves but not simply social, cultural, or familial conditioning.

Examine with the class the scenarios in the Teacher’s Manual (TM, pages 54-55). The intent of these scenarios is not to solve the problem (though students will want to do that, so you might as well let them), but to explore the students’ understanding of conscience. Use the three scenarios and three questions (TM, page 54). It may be easier for the students if you provide them with some form of chart which they can use in analyzing the scenarios.

The learning process occurs in steps and layers, and benefits from a range of strategies to be most effective. In order to deepen the learning that occurred in the preceding exercise (which was predominantly verbal), offer students the opportunity to examine conscience using a more expressive medium.

ACTIVITY: Draw a Picture of your Conscience

Supply students with drawing paper and markers and instruct them to draw a picture of their conscience. Tell them that the pictures do not have to be artistic. The purpose of this exercise is to give students the chance to describe conscience, as they understand it.

When they have finished drawing, ask students to explain their picture to another student(s) in pairs or small groups. Tell them to be sure to say something about everything they included in their picture. Also encourage them to ask each other questions. Convey your expectation that they need to really understand each other's picture of conscience.

Ask for responses from the class:

- What does conscience DO?
- How do we know it is there?
- Do we always follow our conscience?

On the back of their picture, have students make two columns. In the first column they should list reasons that make it hard to follow their conscience. In the second column they should note reasons why they do follow their conscience.

Then ask them to consider:

- Do you feel guilty when you go against your conscience?
- How do you feel when you follow your conscience?

What might the students conclude from this activity? (Conscience does not control us or force us to act one way or another. Conscience does not take away our freedom to choose how we want to live. Conscience helps us to know the difference between right and wrong, but does not make us choose one way or the other.)

Note: Keep or have students keep their drawing of conscience and their comments. They will use them in the final learning activity in this chapter.

A final step in learning what conscience is involves broadening the understanding of conscience.

Ask the class to read “Conscience in the teaching of the Church” (ST, page 52). Note that the section, “Dignity of Moral Conscience” uses imagery and language that, while familiar in the Church’s tradition, may prove unfamiliar to the students. It may be helpful to choose or ask for volunteer students to read the passage aloud, perhaps two sentences at a time, to explain any words or phrases that are not understood and to overcome any alienating aspects of the language. This task, successfully done, will also make it easier for the students to complete the next activity.

ACTIVITY: Exploring Descriptions of Conscience

Ask students to read each of the three descriptions (NOT definitions) of conscience found in the *Catechism of the Catholic Church* (ST, page 52).

Students should choose which of these descriptions best represents or fits in with their own way of thinking about conscience.

They can then move into groups assigned according to the description selected and share with each other what made them choose that description.

Note: this activity will help students understand the three senses of conscience presented in the next section.

Optional: If students are motivated, you might want to have them work on Option 2 – Artistic Response (TM, page 55)

3.3 The Formation of Conscience

Suggested Resources

Handout 3.1: Identifying Senses of Conscience

The experience of the preceding two sections involved students in a learning process that started with their own experience of conscience and invited them to try to describe it. With the help of the descriptions of conscience from the *Catechism of the Church*, students have tried to pin down or name their experience more precisely. They have also started to understand a contemporary Catholic understanding of conscience.

The next section of the Student Text (ST, pages 54-58) moves students into a learning context that requires more formal operations. Using the text as a reference, help your students to recognize that the differences expressed in how they described conscience are not disagreements as much as an intelligent understanding that we use the word conscience in different ways. This fact is easier to grasp when we think of conscience as having three meanings.

Make it clear that these are not three exclusive meanings, but that each meaning emphasizes one particular aspect of conscience. To fully understand our conscience, we need to pay attention to all three meanings (or senses) of conscience.

ACTIVITY: Understanding Senses of Conscience

Prepare a chart (see Handout 3.1) that students can use to identify the three senses of conscience in each of the three scenarios they have examined (TM, page 54–55).

Note: It is easier to build on their familiarity with scenarios they already know.

Review the three senses of conscience. Explain to the students that in the scenarios they will examine, their job is to try to explain how each of the "senses" works in the person who has to make a moral choice.

It may help to personalize each scenario, by setting it up as follows: If you were in that situation what would you do? How would your conscience help you?

Scenario 1 (Possible student replies)

Conscience as Capacity: How would you know you had the capacity to make a choice, and could make a good choice? ("I would know that I was thinking about doing something wrong." "I know that my actions make a difference to others and I should not do things that intentionally hurt others chances of success.")

Conscience as Process: What would you think about, in order to make a good choice? ("I would think about what would happen if I got caught." "I would ask how I would feel inside if I did it." "I would ask if it was worth the risk.")

Conscience as Judgement: What would be your decision? Why would you have to do what you decided? ("I would have decided to ...I don't think I would HAVE to do what I decided.") Is it conscience if we don't have to do it? ("I would not intentionally and selfishly hamper the success of others... I would HAVE to do that because I was brought up that way.") Why is it important for us to follow our principles? (Integrity.)

Now ask students to examine "Reaching for the Top" (ST, pages 55–56) in terms of the three senses of conscience.

Note: the discussion is open-ended. The scenarios do not require a specific single decision. Rather, the activity is aimed at providing an opportunity for students to develop a familiarity with the three senses in which conscience operates and to recognize that all three play an important part in our understanding of and attentiveness to conscience in our lives. Therefore, bring the discussion to a close by reiterating that there are three different ways in which we can think about conscience and that all of them are part of the whole picture.

The visual of a “Moral Decision Making Compass” (ST, page 58) maps out the various elements (reason, feelings, senses, and intuition) that go into the development of conscience. The student text neither defines nor discusses each of these points on the compass. The teacher is in the best position to judge how to expand on this information. Tradition and teaching authority of the Church should be stressed in terms of their supportive role.

In addition, by asking ourselves what each aspect has to offer us in understanding moral situations, we can make decisions about how to make our conscience stronger. We can also see the importance of developing our conscience.

The student text (ST, page 56-58) may be read in class. However, it should be supported with class discussion or an outline for students on the process of moral decision making.

The overall impression students can take from this chapter can be summarized as follows:

- Your conscience develops over time.
- Your conscience develops as you learn and follow the values of Christian teaching.
- Your conscience develops as you acknowledge your frailties and your need for support from others, particularly God. (ST, page 56)

It can also be imaged graphically with a compass or the recurring sextant image and explanation (TM, pages 21 and 24 ; ST, pages 3 and 5).

Note: The student text (ST, page 56-58) may be read in class, but should be supported with an outline for students.

ACTIVITY: How can I make sure my conscience matures?

Ask students to return to their drawings of conscience from earlier. Review with them reasons they gave in Chapter 2 for why some of their decisions were bad and some good.

You will note that often their “bad” decisions weren’t thought through (conscience as process) or went against what students “knew” that they should have done (conscience as judgment). You will also note that students will acknowledge that they could have done otherwise (conscience as capacity).

In an actual situation we don’t often have time to go over everything that would help us make good decisions. Sometimes, we would even like to talk to someone we trust about what we should do, but there is no one there to ask.

Brainstorm with the class: What can we do to be better prepared to make important moral decisions? How can we be ready beforehand to make decisions that we may not realize we are going to have to make?

HANDOUT 3.1: Identifying Senses of Conscience

Re-read each scenario and explain below how each of the senses of conscience works to help you make a moral choice:

Scenario 1

Conscience as Capacity (the awareness of good choice)

Conscience as Process (thinking carefully and drawing on previous information)

Conscience as Judgement (doing what you believe to be right)

Scenario 2

Conscience as Capacity (the awareness of good choice)

Conscience as Process (thinking carefully and drawing on previous information)

Conscience as Judgement (doing what you believe to be right)

Scenario 3

Conscience as Capacity (the awareness of good choice)

Conscience as Process (thinking carefully and drawing on previous information)

Conscience as Judgement (doing what you believe to be right)

CHAPTER 4

The naming of God and ethics

INTRODUCTION

In Chapter 4, students are introduced to the concept of “revelation”. Revelation can refer to scientific observation and experimentation in order to solve worldly puzzles. In this sense it is a secular or non-spiritual term. Revelation as a religious term is about discovering the sacred in a deeper more mysterious reality. It is experiential and personal and involves moments of insight and wonder.

This chapter focuses on God’s self-revelation, particularly through the story of Moses which reveals God’s love.

4.1: God’s Call to a New Way of Living

Suggested Resources

- Song, “*I Still Haven’t Found What I’m Looking For*” by U2
(see www.lyrics.net.ua/lyrics/u2/the_joshua_tree/i_still_haven_t_found_what_i_m_looking_for.html)
- Handout 4.1: Lyrics to “*Kumbaya*” by Fr. Stan Fortune

Reinforce for students that revelation changes who we are and how we live.

Two passages from the Bible help emphasize its transformational nature:

- Leviticus 20:26 states, “You shall be holy to me, for I the LORD am holy.”
- Deuteronomy 6.5 states, “You shall love the Lord your God with all your heart, and with all your soul and with all your might.”

The words “holy” and “love” underscore how human activity relates to ethical activity. For example, the details of the Ten Commandments are not based on crime and punishment but rather on the spiritual and the good. Revelation derives its guiding force from the strength of mutual commitment or covenant. Doing something to avoid pain or doing something mechanically does not meet the standard of revelation.

Write the two quotations referenced above on the board in large lettering. Ask students to respond and identify the two overall guiding words (“holy” and “love”). Explore the context of these statements with the class, emphasizing that God is the actual speaker. Ask students to think of similar quotations relating to goodness and spirituality.

ACTIVITY: Exploring Revelation Through Song

Play the U2 song “I Still Haven't Found What I'm Looking For”. Explore with the class not only what the person is looking for but also how nature, love, and the other experiences mentioned come close but seem to fall short of the desired goal. Establish, by contrast, that nature and love, can lead to experiences of spirituality.

Ask students to reread the versions of the Ten Commandments presented in *In Search of the Good* (ST, pages 70 and 71). Alternatively, they can read the passage from the Bible itself, download and listen to an mp3 version, or have it read to them. Discuss how the commandments relate human activity to revelation.

Distribute the lyrics to “Kumbaya” by Fr. Stan Fortuna (Handout 4.1) and ask students to highlight the parts of the song that are about “revelation”. After playing the song once, elicit answers and ask what the rest of the song has to do with “revelation”.

Have students find examples from the song that violate the Ten Commandments. List them on the board.

By way of conclusion, point to the Ten Commandments as a primary revelation necessary for the human experience.

4.2: God's Covenantal Commitment to Us

Suggested Resources

- Handout 4.2: Traditional and Modern Covenants Compared
- Handout 4.3: Victory for the Anti-Sweat Shop Pirates
- Handout 4.4: Fair Labour Practices of the York Catholic District School Board
- Online examples of NHL contracts signed between owners and players or of contracts signed between agents and movie stars
- Internet reading of “The Geneva Accord, 2003”, an unofficial peace treaty drafted by a group of Israelis in October 2003 as another example of a modern covenant, see www.al-bab.com/arab/docs/pal/geneva03.htm
- Movie clip of *The Hurricane* (where Canadian activists promise to stay committed in their support for his release)

- Movie The Ten Commandments (1956)
- Handout 4.5: The Story of Moses and Today's Culture
- Handout 4.6: Moral Law and the Ten Commandments

Begin by providing some historical background on covenants and review the main Old Testament covenants. This will help students better understand modern contractual agreements found in all kinds of relationships today. (Choose one or more of the resources listed above to assist with understanding.)

Share with students that the first covenant, the covenant of Noah, was basically a moral rescue with God acting as “Superman”, initiating the rescue out of love for humanity. (If needed, have students read or listen to Genesis 8 and 9 to review the story of Noah.) The progression evident in the covenant with Abraham is that humanity was now to take on a major moral responsibility in recognition of God as partner in this relationship. Point out how the Abrahamic Covenant had obviously deteriorated for some reason since the Israelites were living in slavery in Egypt. Something serious must have lapsed on the human side, and flaws in reciprocation and responsibility needed to be addressed.

Question students about what could be added or improved on in the Abrahamic Covenant if the people were to escape slavery. Remind them that in each case of a covenant, the initiative is taken by God and a new resolution is reached with humanity in a renewed dedication. The new agreement, the Sinai Covenant, needed to be more succinct with respect to human experience as well as more demanding of humanity.

Ask students for modern examples of agreement/contracts between individuals (e.g. the student's agenda, employer/employee relationships, driver's license). Sports contracts between owners and players and entertainment contracts between stars and agents would be interesting to explore with the class. You may wish to end with a discussion of marriage as a covenant or contract.

ACTIVITY: Historical Covenants and Modern Contracts

Re-read "Covenant: Its origins" about the ancient Hittites of Asia Minor with students (ST, pages 72–73)

Distribute and explain Handout 4.2.

Noting space for comparisons in each section, the teacher can use either Handout 4.3 or 4.4 (or another contract of their choosing) to show how a modern accord or treaty also has the dynamics of a religious covenant. (The first handout is about the expectations of workers who make baseball equipment and is a less formal understanding of covenant while the second outlines labour practices of the York Catholic District School Board.)

Students can complete the activity comparing the two kinds of contracts.

Ask students to review the information about the Ten Commandments (ST, pages 70-72) and reflect on God's covenant with Moses. The activities below will help them to relate the story of Moses to contemporary issues and morality in their own lives.

ACTIVITY: Understanding the Ten Commandments

Show students the 1956 film *The Ten Commandments*. The entire movie does not have to be viewed, perhaps just the sections from the "burning bush" to Mount Sinai and the receiving of the 10 "Words". Instruct students to make brief notes on the most important events and people they notice.

Distribute Handout 4.5 before the movie starts. Students should complete the worksheet as they view the movie.

Take up and discuss the answers as a class. If there is time, you may wish to ask students to create a "Ten Commandments Covenant for School Life" and share their versions with classmates.

ACTIVITY: Applying Your Understanding of the Ten Commandments

Distribute Handout 4.6 and explain that it features a matching columns exercise to connect personal stories to each commandment. Ask students to match each ethical situations to one of the Ten Commandments.

4.3 How God Calls Us to Action

Suggested Resources

- Handout 4.7: Identifying Characteristics of a Prophetic Call
- Handout 4.8 : Understanding a Modern Call Story
- Read about Prophetic Calls in ST pages 77-80 (particularly Jeremiah as he was in his early twenties when called to prophecy)
- Handout 4.9: Characteristics of a Prophet's Call
- Handout 4.10: Prophetic Research Assignment
- DVD of movie *Bruce Almighty*
- Handout 4.11: Assessment Rubric for Prophetic Research
- Handout 4.12: Revelation in *Bruce Almighty*

The last theme in this chapter is about prophetic missions (see ST, pages 76-82). The figure of Moses, his relationship to God and his call to action, describes a new kind of spiritual and moral responsibility, that taken on by the prophet. A prophet is engaged by God and assumes a pivotal responsibility for restoring community maturity. The role of prophet demands the moral behaviour expected of respectful mature commitment. As a human agent, the prophet has a heroic vocation to restore and recreate an authentic community of love.

The teacher and students can read together “The Structure of a Call Story, (ST, pages 76-77) to reinforce comprehension of the pattern of a call story and to recognize the experience of being called to action from God. The activities below should also facilitate understanding:

ACTIVITY: Understanding the Prophetic Call

Distribute Handout 4.7 after reviewing the six characteristics of the prophetic call:

- Confrontation with God
- Introductory speech
- Imparting of a mission
- Objection by the prophet-to-be
- Reassurance by God
- The sign

Ask students to identify the specific characteristics that apply in each quotation in the handout. Take it up and discuss.

ACTIVITY: A Modern Call Story

Case: One morning Jake boarded the bus for school and began to talk to another student whom he hardly knew. She was Pakistani and spoke with an accent. Although she had transferred to St. Mary's a couple of months earlier, she didn't talk to anyone on the bus and no one seemed to take notice of her. Jake asked her some questions about herself and was fascinated by what she said.

Over the next few weeks, Jake and the girl, who he found out was named Amna, sat next to each other every day on the bus. He learned more about the hardships she faced in her homeland and the sacrifices she and her family made to come to Canada. As Jake got to know Amna better, he realized that she had few friends at school and felt excluded, especially by the various groups of girls.

It dawned on Jake that he had actually never spoken to Amna at school either. He then asked her if she would like to eat lunch with him. She agreed, not enthusiastically, but was quite happy to be asked.

Jake is now pondering what he should do next. He is not a social crusader, but thinks that his Pakistani friend is feeling the brunt of discrimination even if it is unintended.

As you discuss this case with the class, emphasize that Jake sees himself as a Catholic: that's the way he was born and raised. He has his religious traditions – going to Mass on Sunday, celebrating Christmas and Easter. However he doesn't really go to Church much and for him, Christmas and Easter are just times of the year more than anything particularly spiritual. Being Catholic doesn't seem to mean much more to him than that.

Distribute Handout 4.8 and have students work through the questions individually or in groups. Before they begin, have them read about early prophetic calls.

The end of the chapter focuses very clearly on the prophetic vocation. With the current focus on prophecy by followers of Islam, this section may offer a topic for student research in terms of the prophet Muhammad.

ACTIVITY: Prophet Research Assignment

Begin by reviewing what constitutes being a prophet. Then distribute Handout 4.9 which provides a simple explanation of prophetic qualities.

Explain and distribute Handout 4.10, the research project, as well as 4.11, the rubric. Share with the class that this project will address the vehement prophetic rejection of sin elaborated in the text (ST, pages 81–82).

Students should use the eight guidelines for prophets when matching prophetic experiences with characteristics:

- receives an irresistible call from God
- calls people back to God
- points out the sins of the people
- suffers rejection and abuse
- concerned for social (and distributive) justice
- presents a plan for renewal
- has a strict tone (severe and angry in Old Testament)
- criticizes insincere religious ceremony

They can then select a prophet from the Old Testament to research individually, providing biblical quotations to support the prophetic characteristics. Afterwards they are to identify a modern prophet and support their selection with quotations from various current day sources.

As a final activity the teacher may wish to review prophecy and revelation in the movie *Bruce Almighty*. Distribute the worksheet (Handout 4.12). Students and the teacher can view the movie in sections, complete the worksheet individually, and then discuss their answers as a group.

HANDOUT 4.1: Kumbya (Pass By My Way)

by Fr. Stan Fortuna

You think it's you against the world feelin' low gettin' high,
With supposed friends smokin' dope – no hope.
Drug dealin' thug money livin' life on a tight-rope,
Dial a psychic every day read the horoscope.
Feelin' low can't say no – can't cope.
What if I did it with my little sister's jump-rope?
My heart's in pain it hits me hard with a KO.
Can't sleep I'm havin' visions of a death blow.
Memories from long ago...
Lord help me I can't let 'em go. Where's my friends?
I feel lonely with no advocate. I feel unimportant so inadequate.
Will I ever find a way to get out of it?
Bad feelings gettin' strong gettin' way too passionate.
I'm losin' ground I'm gettin' real desperate.
Don't wanna act in a way that's inappropriate.
I shut down... run away in isolation.
Somebody help me I can use some affirmation.
I'm tellin' you the truth I got no time for fabrication.
Don't know who I am what's up with my vocation?
I feel like I'm damned with no hope for salvation.
No matter what I do I seem to get aggravation.
I got no one I can trust nobody to confide.
Life is hard I feel dissatisfied.
I got too much pride to pay for a homicide.
I'm afraid of heights can't jump the mountainside.
Don't wanna get bug-eyed and drink pesticide.
Got no car can't poison me with carbon monoxide.
I'm feelin' so confused it's a bad time to decide.
Can't help the way I feel my mind is so preoccupied.
Forget about a shotgun forget about suicide.
Get lucky cross the street end it with a hit and run.
Times are bad will the Son finally come.
Get taken out with the coming of the third millennium.
Can I eat a stray bullet kill me with a ricochet.
Too much pain... how can I break away?

Can somebody teach me... Can somebody teach me how to pray?
Stop all the hoopla...kyrie.
Open up my heart there's a lot of things I gotta say.

Kumbya my Lord, pass by way.
Open up my heart there's a lot of things I gotta say.
Kumbya my Lord, pass by way.
It's the only way I overcome everything everyday.
Kumbya my Lord, kumbya. Kumbya my Lord, kumbya.
Kumbya my Lord, kumbya. Oh Lord, kumbya.

You got nothin' to gain got nothin' to lose.
Can't take away pain with sex, drugs and booze.
Let the power of His presence give you strength to refuse.
Get peace get patience get yourself the Good News.
Look at the celebrity with big time prosperity.
Fallin' on the floor can't take it no more. Livin' to die knockin' on Heaven's door.
Suffered through the years shed so many tears.
Wonderin' if there's a place in Heaven for a G.
Wish I had the chance to tell them Christ will set you free.
Everybody knows when you're not livin' well.
When you got no hope you feel your destiny is hell.
All the stressin' and depression of what you're facin',
Can be turned into a blessin' and release your frustration.
Life is full of pressure life is full of pain: Embrace the Cross with Christ peace and
happiness will remain. With a little meditation you can see the revelation.
Feel the power of the Spirit you won't need no explanation.
Liberation, jubilation, you can be a new creation,
In Christ, overcome all temptation.
Get with it, we need your proclamation, Modernization, new evangelization.
City-wide, state-wide, nation-wide, world-wide,
With Jesus we get sanctified to overcome suicide.
God be glorified make the journey inside. Pray... pray... pray... for a new day.

Kumbya my Lord pass my way. It's the only way I overcome everything everyday.
Kumbya my Lord, kumbya. Kumbya my Lord, kumbya. Kumbya my Lord, kumbya.
Oh Lord, kumbya.

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HANDOUT 4.2: Traditional and Modern Covenants Compared

Background:

- A **covenant** is a mutual agreement between two parties in which each party to the covenant agrees to do something for the other party.
- A **contract** is a binding legal agreement. Generally, contracts are written. They describe the conditions of the agreement and any payment that is due.
- A **biblical covenant** has many elements of a contract but is not a strict contract. (If either party reneges on the terms, then the other party is free of all obligations.) God initiates this covenant as a free gift of love. God is always faithful to the covenant and will not renege even when we are unfaithful to our part of the bargain. The covenant is entered into by God and individuals representing the people (e.g. Noah, Abraham).
- In the **Sinai Covenant** (Exodus 19:1–8), God takes the initiative – God calls – God promises (Exodus 19:5–6). God requires that the people keep their part of the agreement – the people agree and ratify it with a religious ceremony (Exodus 24:3–7). The heart of this covenant with Moses is known as the Ten Commandments.

Instructions:

Using the Ancient Hittites treaty (ST, pages 72–73) as an example of an early covenant, summarize in your own words each element of this contract. Then compare this traditional covenant to a modern contract of your choice.

1. The preamble:

Traditional Covenant

Comparison to Modern Contract

2. The historical prologue:

Traditional Covenant

Comparison to Modern Contract

3. The submission:

Traditional Covenant

Comparison to Modern Contract

4. The witnesses:

Traditional Covenant

Comparison to Modern Contract

5. The blessings and curses:

Traditional Covenant

Comparison to Modern Contract

HANDOUT 4.3: Victory for the Anti-Sweat Shop Pirates

by Dave Zirin & Derek Tyner

Major League Baseball's All-Star game is supposed to be a breezy exhibition of the sport's brightest stars. It's also a place for baseball's corporate patrons to be wined, dined and reassured about the current state of the game.

But at this year's All-Star game in Pittsburgh, the party was crashed by a bull-headed group of about seventy activists determined to change the way the corporate game is played. The Pittsburgh Anti-Sweatshop Community Alliance (PASCA) held a spirited rally outside Tuesday's game at PNC Park followed by a march to Roberto Clemente Bridge. The procession was a celebration of something anti-sweatshop activists had never been able to claim with Major League Baseball: Real progress.

For several years, PASCA has tried to get the Pirates to address the unfair working conditions in some of the factories where their apparel is produced. For several years they've been treated the way other National League teams treat the Pirates: like a doormat. But as the All-Star Game approached, PASCA's dogged work finally paid off.

A citywide debate was ignited when the Pittsburgh Post-Gazette recognized PASCA's work in a recent editorial that asked, "Would you mind if that Pittsburgh Pirates shirt you bought last week was sewn by a fourteen-year-old girl in Bangladesh during her twelfth hour of labor in a factory that pays her in pocket change?"

Baseball's initial response was to go on the attack. In a letter to Pittsburgh activist Tim Stevens, Ethan Orlinsky, Senior Vice President and General Counsel for Major League Baseball Properties, said MLB was "proud of the accomplishments of our licensees [who] provide gainful employment to tens of thousands of people, in all cases in what we understand to be full compliance with all applicable labor laws" and asserted that "statements criticizing Major League Baseball and MLBP's licensees for engaging 'sweatshop' labor are without merit."

Orlinsky demanded that PASCA supply concrete proof of sweatshop abuses. They were ready. Anti-sweatshop leaders responded in writing to even offering to help set-up a proper mechanism for monitoring and enforcement of labor rights.

Bjorn Claeson, Director of SweatFree Communities, a national network of anti-sweatshop organizers that includes PASCA, told us, "It's mind-boggling that someone representing Major League Baseball can make these claims at this day and age. They can listen to one of their own licensees, or probably several of their licensees, who are now publicly admitting to a series of chronic human rights violations."

Scott Nova, Executive Director of the Workers' Rights Consortium, which monitors the production of apparel for colleges and universities, also says that there's no longer a dispute about "the central fact that there continue to be substantial labor rights violations in the supply chains of major sports apparel brands."

All of this wrangling served to keep the issue in the public eye. On the morning of the big game, the Pittsburgh City Council passed a resolution urging "companies and organizations that... have benefited from the continuous support of this city... to behave in a way...consistent with the morals and values of the people who provided them with the opportunity to succeed."

Baseball finally blinked. Larry Silverman, VP and general counsel for the Pittsburgh Pirates wrote to PASCA promising to review the information and give it "proper attention and consideration...once the All-Star Game has concluded."

This was a real breakthrough for PASCA.

"We aren't against the Pirates, we are against the piracy of people's rights and people's humanity. When we put on a [Pirates] shirt we want to know that it's a shirt we can wear with dignity because the people who made the shirt were treated with dignity. [We want] the Pittsburgh Pirates to be a leader, a league leader, not in hits, not in home runs, but a league leader for justice," said Stevens, who represented PASCA in the negotiations with MLB officials, and chairs the Pittsburgh-based Black Political Empowerment Project.

While the Pirates didn't go so far as to sign a pledge to develop and promote "sweat-free procurement and licensing standards," the confrontation with PASCA opens the door for Major League Baseball to follow the lead of colleges and universities that have agreed to adopt codes of conduct and independent monitoring of working conditions in factories producing their apparel. A Pirates spokeswoman did not respond to requests for comment.

PASCA member Celeste Taylor is optimistic. "As the light shines in, the industry isn't going to be able to stand up to the pressure."

Anti-sweatshop activists can claim some real progress as a social movement. Claeson described it as "potentially a breakthrough in the anti-sweatshop movement" because the group is shifting its impact from campus to the major leagues. Some of PASCA's key Sweatshops (USAS)

"These campaigns are going to be successful when we figure out how to tap into the USAS alumni base [which is] a group of people with a tremendous shared learning curve about this issue... It doesn't take a rocket scientist to figure out how to win this campaign at this point," said Kenneth Miller, a founding PASCA member who was in USAS at Indiana University. "You do the same kind of bargaining, you do the same kind of creative organizing, only you're smarter and you're older and you have more resources...We can have a direct and immediate impact."

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HANDOUT 4.4: Fair Labour Practices of the York Catholic

POLICY: FAIR LABOUR PRACTICES

Preamble:

In keeping with its commitment to reflect Christ's values and abide by the Social Teaching of the Church and its own Mission and Vision Statement, the York Catholic District School Board is committed to promote, advance, and protect the just cause of the poor and marginalized.

Policy Statement:

It is the policy of this Board to establish procedures to enable its schools to only purchase and wear school uniforms and gym uniforms that respect the basic rights of workers by ensuring that apparel manufactured for the York Catholic District School Board is made under human working conditions in compliance with accepted international standards and local laws, and to promote greater respect for workers' rights and improve working conditions and labour practices in the apparel industries worldwide. (Appendix A).

THEREFORE THE BOARD:

- 1) Will seek assurance, from suppliers/licensees who provide school and physical education uniforms, that the uniforms are manufactured under safe, just and healthy conditions;
- 2) Agrees to take all reasonable measures in accordance with the Board policy to ensure that suppliers/licensees (and any subcontractors, servants, agents or employees of suppliers) who provide school and physical education uniforms manufacture under safe, just and healthy conditions; and
- 3) Will ensure that schools within the jurisdiction of the Board will only purchase or contract with those suppliers/licensees who provide school and physical education uniforms that agree to adhere to the Board's policy to:
 - a) complete the York Catholic District School Board compliance form specifying location of all production facilities;
 - b) sign a confirmation that apparel is manufactured in accordance with local labour laws or international standards , whichever is higher.

Policy No. 815, Fair Labour Practices (Continued).

- 4) Will be the lead Board in establishing an affiliation with the Worker Rights Consortium.
- 5) Through the Director of Education, will establish an Advisory Committee comprised of staff and students to meet at least twice a year to review the status of the compliance information and to solicit support from other Catholic Boards to be affiliated with the Worker Rights Consortium, and will report to the Board on an annual basis.

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HANDOUT 4.5: The Story of Moses and Today's Culture

Jot down answers to these questions as you reflect on the movie The Ten Commandments:

Naming of God

- Do you ever long for people to know who you really are?
- What blocks others from knowing you better?
- What does it mean to you and your relationship with God to know that God will show you who God is by being with you?

Exodus

- What are you a slave to? Who are your Pharaohs? What do you need to be free from?
- Who is like "Moses" to you, calling you, encouraging you out of your enslavement? How are you being invited to respond?

HANDOUT 4.6: Moral Law and the Ten Commandments

Part 1 Directions:

In the examples below, people are breaking a specific moral law. Match each example with the commandment to which the person is being unfaithful. Place the number from the first column (Commandments) in the space provided next to the second column (Example).

Commandments

1. I am the Lord your God; you shall not have strange gods before Me.
2. You shall not take the name of the Lord, you God, in vain.
3. Remember to keep holy the Lord's day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour's wife.
10. You shall not covet your neighbour's goods.

Example

- _____ A. When Ann spends the weekend at her girlfriend's house, she makes no effort to go to Mass.
- _____ B. Melissa doesn't charge her friends for meals at the restaurant where she works.
- _____ C. Tony sprinkles his conversation with the word "God" because all his friends and relatives do.
- _____ D. Because Joe doesn't like his Math teacher, he is rude and sarcastic to him.
- _____ E. Neville resents the fact that Bill has a beautiful and expensive car. He secretly hopes Bill smashes it in an accident.
- _____ F. Lydia is curious about Satanic cults and black magic. She plans to attend a meeting of one of these cults with her cousin.
- _____ G. Michael uses marijuana and other drugs because they give him a high.
- _____ H. Tina is dating her girlfriend's brother who is divorced.
- _____ I. Jackie tells her mother she is going to the library whenever she's really going to Jane's house.
- _____ J. Betty flirts with the man whose children she babysits for.

Part 2 Directions:

Now create six situations that reflect realistic scenarios in everyday life.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

HANDOUT 4.7: Identifying Characteristics of a Prophetic Call

Using the six characteristics of the prophetic call:

- Confrontation with God
- Introductory speech
- Imparting of a mission
- Objection by the prophet-to-be
- Reassurance by God
- The sign

Identify the characteristics that apply in each quotation below.

Then Amos answered Amaziah, 'I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the LORD took me from following the flock, and the LORD said to me, "Go, prophesy to my people Israel."

Amos (7:14-15)

So, I will press you down in your place, just as a cart presses down when it is full of sheaves. *Amos (2:13)*

For my people are foolish, they do not know me; they are stupid children, they have no understanding. They are skilled in doing evil, but do not know how to do good.

Jeremiah (4:22)

If you return, O Israel, says the LORD, if you return to me, if you remove your abominations from my presence, and do not waver, and if you swear, 'As the LORD lives!' in truth, in justice, and in uprightness, then nations shall be blessed by him, and by him they shall boast. For thus says the LORD to the people of Judah and to the inhabitants of Jerusalem: Break up your fallow ground, and do not sow among thorns. Circumcise yourselves to the LORD, remove the foreskin of your hearts, O people of Judah and inhabitants of Jerusalem, or else my wrath will go forth like fire, and burn with no one to quench it, because of the evil of your doings.

Jeremiah (4:1-4)

I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. I will plant them upon their land, and they shall never again be plucked up out of the land that I have given them, says the LORD your God.

Amos (9:14-15)

Listen to me, you that pursue righteousness, you that seek the LORD. Look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, but I blessed him and made him many.

Isaiah (51:1-2)

Seek the LORD while he may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the LORD, that he may have mercy on them, and to our God, for he will abundantly pardon.
Isaiah (55:6-7)

Now the word of the LORD came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.' Then I said, 'Ah, Lord GOD! Truly I do not know how to speak, for I am only a boy.' But the LORD said to me, 'Do not say, "I am only a boy"; for you shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the Lord. Then the LORD put out his hand and touched my mouth; and the LORD said to me, 'Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.'
Jeremiah (1:4-10)

Thus says the LORD: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, nor shed innocent blood in this place.
Jeremiah (22:3)

HANDOUT 4.8: Understanding a Modern Call Story

Read "From Moses, the first prophet, to the other prophets." (ST, page 76)

Now reconstruct Jake's experience with Amna from the perspective of a "revelation" from God and as a "Call Story."

Answer the questions below:

1. What is God asking Jake to do?

2. What is God revealing about himself to Jake in this situation

3. What transformation will Jake experience if he believes in this "revelation?"

4. What action will Jake have to undertake?

5. How could seeing his life as a covenant with God change Jake?

6. If Jake were to "write out" his covenant with God, what might it look like?

7. How is the story of Israel being retold in Jake's story?

8. What does it mean to say: "Life at its very core is a relationship with God?"
Give your views. What makes it difficult to believe this?

HANDOUT 4.9: Characteristics of a Prophet's Call

Prophets:

- ☐ Are people who speak on God's behalf
 - Have an experience of God – hear God's word, receive God's plan, speak God's word
 - Are led by the Spirit

- ☐ Are critics who see injustice and suffering in the world and cry out against them
 - Speak of changed attitudes and behaviours for people to assume
 - Challenge those in power to make better choices that can fix the wrongs done towards the poor

- ☐ Always defend the poor and voiceless persons in society
 - Become the voices for the voiceless
 - Are on the side of the poor where God is

- ☐ Obey only God
 - Are not influenced by power, personal glory, possessions
 - Can confront kings, priests and the entire people

- ☐ Have enormous courage and conviction in speaking out against oppressive situations

- ☐ Have vision and are the conscience of the community
 - Traditionally were sent to Kings so that the King could lead the people towards God's way

- ☐ Are always persecuted and mocked as being out of touch with reality
 - Suffer the same fate as the people they defend
 - Prophet's success always comes after death
 - Win spiritual victory because of their commitment to God and the poor

Based on material from "Introducing Prophets," by Michael Mulhall, in *Roots: Finding Strength in Biblical Traditions Part I*. Canadian Conference of Catholic Bishops, 1992

HANDOUT 4.10: Prophets Research

Step 1:

Research one of the Old Testament prophets from the list below. Find examples of at least five of the characteristics of the prophet you have chosen.

| | | |
|----------|-------------------|---------|
| JEREMIAH | ELIJAH | EZEKIEL |
| HOSEA | ISAIAH (1–20) | ELISHA |
| MICAH | ISAIAH (20–40) | |
| AMOS | ISAIAH (40 to 66) | |

Step 2:

Choose a modern prophet to research. (Suggestions are listed below.) Find clear and adequate evidence for at least five of the characteristics of a prophet. (For this purpose you may use lyrics from songs, lines from books, Internet printouts, pictures etc.)

| | | |
|------------------|----------------------|------------------|
| BOB DYLAN | MARTIN LUTHER KING | NELSON MANDELA |
| U2 (band) | DOROTHY DAY | PHILLIP BERRIGAN |
| PAULO FRIERE | RIGOBERTA MENCHU | DANIEL BERRIGAN |
| CARDINAL ARENDS | MICHAEL MOORE | ROBERT REDFORD |
| JEAN VANIER | ALBERT SCHWEITZER | MARTIN SHEEN |
| NEIL YOUNG | BISHOP GUMBLETON | BRUCE COBURN |
| LECH WALESZA | DIANE KILMARY | CARL BREWER |
| TED LINDSAY | DOM HELDER CAMARA | RALPH NADER |
| MOTHER CABRINI | MUMMIA ABU JAMAL | RAMSEY CLARK |
| PRESIDENT CARTER | NORM CHOMSKY | BOB MARLEY |
| HENRY NOUWEN | THE NOISE CONSPIRACY | |
| LEONARDO BOFF | MIDNIGHT OIL (band) | |

Step 3:

Summarize the biblical prophetic call and the modern day call. Analyze the similarities and differences.

HANDOUT 4.11: Assessment Rubric for Prophetic Research

| | Level 1 (50–59%) | Level 2 (60–69%) | Level 3 (70–79%) | Level 4 (80–100%) |
|---|--|---|---|---|
| Knowledge of content | Demonstrates limited knowledge of characteristics of prophetic call | Demonstrates some knowledge of characteristics of prophetic call | Demonstrates considerable knowledge of characteristics of prophetic call | Demonstrates thorough knowledge of characteristics of prophetic call |
| Thinking – use of critical/creative processes | Uses research skills with limited effectiveness | Uses research skills with some effectiveness | Uses research skills with considerable effectiveness | Uses research skills with a high degree of effectiveness |
| Communication – expressions and organizes ideas | Expresses and organizes ideas and information with limited effectiveness | Expresses and organizes ideas and information with some effectiveness | Expresses and organizes ideas and information with considerable effectiveness | Expresses and organizes ideas and information with a high degree of effectiveness |
| Application – makes connections between Religious Education and the world | Makes connections between biblical prophetic call and modern prophets with limited effectiveness | Makes connections between biblical prophetic call and modern prophets with some effectiveness | Makes connections between biblical prophetic call and modern prophets with considerable effectiveness | Makes connections between biblical prophetic call and modern prophets with a high degree of effectiveness |

HANDOUT 4.12: Revelation in Bruce Almighty

After viewing the film, answer the following questions in complete sentences:

1. Describe the revelation that Bruce experienced. How did God respond to Bruce?
2. Contrast this with a biblical revelation you know of. Describe how God responded to that individual.
3. Some critics have suggested that this movie is sacrilegious and that it trivializes God's impact on humanity. How would you respond to these critics?
4. What are some of the implications of Bruce's omnipotence? How does this compare with your understanding of God's omnipotence in the world today?
5. Give one example from the film that demonstrates how humanity should respond to revelation.
6. Based on your understanding of the prophetic call, justify whether or not Bruce can be considered as a prophet.
7. Through the prophets, God was teaching that the road to freedom involved recognizing our faults. Using specific examples from this movie, highlight how Bruce came to this understanding.
8. How might Hollywood portray a more authentic revelation? Outline a suggested plot and story outline.

CHAPTER 5

Where your treasure is, there your heart will be also

INTRODUCTION

The focus of Chapter 5 is the Sermon on the Mount (ST, pages 92-98). (Most of the rest of the chapter is for teacher reference.) Some material like “Gospel: the good news” (ST, page 88) can and should be referred to as students will be working on the content of the Sermon for several classes. The same can be said for the section “Interpreting Scripture” (ST, page 86). The ideas in this section should be reviewed but the vocabulary down played. Use of “Apocalyptic literature” (ST, page 90) is a teacher choice.

Thematically teachers and students can connect this chapter to Chapter 4 through the reference to Moses (first on ST, page 89 and then through the restating of the core connection to the Sinai Covenant, on ST, page 102). Note that “Testament” is the Latin term for covenant and while Chapter 4 explains the Old Testament covenant with Moses and other prophets, Chapter 5 focuses on the teachings of Jesus, designated as the “New Testament” or covenant. The Holy Spirit is one of the main themes of Chapter 6 and is introduced to students at the end of this chapter. The New Testament revelation of God crystallizes and concludes the theme of revelation found in both Chapters 4 and 5.

5.1 Introducing the Sermon on the Mount

Suggested Resources

- Handout 5.1: Scriptural Exegesis and Hermeneutics
- Handout 5.2: The Sermon on the Mount Explained
- “Jesus Walks” rap song by Kanye West (purchase from <http://shop.fye.com>, or borrow the video anthology “College Dropout”). There are three versions of the song; the Church version and the Chris Milk directed version are recommended for use. The lyrics for “Jesus Walks” can be found at www.azlyrics.com/lyrics/kanyewest/jesuswalks.html

(**Note:** As with any resource, teachers should be aware of the content before presenting it to class. Potentially some students may be offended by the song’s lyrics.)

Ask students to share their understanding of the moral teachings of Jesus. After discussion, read “Interpreting the ethical teaching of Jesus” (ST, page 85). It is a quick and clear introduction to the chapter.

Continue by reading “Interpreting Scripture” (ST, page 86) and examine the content of the passage. Focus on the terms exegesis and hermeneutics, simplifying their meaning for students. Distribute Handout 5.1 which defines the terms in easy to understand language. Then discuss as a class how the moral teachings of Jesus are important and relevant to us today.

Together read various sections of the Sermon on the Mount (ST, pages 92-98). Examine the text of the Sermon drawing attention to such quotations as, “If your right eye causes you to sin, tear it out and throw it away” or “if anyone strikes you on the right cheek, turn the other also”. Read and discuss some commentary in the Student Text, particularly the section on “Concerning retaliation” and “Love of enemies”.

ACTIVITY: Connecting to the Sermon Through Song

Present the task of looking at the Sermon on the Mount through the lyrics of the rap/video “Jesus Walks” or another song (teacher or student selection) dealing with modern day problems and religious inspiration.

Students can receive a copy of the lyrics to the rap (or the song of their choice) and reference the themes in the song with the text of the Sermon (See Handout 5.2 which provides a brief explanation of the elements of the Sermon.)

Have students consider which parts of the Sermon challenge them personally and write a reflection on this.

Alternatively they can rate the passages on their “challenge quotient” from 1 to 10, with 10 being the most challenging or inspiring. Students can report their three highest totals and the teacher can record the responses to determine which five sections are the most relevant to students.

5.2: The Relevance of the Sermon on the Mount Today

Suggested Resources

- Student text of the Sermon divided into portions for pairs of students
- poster materials, media articles, glue, and scissors
- the complete text of the Sermon on the Mount (ST, pages 92-98) or from the Bible
- Handout 5.3: Sermon on the Mount Poster Assignment
- Handout 5.4: Rubric for Poster Evaluation

As part of a class discussion, direct students to identify contemporary issues or challenges they are aware of. They can support their discussion through the use of print or online articles, poems, or music brought from home.

ACTIVITY: Exploring the Modern Connections to the Sermon

Assign sections of the Sermon on the Mount to students in equitable but sensible portions.

Have students identify part(s) of the Sermon which offer hope and rehabilitation in response to some of the issues identified in class discussion earlier. Instruct them to use the commentary (second) column in the student text to help interpret and apply their assigned part.

In pairs students are to prepare, and then present, a clear explanation of their assigned section, along with some modern personal and social applications. Students will be assigned presentation times and evaluated with a rubric.

Distribute Handouts 5.3 and 5.4 (rubric) and decide on the composition of the student groups. Review the instructions of the worksheet, identify equipment and materials needed, and explain the rubric.

Indicate that groups can use more than one piece of poster paper to complete their assignment. Stress individual accountability by pointing out that the teacher, as observer, will make notes about contributions of each student to their poster.

Mingle with students to troubleshoot, cheerlead, affirm, and engage students in the poster production.

5.3 Hearing the Word of God through Jesus

Suggested Resources

- Handout 5.5: Lyrics to “Lord Have Mercy” by Fr. Stan Fortuna
- Photocopy of the Sermon on the Mount (ST, pages 92-98)

Begin by recalling for students the elements of revelation in order to set a common ground for their understanding of the Sermon on the Mount and the Ten Commandments. Then read together from “To be right with God is to be right with one another” to the end of the student text chapter (ST, pages 102-104).

ACTIVITY: Revelation and Ethics in the Sermon on the Mount

Begin by playing the Stan Fortuna song “Lord have Mercy”. Distribute the lyrics (Handout 5.5). Discuss how the song reflects part of the message of the Sermon.

Ask students to write a reflection where they either:

- examine the Sermon on the Mount as the revelation of Gospel ethics
 - OR
 - analyze the Sermon to discern the ethical stance of Jesus
-

HANDOUT 5.1: Scriptural Exegesis and Hermeneutics

How should we interpret the ethical and moral sayings of Jesus found in the Bible?

The New Testament was written almost 2000 years ago. To understand what Jesus was saying, we need some tools to help us:

Exegesis: studies the texts in their original context. It looks at the language, the historical context in which it was originally written, the religious traditions surrounding the text, the structuring of language, literary genres, and other religious texts of the time.

Hermeneutics: takes exegesis one step further. It tries to understand the texts not just in themselves but how they still have force today. We need to interpret the meaning of the texts in the context in which they were written

These tools help us to answer some questions:

- What did Jesus mean for us in our world?
- How are the messages important for the world we live in today?

HANDOUT 5.2: The Sermon on the Mount Explained

The Beatitudes ("They presuppose that... happiness has already been given or is about to be received.")

Salt and light ("To be a disciple you must be like salt [necessary for food] for the world.")

The Law and the prophets ("Jesus does not abolish the Torah; he gives it its deepest meaning")

Concerning anger ("Jesus...insists that every angry impulse against your brother or sister is as damnable as murder.")

Concerning adultery and divorce ("Jesus presents a teaching on the meaning of sexuality and marriage. He insists that casting a look of lust at a woman is the same as adultery.")

Concerning oaths ("Jesus is against oaths. God's holy Name is not to be used.")

Concerning retaliation ("Respond to evil with good. Jesus encourages you to give everything.")

Love for enemies ("Jesus redefines love of neighbour as a gesture of goodness to all others, even your enemy.")

Concerning almsgiving (Jesus talks about true religion...which shows itself in almsgiving, prayer and fasting...Hypocrites...pretend to be oriented towards God in their actions but in fact are only calling attention to themselves.")

Concerning prayer ("This is the prayer of the disciple who has taken up the cause of the kingdom and who desires that it be in place everywhere.")

Concerning fasting (Fasting should not be seen by others but only by the Father who rewards you.)

Concerning treasures and worry ("The treasure is the Kingdom of God...Worry is useless. God knows what you need.")

Judging others ("Make no negative judgments about your neighbour. Do everything out of love for the other.")

Ask, search, knock ("God will give what is needed, symbolized by bread and fish.")

The Golden Rule (This "forms the summary of the central teaching of the Sermon.")

The narrow gate ("Everyone has a choice to make. Don't follow the masses. Make a personal choice.")

Concerning self-deception (Only those who do the will of the Lord will enter the kingdom of heaven.)

Healers and doers ("...Build one's house of faith by doing the words of Jesus...Blessedness will follow.")

Adapted from *In Search of the Good*, pages 92-98

HANDOUT 5.3: Sermon on the Mount Poster Assignment

Purpose: Create a poster interpreting the meaning of aspects of the Sermon on the Mount.

Before You Begin: Re-read *The Sermon* (*In Search of the Good*, pages 92–98)

Content:

1. Create a poster that explains Jesus' ethical teachings from the Sermon on the Mount and its relevance in your life today.
2. Choose two aspects of the Sermon on the Mount. One should be the most challenging for you personally. The second should be what you think is the most important in today's culture.
3. Place (pasted/typed or handwritten) the text of your selections on the poster.
4. Illustrate the meanings of your selections with newspaper articles, pictures, persons, artistic renditions, songs, symbols and other artistic media. Use at least two articles and two people in your illustrations.
5. Be prepared to explain how these passages challenge you, and how they are relevant in life today.

Handout 5.4 Rubric for Poster Evaluation

| | Level 1 (50-59%) | Level 2 (60-69%) | Level 3 (70-79%) | Level 4 (80-100%) |
|----------------------|--|---|---|---|
| Knowledge of content | Demonstrates limited understanding of the Sermon on the Mount | Demonstrates some understanding of the Sermon on the Mount | Demonstrates considerable understanding of the Sermon on the Mount | Demonstrates thorough understanding of the Sermon on the Mount |
| Thinking | Uses reflection skills with limited effectiveness | Uses reflection skills with some effectiveness | Uses reflection skills with considerable effectiveness | Uses reflection skills with a high degree of effectiveness |
| Communication | Communicates to inform with limited effectiveness | Communicates to inform with some effectiveness | Communicates to inform with considerable effectiveness | Communicates to inform with a high degree of effectiveness |
| Application | Makes connections between Sermon on the Mount and today's culture with limited effectiveness | Makes connections between Sermon on the Mount and today's culture with some effectiveness | Makes connections between Sermon on the Mount and today's culture with considerable effectiveness | Makes connections between Sermon on the Mount and today's culture with a high degree of effectiveness |

HANDOUT 5.5: Lord Have Mercy

Love is mercy's second name. They are one and the same.
The remedy for all our sorrow and our pain:
Messianic consciousness, beatific vision bliss, grow in Holiness
and Godly righteousness.
Kyrie eleison.

Chorus: Lord have mercy...
This is how we are to live: Love like Jesus and forgive.
Love one another in the power of His name.
Jesus didn't say be nice. Jesus died to pay the price.
The Lord wants mercy not a selfish sacrifice.
Kyrie eleison.

(repeat chorus)

Learn to turn the other cheek. Yes I know we are too weak.
The Paschal mystery is the power we must seek.
The spirit helps us to be strong to forgive our "neighbor's wrong."
Enter Paradise and sing the saving song.
Kyrie eleison.

(repeat chorus)

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CHAPTER 6

Church: The sacrament of God's Grace

INTRODUCTION

In the last chapter, the core of the Gospel message (the Sermon on the Mount) was presented in detail. In Chapter 6, the role of the Catholic Church in helping people with moral and ethical formation is described. This role begins with the early Church. A historical overview of the Church is provided. An outline is given of the values and lifestyles of the early Christian community, as described in the letters of Paul and the Acts of the Apostles. The role of the Church as an institution empowered by the Holy Spirit is also explored.

6.1 The Early Church, the Holy Spirit, and the Conversion of Paul

Suggested Resources

- Rise of Christianity: the First 1000 Years (purchase through the History Channel)
- Handout 6.1: Christianity, the First 1000 Years
- Purchased or rental copy of The Search for Paul narrated by Peter Jennings
- Handout 6.2: Church Simulation Exercise
- View movie version of The Basketball Diaries written by Jim Carroll
(Note: If used, the teacher may wish to prepare an appropriate worksheet.)
- DVD of movie A Prayer for the Dying (1987)
- Handout 6.3: Worksheet for A Prayer for the Dying

Introduce the general topic for Chapter 6 – the growth in Christian beliefs after the death of Christ. This community of early Christians built upon the foundation of Jesus, taking his words to heart and trying to live as Jesus wanted us to. It was through the guidance of the Holy Spirit that these early believers had the courage to follow Jesus.

Have students read ST, pages 108-109 and discuss as a class how the early Church takes form.

ACTIVITY: Learning about Early Christianity

View Rise of Christianity, the First 1000 Years.

Have students respond to questions on this movie through Handout 6.1. Take up the answers.

Activity: Responding to Challenges in the Church

Read as a class "Apostle to the Gentiles (ST, pages 109–111) to introduce the issue of active commitment to Christianity.

Then show students excerpts from the Peter Jennings' documentary In Search for Paul. (This focuses on the origins of Christianity and examines Paul's role in contributing to Christianity after the death of Jesus. It also includes some contemporary settings of the historical events of the time.)

Ask students to take brief notes while watching the documentary and compare the content to the commentary in the student text.

Follow the movie viewing with the simulation exercise outlined in Handout 6.2.*]

Create groups and assign selected parts to groups. After students complete the activity, take up their answers and share ideas as a class.

Revisit the story of Paul the Apostle outlining his persecution of the early Christian community, his conversion, and subsequent contribution to the building of the early Christian community. Consider reading Paul's conversion story in Acts 8 and 9. Discuss with the students how "conversion" is an essential moral dynamic.

ACTIVITY: Examining a Modern Conversion

As an addition or alternative to the above, have students view *A Prayer for the Dying* (with Mickey Rourke). In this movie, "faith" is presented as an absolute qualification of conversion. It is an intriguing look at two individuals, one a priest, the other a soldier, who wrestle with a secularity that students can identify with. (Note: Some aspects of the film may need cautions about violence.)

Use the worksheet (Handout 6.3) to identify critical components of conversion. The questions identified with the symbol © direct inquiry at the process and elements of conversion.)

After reviewing the worksheet, students can complete a conversion graph which identifies key points and a timeline. They can also prepare a personal reflection on the elements of conversion.

As enrichment, students could present a contemporary song that that strongly exemplifies at least two of the elements of conversion. Alternatively they can view the movie version of *The Basketball Diaries*, written by Jim Carroll which examines the dynamics of conversion in a contemporary context and provide a written reflection on a modern conversion process.

6.2 Church History and Moral Thinking

Suggested Resources

- Handout 6.4: Creating a Moral Person's Card
- pictures/cards of Saints and/or religious martyrs from the past

Conduct a class discussion on some of the transitions and challenges faced by the Church after the spread of Jewish Christianity (Roman political dominance, spread of Greek philosophy, the influence of the Celts of Northern Europe, the growth of Islam, divisions between the Eastern and Western Church). (See ST, pages 114-118)

ACTIVITY: Researching a Moral Person

Students can research an outstanding individual who has contributed to the moral stance of the Christian Church. They will each create a "moral person card" of the individual they select to describe their contribution in its historical context.

Distribute Handout 6.4: Creating a Moral Person's Card and explain the assignment.

To generate interest and engage instant recognition from students, pass around samples of pictures of saints, martyrs or other influential individuals from past Christian religious history.

Schedule computer lab time or library time for research. Students will benefit from teacher monitoring and encouragement.

Instruct students to place their research information on the reverse side of a pictorial side. If they are not confident in their artistic skills, they can use cutouts from magazines or computer graphics for their visuals.

6.3 The Moral Community of the Church Today

Suggested Resources

- Handout 6.5: Lyrics to "Cell 91" (JP11) by Fr. Stan Fortuna
- Contact Scarborough Missions for class sets of their publication (some issues have prepared study guides) or visit their website at www.scarboromissions.ca
- Contact the Catholic Register www.catholicregister.org for class sets of their publication
- Visit the site for Development and Peace, the international development arm of the Catholic Church in Canada at www.devp.org
- Invite a member of a Religious Order to visit your class. Explain the topic of Christian community and ask your guest to make a presentation of how their community fulfills this mandate.
- Visit the sites of the Ontario Catholic Bishops www.occb.on.ca and the Canadian Catholic Bishops www.cccb.ca and create a combination handout.
- Engage a guest speaker who attended World Youth Day to make a presentation.
- Ask a member of a diocesan or parish youth ministry team to discuss their ministry.

As an introduction to this section, consider using the Stan Fortuna song “Cell 91” (JP11) (lyrics found in Handout 6.5) and ask for student reaction. “Cell 91” celebrates the election of John Paul II using simple yet compelling language. Discuss with students the process of papal election and the influential religiosity of this spectacular figure.

Then review ST, pages 118-122 on “The Church and moral teaching”. Discuss how the Church today shapes moral character, maintains moral tradition, and facilitates moral maturity through dialogue and debate. Elicit from students that this is done through building communion through various forms of outreach.

Activity: Encountering Jesus in Today's Moral Teachings

Write the following (ST, page 118) on the board:

- “In the Spirit, the Church continues the work of gathering and building communion in the world through acts of love of others, through outreach, through preaching and through the sacraments.”
- “The three tasks of the Church in guiding moral life:
 - 1) The Church shapes moral character.
 - 2) The Church guards and maintains moral tradition.
 - 3) The Church is a community of moral deliberation whenever and wherever moral issues emerge.”

Using some examples from the resources suggested above or other more local initiatives, ask students how current Christian efforts involve either or both of “the gathering and building of communion” and “the guiding of moral life”. This will help them establish and clarify contemporary connections.

Students can then each select a local, national, or international church or civic organization to profile and present to the class. They should explain how this organization enriches the lives of others. If appropriate, they can also identify and present on topics such as their organization's political progress or the growth of/resistance to a particular movement.

HANDOUT 6.1: Christianity: The First Thousand Years

View *Rise of Christianity: The First 1000 Years* and fill in the blanks in the statements below:

1. "Their new leader was a former fisherman by the name of _____. The execution of Jesus had been a s_____y and un_____d conclusion to a promising ministry.
2. _____ days after the execution of Jesus, the Apostles are about to experience a phenomenon.

Simon Peter

3. Simon Peter's speech had an astonishing effect. The scripture says that that day the group gained _____ new f_____s.
4. What had marked the movement from the beginning?

James

5. With respect to the very large issue of taking the place of the Messiah, Peter had the status of ep_____, or an overseer of the ap_____s.

However the text of the movie says that Peter reported to an earlier leader of the Apostles, J_____ referred to as the brother of the Lord James the J_____ of Jer_____, Jesus alleged half brother.

Research this topic to verify the credibility of this issue.

6. James was called the J_____ or the R_____s because of his strict adherence to the Jewish law.

Stephen

7. Stephen was accused of b_____y and reviles the high p_____s to their faces.
8. Stephen challenged the T_____h and the T_____ple. He became Christianity's first m_____.

Paul

9. One of the men in the crowd at Stephen's stoning was a young man named _____.
10. Saul experiences a tr_____. A voice says. "Saul, Saul, Why are you per_____g__ me? Who are you, Lord? I am _____."
11. A tension occurs between Paul and the original f_____ of Jesus.

12. Paul's mission to the g_____s is perhaps the most revol_____y in the history of Christianity. He goes north, to the city of A_____
13. Paul changes the Hebrew term Jeshua to J_____, and moschiach to the Greek C_____s
14. Paul's letters are the first Christian sc_____s predating the writing of the Gospels by dec_____s.
15. What dispute arises?
16. Paul tells his converts that they need not follow K_____ law.
17. To solve the question the first Ap_____c Council is called in _____ in J_____m.
18. Why is Paul imprisoned in Rome for 5 years?

Martyrs

19. Although Christianity had moved from Jerusalem to _____ in one generation Roman historians like Tacitus called Christianity, 'e_____l' 'deadly super_____s', 'shame_____ ' and 'sordid p_____s'.
20. Roman authorities made 2 accusations against Christians:
 - a) That they were ath_____ts
 - b) That they hate hum_____y because they don't do what the rest do.
21. The city of Rome _____ and the emperor _____ deflects the responsibility onto the Christian community. Tacitus says that Christians were torn to death, cruc_____d. or set on _____ and when darkness fell they burned like t_____ throughout the night.
22. The blood of the martyrs became the s_____ of a new faith.
23. In 62 AD _____ was thrown to her death from the Temple Mount.
24. As Christian practices became more R_____ in style, the persecutions decreased.

Diversity and Uniformity

25. As the Roman persecutions decreased though internal fac_____sm now threatens from within.
26. All Churches share one r_____l in common, the Eu_____c communal meal.
27. Many felt that diversity was a threat to Christianity and that a united front was necessary if Christianity was t s_____. I_____ of Antioch leads this movement.
28. Ignatius proposed that a central authority be designated in each city. This person was to be the _____.

HANDOUT 6.2: Church Simulation Exercise

Instructions: Read the scenario carefully and present one of the following three options in groups to your classmates:

Scenario: The Church has become an outlaw organization and members are subject to persecution. All visible traces of Christianity have been removed.

A few years have now passed and a more tolerant regime legalizes Christianity. Your task is to ensure that the message of Jesus is passed on to future generations.

Your group will be assigned one of the following tasks in rebuilding the Church:

Option 1: Church Revitalization Plan

- How is the message to be spread?
- What rituals are necessary?
- What structures are necessary?
- How do you gather?

Option 2: Proclaiming the Gospel

Choose the Gospel stories that you think will best serve your newly formed Church. For each selection explain how it will help your reality.

- Parables
- Miracles
- Jesus' ethical teachings

Option 3 Interview

A television reporter interviews your group about the challenges you face in your Church and how you are responding to these challenges. Create four questions and answers:

- question/answer # 1

- question/answer #2

- question/answer #3

- question/answer #4

HANDOUT 6.3: Worksheet for A Prayer for the Dying

1. Describe the incident that opens the film.
2. © What decision does Fallon make as a result.
3. In the garage, Martin is asked, " How many people did you kill"? He responds, I never killed for _____ or favours. I never killed because _____. There was always _____. The other man replies for the _____.
4. © What will Fallon have to do to leave his life of warfare?
5. What happens in the cemetery?
6. What business is Crescoe in? Murder, _____, _____ Extortion? _____
7. © Why does Martin ask, " is there _____ "
8. How does Jack Meaghan react to the theft from Mrs. Alton? Comment on his actions.
9. © What question does Fallon ask Fr. DaCosta in the confessional?
10. Fr. DaCosta tells Fallon, "You are _____ the Holy Church. Fallon replies, "I could have closed your mouth with a _____. Fr. DaCosta answers, "Why didn't you? Confessions is for _____ to seek_____." Fr. DaCosta further says, "No man has the right _____." Only God has _____" Is Fallon making progress in changing morally? _____
11. What crimes has Jack Meaghan been involved with?
12. Ann DaCosta asks, "Who are you Mr. Fallon? You _____ yourself, don't you. But not when you _____". What has Ann detected in Fallon's character?

13. a) What does Jack Meaghan try to get from Fr. DaCosta?
- b) How does Fr. DaCosta respond?
- c) Jack Meaghan tells Fr. DaCosta, "I don't think you quite know who I am."
Who is Jack Meaghan and how does he serve as a foil for Martin Fallon's character?
14. © Fr. DaCosta's niece tells him, "You became a priest." What do we learn about Fr. DaCosta?
15. © Scene in Church. Martin is playing the organ. The priest sits down in a pew. Then Martin goes to the lectern.
Priest, "Have you something to say?"
Martin, "We are fundamentally alone.
Nothing _____
There is _____ to any of it."
Priest, "That's a bit of a statement. Can you _____"
Martin, "No Father wrong way. Can he _____ to me.
Can he explain how _____, and how you _____ it.
Father, I destroyed people. For what? Somebody's victory! In war _____
I _____."
"Every time I was pulling the trigger, I was _____ myself."
"There's nothing worth _____ or _____ for.
What does Ann say in response?
16. © Scene after the break in.
Priest, "Don't play games with her. I know why you keep coming back here. And you know too. I've been exactly where you are now. You made _____. You turned your back on _____. Believe me _____ . Ask God for _____ . I swear he will be _____"
17. © Describe the last scene in the movie.
As Martin falls he _____
His last words are, "Please _____"

HANDOUT 6.4: Creating a Moral Person's Card

Instructions:

1. Select an outstanding moral person from one of the eras listed below. Find the dates of their lifetime.
 - The Church Established (AD 180 – 381)
 - The End of the Ancient World (AD 381 – 600)
 - The Formation of Christian Europe (AD 600 – 900)
 - The Middle Ages (AD 900 – 1200)
 - The Church in the Age of Humanism (AD 1300 – 1500)
 - Protestant and Catholic Reform (AD 1500 – 1700)
 - The Church in Revolutionary Times (AD 1700 – 1850)
 - The Church and Modern Times (AD 1850 – 1920)
 - The Church Today (AD 1920 – present)
2. Use historical references (print and Internet sources) for the era of your choice. The following web sites may also be helpful:
Catholic Online – www.catholic.org
Catholic Information Network – www.cin.org
Catholic Pages – www.catholic-pages.com/saints
3. Research how this individual contributed to the moral stance of the Christian Church during their lifetime.
4. Identify the groups this person was associated with and the occupation he or she pursued.
5. Describe the kind(s) of Church work (ministry) this person excelled in.
6. Describe any significant historical events to which he or she was connected.
7. Create a "moral person card" with words (one side) and pictures (other side) to describe the contributions made by this individual. Set the information in its historical context.

HANDOUT 6.5: Cell 91 (JP II) by Fr. Stan Fortuno

1978 we lost JP I
The church was prayin "God's will be done"
All the red hats had to make a trip to Rome
Each one wonderin if he'd make it back home
The cardinals take their place, each in a cell
They pray and discuss – kind a like a show-and-tell
The prospect of new blood a non-Italian some said none
They overlooked the young brother in cell 91
There he was the chosen one – in cell 91
Nobody ever thought he would be the one
The Holy Ghost was workin – more power than a microwave
Somethin big goin down in St. Peter's conclave
A son from Poland – from the eastern block
Nobody knew his name
It's time for him to lead the flock
A mystic man of deep prayer who knows how to seek and knock
What a shock – a Polock – livin large on the rock
Refrain: Totus Tuus...

Loleck Wujkeck Wotyja what a name
After JP II the church is never gonna be the same
10-16-78 he was 58
The man is connected with the mother of Heaven's gate
The decision was made went up in white smoke
The whole world knew the Church had a new pope
Marchin-on crossin the threshold of hope
Learned how to see climbin high on a mountain slope
She's workin over there he's workin over here
A mother-son combo together ain't no fear
We can't make it alone the combat is spiritual
The wall comin down? – believe it it's a miracle
Evidence? Plenty of it yo it's empirical.
A Catholic thing – it makes me Vaticanly lyrical.
What an enterprise all the saints he canonized
Totus Tuus got him covered can't take away the prize
(Refrain)

"Dear young people, do not be content with anything less than the highest ideals!
Do not let yourselves be dispirited by those who are disillusioned with life
and have grown deaf to the deepest and most authentic desires of the heart.
The time has come to re-propose wholeheartedly to everyone this high standard of
ordinary Christian living. Refuse to sell your dreams cheaply.
Watch out for the dangerous ways that lead to passing joys and satisfaction. Deepen your
relationship with God through prayer. Prayer spreads Divine energy.
It makes us live in a new way and gives rise to a revolutionary evangelical style."

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CHAPTER 7

The good life: Our search for happiness

INTRODUCTION

What will make us happy? How is happiness connected to goodness and morality? Does the Church help us understand happiness, and is there a Catholic understanding of the concept of happiness? These questions are asked and answered in Chapter 7.

As mentioned at the start of this resource, the language and structure of the Student Text is heavily philosophical and may need to be simplified for students. For this reason, ST pages 127-134 need not be part of the student learning experience. Nor is it necessary to work from the theoretical framework for Christian ethical thinking as presented in the text. Of course, these are useful readings for the teacher, helping her/him to construct an intelligent framework for moving students through the curriculum with a sense of connectedness and completeness.

3.1 Perceptions of Happiness

Suggested Resources

- Mary Hess's *Engaging Technology in Theological Education*, Rowman & Littlefield Publishers, Inc. 2005
- teen-appropriate magazines relating to sports, technology, fashion, entertainment etc.

The student text (ST, page 127) stresses that feelings (the desire for happiness) are part of knowing what is morally right or wrong. Teenagers wrestle with the question of happiness in almost every decision they make. If you ask them why they act as they do, they inevitably reveal that their actions are dictated by purpose. Their answers reveal that they are trying to bring about a state of affairs which meets their needs, and in doing so, makes them happy. They are also keenly aware that not every decision brings happiness and that happiness may be short-lived or attained at too great a cost. Although feelings alone are not a reliable measure of the good, to ignore our feelings definitely leaves something important out of the moral decision-making process.

ACTIVITY: Do we really know what makes us happy?

This activity draws on ideas from the teacher's manual (TM, Option 4, page 98) and from Mary Hess's *Engaging Technology in Theological Education*.

Form students into groups of three. You will need a supply of magazines on subjects of teen interest (sports, fashion, entertainment, technology-related).

Each group will construct a collage that answers the question: What is the good life? Students are limited to using only three words and only three images from the magazines to construct their answer.

Emphasize to the class that they are not being asked to represent the image of the good life as found in the magazines. They are merely using the magazines to find words and images to communicate their own understanding of what the good life is. Therefore, this part of the activity involves students in a process of exposing and examining their own thoughts and of expressing their own idea in words and images, not in deconstructing or analyzing the media.

When all the collages are complete, ask each group in turn to show their work to the rest of the class. Class members volunteer to explain what they think the collage is saying. The group that made the collage may not speak during this session: only listen.

Once the class has given feedback, the students who created the collage can tell the others what they were trying to convey through their images.

When all the collages have been discussed, ask each group to re-examine their idea of the good life, by responding to a set of questions similar to those asked in the teacher's manual:

- What types of behaviour support the achievement of the "good life"?
- What connection exists between what we value and who we are?
- Which values are most important to your personal growth and development?
- Are values specific to a place and time or are there some that are universal?
(taken from TM, page 98)

In responding to the set of questions above, students will raise the issue of the behaviours and values needed to arrive at the "good life." This relates to Catholic natural law tradition and to the notion of morality or virtue as a value. Virtues are described as "standards of excellence". Being the best you can be should be viewed from the perspective of what kind of a person you respect and want to be like (based on human nature rather than on some extrinsic marks of success).

ACTIVITY: Identifying Personal Virtues

Begin by writing on the board the following Catholic definition of virtue:

A virtue is a human quality. It is a dimension of our personality (character) that makes us ready and willing to act morally. Virtues are concrete values. Each virtue focuses on a particular kind of action. (For example: justice focuses on our relationships with others in terms of fairness, rights, and responsibilities.) Virtues – as readiness and attitude – are developed over time, by doing the right thing, even when we don't feel like it. In the end, virtues help us to love the good, so that acting morally becomes a source of joy for us. Virtues help us become the kind of person we want to be. Virtues also help us build the kind of world we want to live in. (Adapted from: CCC 1803–1811)

Engage students in a morality question/answer session. Give examples to get the conversation going, for instance:

A person may lie to escape punishment, but in the long run will be seen as untrustworthy or cowardly. Someone else may experience fun and excitement in shoplifting but wind up getting arrested and being seen as a criminal or perhaps as just stupid.

Reinforce the concept that virtues are good habits that help us become the kind of person that will make us proud of who we are.

Then read aloud the story of Percy Schmeiser (ST, pages 135–137). (Even grade 12 students enjoy having stories read to them.) Students will be able to identify many characteristics of this "quiet hero" that they genuinely admire and would be proud to see in themselves.

Ask the class to complete the "My Virtues" reflection piece (see TM, page 102). This activity is well described in the Teacher's Manual.

Note: It is probably not helpful for Workplace course students to read the student text (ST, pages 137–140). A brief summary on the part of the teacher will be a more effective bridge to the discussion described.

Each student can then draw a picture of her/himself and surround it with as many virtues as they each can think of that describe themselves. Point out that virtues are firm attitudes, stable dispositions, and habitual characteristics of our attitude and action.

Ask students to write, next to each virtue, some example that is evidence to support that they really have that virtue.

As a conclusion, conduct a class discussion on what kind of world it would be if there were no limits on the basic appetites and passions of human life, that is, a world devoid of virtue.

7.2 Happiness is Often a Sociable State

Morality is not entirely subjective or personal. Virtues are the building blocks of friendships and the common good. It is hard to imagine being happy if you fall short of being the kind of person you would like to be and lack the qualities you admire and respect in others. It is also hard to imagine anyone being happy who has no friends. Happiness is connected to friendship, having good relations with others, and living in a society where people are treated fairly.

The student text (ST, page 141) lists three qualities of a real friendship: openness, hope, and love. Solicitude is introduced as a virtue, a good habit, which supports us becoming and staying good friends.

The following activities explore connections between virtue and friendship:

ACTIVITY: Learning to be a Good Friend

This activity will help students recognize how openness, hope, and love operate to make us the kind of people who can be counted on as being good friends. Working through it will allow students to recognize that virtue is a positive human quality, through which we become the kind of person we want to be. Virtue leads to being happy with who you are.

Ask students to think about experiences they've had where people whom they thought were their good friends turned out not to be. Then have them write down what happened that confirmed for them that their presumed friend was not a friend at all.

Now invite them to share their experience. Three examples will probably suffice to get a discussion going.

Draw a line down the middle of the board. On one side write: What went wrong? On the other side write: What should have happened? Go back to the three examples and have the students analyze them, using the columns drawn on the board.

Give simple definitions for openness, love, and hope. Then ask students to examine their comments and decide which ones belong to the virtue of love (and which actions went against it). Repeat this with hope and openness.

Note: At this point the teacher may wish to offer an answer to the question asked on ST, page 142: What does friendship have to do with ethics?

The activity may be extended by asking students to recall a personal experience that clearly shows what a really good friend is. Proceed as above, but make the two columns on the board read:

What happened that showed real friendship? Why is that important for a good friendship?

Activity: Reaching out to Others

In this activity, students will write a story dealing with solicitude. Write on the board: "Solicitude means care and concern for others. It means feeling concern, but it also means doing something that shows your concern."

In the Student Text (ST, pages 140, 141, and 142), there are three pictures that provide an opportunity for thinking about what solicitude means and what it requires of us.

Assign one of the three pictures to each student. Recall that pictures don't tell the whole story: they only capture an image of what is actually going on. Ask students to think about what might be happening and how that is captured in the picture.

Then have each student write a story that could go with the picture.

When the students have finished their story, ask them to make themselves a character in the story and to continue writing it in such a way that they show themselves as "solicitous", as acting in a way that shows genuine concern for another.

Sum up the activity by using these stories as an opportunity for students to respond to the questions: "Why must I care for others?" and "What examples of ethical life lived with and for others can I think of?"

As a lead in to the next activity, reinforce for students that life is complex. In our modern technological society, we cannot meet all our needs by ourselves. Social, economic, and political problems can hamper happiness. Humans are inter-dependent but we can't meet all our needs just by helping one another. We must also depend on broader societal institutions to help us.

ACTIVITY: Institutions Have Ethical Obligations

This activity is adapted from the Teacher's Manual (TM, pages 104–105) and is designed to help students recognize and appreciate the role of institutions in the "good life".

Divide students into small groups and ask each group to select a specific institution in their community (police force, hospital, school, fire protection etc.), They must identify why this institution is important to society and what life would be like without it. Each group will share their responses with the class.

Then have each group identify an institution that is lacking in their community and how it could be established. Ask them to explain what core values this institution would show.

Conclude by having each student explain, in writing, how specific institutions have been important or influential in their lives. They can also comment on the relationship and interconnectedness between ethics, values, and institutions.

7.3 Toward a Catholic Understanding of the Good Life

Suggested Resources

- Christian music from various sources (e.g., the Catholic Music Network, Catholic Hip Hop, Manchild, Sean P, or Nick Alexander aka the Catholic "Weird Al")

Catholic moral teaching is built on a confident belief that God is a loving creator. In this faith perspective we see that we have a natural desire for happiness. If we think about this desire clearly, it tells us not only that we want to be happy, but how we can live and act well in order to achieve this happiness.

However Catholic ethics teaches something beyond this: God is the highest good and without God we will never be satisfied. All the happiness we are looking for comes down to a search for God in our lives.

ACTIVITY: Reflecting on God Through Prayer

The primary function of the prayer service is to create a space in which students can allow the thought of God to enter their thoughts and feelings.

Ideas and concepts about virtue are appropriate, but only after a calming and centering atmosphere has been created: e.g. timing: (give them a chance to settle), lighting (candles), sound (soft music), position (away from desks), and posture (sitting on the floor) can all be used to create the kind of space needed for prayer.

Have students read the couplets in the passage from Proverbs (ST, page 145). After each couplet, ask them to pause and reflect.

Conclude by listening to a piece of "Christian music," examples of which can be found by consulting some of the sources listed above, in other parts of this resource manual, or in the Teacher's Manual for In Search of the Good.

CHAPTER 8

Norms for moral living

INTRODUCTION

Students often perceive Catholic moral teaching as rules made up by authorities in the Church who are out of touch with reality. The material and learning activities in Chapter 8 will help students:

- understand and explain how norms, laws, and rules contribute to individual happiness and to the good of society
- recognize the moral dimension in the decision not to obey rules and to think ethically about any decision to go against established norms
- learn how to apply some basic principles of Catholic moral teaching to concrete examples from contemporary life

Why are laws and rules important? And why don't they have the last word? The language used in the Student Text to explain the role of norms in our lives is both complex and subtle. In some sections, small distinctions, helpful from a theoretical viewpoint, may prove confusing to a student lacking advanced reading skills. The key questions to explore in this chapter are:

- Why do I have to follow rules or laws?
- What do they have to do with morality?
- What has this to do with Catholic faith?

This more concrete instructional approach will begin with how students experience rules and laws. To give them a sense of where this chapter is going, it might help to draw a graphic representation of the relationships of the terms being presented:

Natural Law
(universal application – most abstract)

Moral Principles
(general acceptance – not action directives)

Norms and Obligations
(not universally recognized – culturally conditioned)

Rules and Laws
(particular to a society/community – most concrete – most disagreement)

8.1 Rules and Laws as Concrete Standards for Society

Start by writing the following statement on the board: rules and laws are obligatory and specific guidelines for action.

Point out that, generally speaking, we all follow rules and laws. (Ask students why).

We do this because we recognize – at least implicitly – that they serve a purpose.

In order to establish the value of rules and laws, make clear that their purpose is to:

- protect individuals
- promote personal well being
- maintain social and moral order

Note: Rather than read through the sometimes dense explanations and distinctions in this chapter, we suggest a more hands-on approach. However, the Guiding Questions here (ST, pages 149, 150, 151, and 153-5) and elsewhere in the text may prove helpful in focusing discussions.

ACTIVITY: Why are rules and laws important?

Ask each student to come to class prepared to present one rule or law that they feel is of value to society.

Taking about six suggestions at a time, prepare these on an overhead to facilitate class discussion.

Read one statement individually, and then have the students write or discuss the following:

- What is the purpose or aim of this rule or law?
- What benefit will come from everyone following it?
- What would happen if everyone chose to disregard what was prescribed?

Complete the exercise by asking students to decide which of the three purposes of law and rules each statement discussed most closely reflects:

- 1) protects individuals
 - 2) promotes well being
 - 3) maintains social and moral order
-

8.2 The Relationship between Norms, Laws, and Principles

All of us have broken rules and disregarded laws at some point. Rather than evaluate such experiences as totally negative or give a green light to subjective judgment, the teacher can present such choices as human decisions. As we know from *In Search of the Good*, Chapter 1, human decisions can be morally good or bad.

The following activities will help students understand that moral norms and principles are the basis for laws and rules. They will also provide an opportunity to judge rules in the light of these underlying values.

ACTIVITY: Rating Rules and Laws

Recall with the class the various rules and laws discussed in the previous lesson.

Ask students to categorize them as:

- very serious
- serious
- not so serious

Explore with the students their reasons for putting some rules in one category and not another? Ask them, On what basis do you decide which law or rule goes where?

Move towards the conclusion that, while rules and laws serve a purpose, all rules and laws are not equal.

ACTIVITY: Taking the law into your own hands

Students need to understand that rules can only be broken for a good ethical reason. Well-designed case studies can help them discern which are appropriate reasons and which are inadequate reasons for going against rules and laws. Teachers can design a set of questions that help students move through the process of moral reasoning.

Here is an example of the kind of case study that is appropriate to this task: Bill and John are partners in a business. John looks after the accounts and Bill works more directly with the customers. The business is very successful and profits are high. John wants to build a swimming pool at his home. However he does not have the cash to pay for the pool and does not want to pay the high interest rates the bank is charging. John decides that he will borrow the money needed from the business and pay it back some time later. He does not tell Bill, but reasons that it doesn't matter, because the money will be paid back and no one will even know it was missing.

Ask students to comment on the moral reasoning behind John's actions.

8.3: Moral Action and Natural Law

If we want to act morally, we sometimes feel that we have to break a rule. In other words, in order to do good and be good, we may choose to act for a reason that is more important than law. This reasoning is guided by moral norms (criteria of judgement for specific standards of action) and moral principles (basic truths to measure personal obligation and determine rules of conduct).

Explain that this highest principle of moral action is Natural Law (see ST, page 155). Natural law is the light of understanding placed in us by God, through which we know what we must do and what we must avoid. We don't have to learn it; it is written and engraved in our souls. It is where our desire for the good (will/feeling) and understanding of the good (intellect/comprehension) come together and enable us to figure out what is good.

ACTIVITY: Can breaking the law ever be justified?

Recall or recount for students the story of St. Thomas More (ST, page 51). Make it clear that Thomas More refused to follow a law that was legally passed by the Parliament. The law was considered so important that it carried the death penalty if broken.

Then ask the students, "How could a person who did not follow such an important law wind up as a saint?"

Discuss how laws are specific and often prohibiting, and typically do not make allowances for exceptions and particular circumstances. You may also want to give or ask for examples of unjust or immoral laws such as Apartheid. (See: TM, page 113)

Now ask the class to consider the following scenario:

Fifteen year old Jack is looking after his baby sister, Lily. Lily has climbed a tree behind the house and falls from it. Jack runs to her and finds that she is unconscious. Not wanting to wait for an ambulance, Jack carries Lily to the family car and drives her to the hospital. Jack does not have a driver's license and in getting to the hospital drives 70-kph along a road where the limit is 50-kph.

In partners, and then as a large group, ask students to share their opinions on the following questions:

- Should Jack have done what he did?
- Did he have good reasons for doing this?
- What were these reasons?
- What alternatives existed for Jack?
- Do you think Jack did wrong by not choosing one of the alternatives?
- What were the particular circumstances in Jack's case that the law had not considered?

Then ask students to think of an example when ignoring a rule or breaking a law can hurt another or undermine the common good.

Conclude by examining the case studies involving moral principles applied to contemporary problems (ST, pages 156–158). Expand on the "Guiding Questions" at the end of each of these cases to ensure that students are gaining skill in the process of moving from principle to act and from situation to principle.

Note: There are some excellent case studies in TM (page 120) that can be adapted in order to bring out more clearly the relationship of law/rules to principles/norms, and natural law.

Prudence and Moral Action

Explain to the students that prudence, one of the four cardinal virtues, also helps us make good choices. It enables us to recognize the good in every circumstance and to choose the right means of making the good happen. It is the virtue which helps us make ethical choices responsibly. Prudence helps us answer the question, “What is the best way for me, in this situation, to do the right thing?” Making prudent choices involves looking at all the factors and making an informed decision. Prudence is like a light that guides us as we make good choices.

ACTIVITY: Making Prudent Choices

Begin by drawing the connection for students that prudence is a virtue and a virtue is a good habit. Ask, How do we acquire the habit of prudence?

- Be conscious of the need to make good judgments
- Have a model (method) for making moral decisions
- Take time in your day to reflect on the decisions you've made or are about to make

Then discuss together the process we should use to make ethical prudent choices.

A simplistic example might be that of purchasing a car. We are unlikely to walk into a car dealership and buy the first car we are shown. We would want to do some research first and test-drive various models. Prudent decisions would involve finances, environmental responsibilities, family commitments, reliability of the product or service and so on.

In partners have students brainstorm to come up with a situation that would benefit from prudence and sound moral judgment. Have them present their examples to the class.

CHAPTER 9

Living in Praise and Thanksgiving

INTRODUCTION

Chapter 9 examines Luke’s version of the sacred blessings of the Beatitudes in its most succinct form. Its purpose is to uncover and develop the theme of the “good life” as a “vocation (a calling and enabling by God) to happiness.”

The student text leads students through three movements:

1. reflection on the Scripture as God’s call and offer to transform our lives (ST, pages 163-168)
2. recognition that the heart of the Christian calling is found in charity and love, and that this opens us to the spiritual dimension of life (ST, pages 169-171)
3. exploration of life as a vocation and an acknowledgement of the spiritual dimension of all life (ST, pages 172-181)

9.1 Understanding Happiness in the Light of Revelation

Suggested Resources

- copy of Luke’s Beatitudes (Luke 6.20-26) from the New Revised Standard Version of the bible, *World English Bible* audio bible, or downloaded mp3 version from <http://worldenglishbible.org>
- brochures outlining outreach services from such community organizations as Brothers of the Good Shepherd, Society of Saint Vincent de Paul, or Catholic Children’s Aid

Begin by having students critically reflect on their own beliefs about happiness. Ask them to consider the source of their happiness and how far towards really achieving happiness their beliefs have brought them. Both the Introduction and “Option 2 – Meditation: For whom or what are you living?” (TM, page 124) offer a rich opportunity for students to become conscious of the notion of happiness, which is operative in their lives, and to assess how much or little it is helping them find happiness.

Then ask students how the Gospel impacts on their lived experiences. How can the Gospel help us to become ethical persons?

Since the student text follows the Gospel of Luke at this point, use a hands-on approach and have students deal directly with Luke's version, either referring to the student text (ST, page 165) or going directly to the bible (Luke 6.20-26).

ACTIVITY: Searching for the Spirit of the Lord, God

Make the point that many young people say they don't experience God in their lives. Ask, How can you believe in God if God's Spirit seems absent from human experience? Then have students consider the following: Have we been looking in the wrong places?

Read together Luke 4: 14–22, describing when Jesus was just beginning his public ministry.

In this passage Jesus was just beginning his public ministry and he identifies several "places" where God's presence can be felt. Ask the students to identify where God's work is evident. (e.g. for the poor, the hungry, the oppressed, the brokenhearted, the imprisoned etc.).

Emphasize that God is not "in" the poor, like we say He is "in" the tabernacle in Church. Rather we recognize God in the poor when we go to them with the "Good News", when we approach captives with liberty, or bring sight to the blind. God is found in a movement towards others, in action, not in a static place.

Explain that this is what we mean by revelation. Jesus is saying that this is how we find God and experience God's Spirit in our lives.

Read on in the story, from Luke 4: 23–30. Discuss how nobody is forced to believe what Jesus says or to believe in Jesus. Indeed, the townspeople not only did not want to hear the answer to their own questions about God, they wanted to silence the one who was talking to them.

By way on conclusion, ask students to create a journal exploring how they have expressed skepticism or disbelief, and blocked or ignored, in their own lives, the message in this Gospel.

In a second paragraph, have them consider how they can become a source of "good news", with God evident in their lives.

ACTIVITY: Understanding the Ethics of the Beatitudes

Review Luke's Beatitudes (Luke 6: 20–26) with the students. Here Jesus is portrayed as telling us eight ways to find happiness in life and in God. The first four are framed in positive language (Blessed are...); the next four are framed in negative language (Woe to you...).

Using overheads, handouts, or the board, make a chart that lists, on one side, the four blessings and on the other the four woes. Emphasize that the Beatitudes are not moral laws or rules that are placed on us as obligations, but rather invitations to be where God is.

Now draw on activities from the Teacher's Manual (TM, page 125). Begin with Option 2, Visual Presentation, where students can create either a collage, slides, or a photograph portfolio to represent those suffering misfortune (as presented in Luke's first four examples). This will allow them to approach their analysis of Option 1, Resolving the Paradox (and the TM Handout 9.1, TM, page 133) more concretely and with particular images in mind.

To help provide specific information about the real lives of real people, students may wish to use brochures that explain the work of various Christian groups such as the Brothers of the Good Shepherd missions, the Society of Saint Vincent de Paul, and other local groups ministering to those named in the first part of the Beatitudes.

When the students have completed the two activities indicated above, summarize their learning using the four headings relating to ethics and morality (ST, pages 167-168):

- “We are called to recognize that all is God’s gift.”
- “We are called to repent and believe the good news.”
- “We are called to live a life of praise and thanksgiving.”
- “We are called to live generously.”

9.2 Living a Charitable Life and Answering the Call

Suggested Resources

- Handout 9.1: Defining Vocation
- posters or other visuals that inspire spirituality or reflect God’s presence

A faith-filled response to the call of the Beatitudes can be symbolized by the word “charity.” However, charity is a word that brings its own pre-conceived images and biased reactions. To help students get a better grasp of its meaning, ask them to think about the picture of the two individuals on ST, page 169. Explore the facial expressions, the gestures, and the setting of this photograph. At the end of the discussion, write out a definition of charity: the ability to love another in the sense that we take the other seriously for who he or she is and respond to them as we would want to be responded to in similar circumstances.

ACTIVITY: Visualizing Charity

Read together "The power of a real blessing" (ST, page 169). As a class, explore student response to this story.

Turn to the Dostoyevsky quote: "Hell is the pain of not being able to love." (ST, page 170) and unpack its meaning with the students. Brainstorm student interpretations.

Now reverse the quote: "Being able to love is heaven!"

Ask students to create a symbol or image depicting this truth (e.g. fountain, stars) using a variety of colours and materials. (See the model provided in Option 2, TM, page 126)

Moving Beyond Ourselves – The longing for “something more” in our lives is an openness to transcendence. Transcendence is a process through which we move beyond our own interests towards concern for something greater. In the long run, transcendence is openness to God. In this sense, response to Jesus’ invitation to find God (as expressed in the Gospel of Luke) can be proposed to the students as a way of finding God and affirming their own spirituality.

ACTIVITY: Spirituality and Personal Experience

Have students create a collage (visual, video or audio) reflecting their understanding of God's presence in their lives (See TM, Option 1, page 127). The collage will offer a concrete way for them to explore their own spirituality.

Ask students to hang their completed collage in their bedroom. Each day for a week they are to quietly look at it (and/or listen to it) and think about the gift of God's presence in their lives.

Instruct them to record their thoughts about the experience in a journal, which they are to bring to class and share with their classmates at the end of that week.

The student text also provides students with an opportunity to “reflect on the lives of contemporary figures who have fulfilled the call to participate in professional and political life for the common good.” (*Ontario Catholic Secondary Curriculum Document: Religious Education*, revised, 2006, page 70), as well as to come to an appreciative understanding of the vocation to ordained ministry in the Church today.

After reading the descriptions of the vocations of Tony Martin, Shelley Grant, and Fr. Erik Riechers (ST, pages 172-178), distribute Handout 9.1 which provides an easy overview of the concept of a vocation. The questions at the end of the handout can be used to facilitate class discussion.

ACTIVITY: What is my personal vocation?

The Teacher’s Manual offers a variety of hands-on approaches to exploring a Catholic understanding of work as vocation (TM, pages 128–130).

These stories are powerful and well chosen. However, the reading requirements vary in difficulty from simple narratives to sophisticated interviews. Teachers may wish to re-tell the stories in their own words or alternatively find biographical interviews or invite a guest speaker whose story brings out the meaning of vocation as it has been used in this chapter.

The stories can also be followed up by interview questions, research activities, and student reflection about the relationship between work and vocation. In this regard, the teacher may find the questions for Option 3 – b) “Exploring our vocation to happiness,” (TM, page 129) and Option 2 – “Personal Interview” (TM, page 130) to be helpful.

After exploring the stories of others, invite students to tell their own story and to reflect on it in light of their understanding of vocation gained in this chapter. Some combination of Option 2 – “Personal Vocation” and Option 3 – “Journal Reflection” (TM, page 131) will facilitate this.

9.3 Giving Thanks for God's Work

Suggested Resources

- Handout 9.2: Liturgy Rubric

The student text (ST, page 180) closes with a reflective consideration of the liturgy (“participation of the people of God in the work of God”). However, since a high proportion of students are experientially dissociated from a worshipping community, the ideas expressed in the text may not achieve the clarification they intend.

It may be more appropriate to provide students with the opportunity to experience prayer, especially the liturgical prayer of Eucharist.

ACTIVITY: Arranging a Liturgical Celebration

Any good prayer celebration must be adequately prepared. A few days before the celebration of thanks and praise is to take place, warm the students up to the idea of prayer. Provide them with the opportunity to get out of themselves and attend to God's word and presence.

The teacher can employ any of the described options in “Styles of prayer” (TM, page 132), using part of each class for each option. As well, “Address by the Holy Father, John Paul II, 17th World Youth Day” (ST, pages 182–183) offers insightful thoughts for the students to ponder. Ask them to choose and explain an appropriate Scripture passage that speaks to the selected option.

Note: Planning a celebration requires a sense of movement, space, gestures, sound, smell, and sight. Singing is a powerful way of getting involvement, but the students need to rehearse the songs often, until they have developed a confidence that allows them to sing, rather than just think about singing. Students also need to become familiar with symbols before they are used in a celebration. Simply having a symbol of something as part of a celebration is not effective. A symbol needs to be able to capture the imagination of the worshippers and move them into attentiveness to the Spirit.

The Teacher's Manual Handout 9.5 (see TM, page 139–140) offers a rich resource for planning and celebrating prayerfully. Even if your class has a Eucharistic celebration, the students must be actively and energetically involved in the preparation.

Distribute Handout 9.2, which is designed to help you evaluate a prayer celebration.

HANDOUT 9.1: Defining Vocation

A vocation is a calling from God (from the Latin "vocare" meaning "to call").

We are called to do many things in life – complete our homework, try hard on a sports team, help younger family members or friends in need. A vocation is what God calls us to do. Sometimes we refer to our career choice as our calling.

A person may feel that their job is a vocation. Whether they are a teacher, doctor, plumber, or charity worker, all these vocations have worth and are valuable to our world. They are all expressions of love and thanks towards God for the many gifts God has given us.

There are also religious vocations. God calls each of us to a different type of life:

Married Life – We may be called to be a good parent and spouse.

Single Life – We may be called to live the life of a single person.

Religious Life – We may be called to a religious order (to be a priest, nun, deacon, etc.),

No matter what our calling, we have to be open to our vocation by listening for the voice of God. We are all called to trust that God will guide us towards what is right for us.

Consider these questions:

1. What do you think your vocation is? What do you think God is calling you to do?
2. How could you find out more about this calling?
3. What things do you need to do at this point in your life to work towards your vocation? (e.g. school, programs, courses, extra-curricular activities)

HANDOUT 9.2: Liturgy Rubric

| | Level 1 (50-59%) | Level 2 (60-69%) | Level 3 (70-79%) | Level 4 (80-100%) |
|--|--|---|---|---|
| Thinking Use of planning skills in designing liturgy or reflection | Uses planning skills with limited effectiveness | Uses planning skills with some effectiveness | Uses planning skills with considerable effectiveness | Uses planning skills with a high degree of effectiveness |
| Communication Expression and organization of ideas and information | Expresses and organizes ideas and information with limited effectiveness | Expresses and organizes ideas and information with some effectiveness | Expresses and organizes ideas and information with considerable effectiveness | Expresses and organizes ideas and information with a high degree of effectiveness |
| Application Making connections between Religious Education and the world | Makes connections between various contexts with limited effectiveness | Makes connections between various contexts with some effectiveness | Makes connections between various contexts with considerable effectiveness | Makes connections between various contexts with a high degree of effectiveness |

CHAPTER 10

Free to be fully alive

INTRODUCTION

Freedom is something we treasure. People have given their lives to gain freedom for their cause or country. When we are free, we have a say in what will happen to us in the future. We are able to take initiative, despite financial constraints or geographical concerns. However, understanding that the self is free comes with an obligation. We as a society recognize intolerable conditions in the world such as slavery or torture. With these realities must come the process of liberation from unjust conditions. As we search for self-identity through freedom, we must be mindful of our responsibilities. If we live freely without being responsible, we lose our sense of morality and become isolated from God. Chapter 10 explores the nature and limitations of personal freedom.

10.1 Characteristics of Freedom

At the start of this chapter, three traits of freedom are explored:

1. **Freedom first discovered in our ability to say “no” to God**

Our freedom can cause us to turn away from God. All men and women who came after Eve are blessed with the gift of freedom. It is up to them whether they make wise moral or sinful decisions.

2. **Freedom is a capacity of the human self**

Rene Descartes discovered that humans can think and doubt freely and will doubt even proven facts. The danger with this experiment is that when so much emphasis is placed on oneself and one's own thinking, there is a tendency to leave God in the background.

3. **Freedom is the hallmark of human nature**

Freedom is our capacity to act; it reveals itself when we struggle against our limits. With freedom also comes a responsibility to ourselves and to others to keep the fight going.

ACTIVITY: Scenarios about Freedom and Responsibility

Have students re-read the first couple of pages of the chapter. Then, with partners, ask them to discuss, in their own words, the meaning of the statements in italics above. (ST, 187–188)

Ask for class responses to the question, Why does being free depend on being responsible? Using personal examples to support and clarify responses.

Then provide students with some scenarios (such as those below) that they can role play to clarify the relationship between freedom and responsibility.

Scenario #1

Carlos's grandmother is a very devout woman who expects Carlos to go with her to Mass on Sunday. Carlos works late on Saturday and doesn't always feel like getting up early to go with his grandmother to church. His grandmother's English is not very good and she prefers going to Mass in her native language – one that Carlos doesn't speak all that well.

Scenario #2

It is the beginning of the term and Ekwe finds out that she is in an English class with none of her friends. They are all in a different class, and Ekwe would like to be with at least some of them. She knows if she switches class, they will help her with the assignments, but if she stays, she will have to do the work by herself.

Scenario #3

Oleh's parents are divorced and he lives with his mother. His mother is very strict with him, and even has him keep an early curfew on school nights. His father is busy with his new family, and doesn't believe in curfews. Oleh lives with his mother, but visits his father regularly. He wants to go out with friends late on a school night and considers whether to go to his father's house and then go out from there.

After students role play the scenes, debrief with them about the importance of freedom and how being free depends on being responsible.

10.2 Personality Development and Moral Reasoning

Suggested Resources

- Handout 10.1: Erikson's Stages of Cognitive Development
- Handout 10.2: Kohlberg's Stages of Moral Reasoning
- Copy T.M. Handout 10.3: James W. Fowler's faith development theory (TM, pages 157-158) to distribute to/discuss with students
- Handout 10.3: Moral Development – Erikson, Kohlberg, Fowler, and Me

Share with students that one branch of psychology, developmental psychology, studies the pattern of growth and development of the human personality. This is important in the study of freedom because it shows how, over a lifetime, our personal freedom can either mature or decline depending on how we respond to various challenges in life. The study of such psychologists as Erik Erikson and Lawrence Kohlberg is useful in developing a framework to understand how our own personal moral development leads to freedom and maturity.

Explain that Erik Erikson (1902-1994) is an American developmental psychologist who described his theory of personality and social development in eight stages. Lawrence Kohlberg (1927-1987) is a cognitive psychologist (studies how people think) who identified three primary levels of moral development and reasoning, with a total of six stages.

In addition, Carol Gilligan is a stage psychologist similar to Kohlberg who studies differences between men and women in moral decision-making. Gilligan says that men are more "justice" focused where the rights of others need to be respected. Women, on the other hand, tend to be more "responsibility" focused where people have responsibilities toward others. For example, when boys have a dispute during play, they actively resolve it. When girls have a dispute, they quit playing in order to protect the relationship. Gilligan's developmental stages are as follows:

- Stage 1: Pre-conventional (self-interest) – goal is individual survival
- Stage 2: Conventional (self-sacrifice) – goal is self-sacrifice
- Stage 3: Post-conventional (principled morality) – goal is non-violence

Also, by way of comparison, present the stages of faith development proposed by James Fowler: (Use, as support for this, the Teacher's Manual handout cited above.)

- Pre-Stage – Primal Faith (birth to 3 years)
Early learning relating to safety and security
- Stage 1 – Intuitive/Projective Faith (3 to 8 years)
Imitation and modeling of parents
- Stage 2 – Mythical/Literal Faith (8 to 12 years)
Strong belief in justice
- Stage 3 – Synthetic/Conventional Faith (12 to 18 years)
Conformity to rules and beliefs
- Stage 4 – Individual/Reflective Faith (18 to late thirties)
Personal responsibility for life

- Stage 5 – Conjunctive Faith (mid life)
Comfortable with ambiguity and diversity
- Stage 6 – Universalizing Faith (late life-rare)
Devotion to God, complete fulfillment in common good.

Through these various theorists, we can see that moral development is a process. As we age, we make progress, but sometimes we may also fall backward. We drift in and out of stages as we are influenced by many situations and people. As we grow morally, we also grow in freedom. (See ST pages 191-193 for further details.)

ACTIVITY: Comparing Moral Development at Different Life Stages

After reviewing the various theorists mentioned above, distribute Handout 10.3 and ask students to complete the chart. (They may wish to substitute Carol Gilligan's stage theory for either Erikson or Kohlberg.)

Once the charts are done, students may use their written information as a springboard for a more creative comparison of these developmental stages.

Suggest that they select the medium of their choice (a collage, PowerPoint presentation, painting, cartoon, or journal entry) to bring alive, in a unique way, a stage or stages in their own life experience in relation to one of the developmental theories.

10.3 Reflecting on Personal Rights and Freedoms

Suggested Resources

- photocopied material on the Canadian Charter of Rights and Freedoms
- Handout 10.4: School Code of Conduct

Remind students that people everywhere have certain rights and freedoms, including the right to assembly (meeting as a group) the right of free speech, the right to the integrity of one's person and the right to life. These are all called natural rights.

Different nations have expressed their natural rights in documents that guide their respective countries (See ST, page 195) After the Second World War, political leaders realized that things that happened during war time such as bombings, torture, and human experimentation should be considered crimes. In response to this, the United Nations developed a declaration, known as the Universal Declaration of Human Rights (1948). Nations continue to declare their human rights because of events that shape and transform our world.

Although the human rights movement is secular (not based on religion), the Catholic Church uses the declarations in its moral teaching. For example, human beings have a right to life. The Church supports human rights, but also challenges legal rights when they get in the way of basic human rights. At the Second Vatican Council, the Church accepted a Declaration of Religious Liberty (1965) which confirms the dignity of the human person. The declaration urges people to respect the freedom of religion in society.

The following activities will help to clarify for students the relationship between rights and freedoms.

ACTIVITY: Student Rights and Responsibilities

Discuss with the class the United Nations' Universal Declaration of Human Rights. Use the "guiding questions" to help students to reflect on the meaning of this declaration. (ST, page 197-198)

Consider as a group why the member nations require a universal declaration of human rights. What would our world environment be like without such a declaration to protect us?

Then review some of the elements of our Canadian Charter of Rights and Freedoms, developed in 1982. Remind students that the Charter declares certain rights and freedoms as absolutely necessary. By being declared and often ratified by governments, these human rights become legal or civil rights.

Distribute and explain Handout 10.4: School Code of Conduct. Have students complete this on their own. Ask for volunteers to share their answers with the class.

ACTIVITY: Our Right to Clean Water

Ask students to read "Access to Clean Water is a Human Right" (ST, page 198) and answer the following questions in small groups:

1. Why is water considered a basic human right?
2. What can contaminated water do to people?
3. What does the term "collective responsibility" mean?
4. What is "stewardship"?
5. What is the Canadian Catholic Organization for Development and Peace doing to make sure water is available to people?
6. How many days do you think you could live without water or other liquid?
7. Could you imagine living without it for a week? How would it affect your mood?

Then, as a class, take up student answers and reflect on the universal basic right to clean water.

As enrichment, ask students to research and present to the class other clean water initiatives taking place around the world.

10.4 Limits to Personal Freedom

Suggested Resources

- books or movies dealing with scientific experimentation and cloning for example, Blade Runner, The Island, Gattaca, The 6th Day
- movies or books dealing with restraints on personal freedom (Schindler's List, Helen Keller)
- Handout 10.5: I Won the Lottery

Remind students that God keeps us grounded and without God there would be great emptiness in our lives. Unfortunately, some negative aspects of our increasing freedom in today's world include growing atheism, individual isolation, and a sometimes destructive sense of autonomy. Our personal freedom places such a high value on our capacity to think and act for the good of ourselves that everything else in God's creation can be reduced in value. We get caught up in the scientific and technological revolution. Some people believe that animals, plants, the oceans, the soils and minerals exist only for their personal use. When this viewpoint is so predominant, it becomes difficult for us to remember that nature is a reflection of the glory of God.

A danger of the discovery of the self as free is autonomist (literally, "a law unto myself"). This can lead to freedom without reason and unchecked instincts and desires. It becomes a freedom without morality, with little or no concern for others

ACTIVITY: Exploring the Relationship Between Science and Morality

Ask students to read "Reflections of Bioengineering" (ST, pages 205–206) and answer the following questions in writing:

1. What physical characteristics take place in an aging body?
2. How does bioengineering overcome human limitations?
3. Describe the ethical debate on biotechnology.
4. What is Canadian author Margaret Atwood's response to bioengineering?
5. Explain the meaning behind the following quotation, "What is technically possible is not for that very reason morally admissible." Use an example to support your explanation

Share responses in a group discussion on the ethics of bioengineering.

Note: A major research project/culminating activity is provided at the end of this handbook. It presents an opportunity for students to research moral issues that potentially conflict with the teachings of the Catholic Church. As some of these topics relate to the area of science and technology, you may wish to share the project with your students at this time.

Reinforce the thought that external and internal limits to personal freedom come in various forms:

- **Social Limits** (from parents, teachers, society at large)
- **Moral Limits** (norms, rules, and laws)
- **Natural Limits** (imposed by our genetic make up and the physical environment)

Ask students to form small groups to brainstorm different kinds of limits to freedom, drawing on examples they can think of from the media, their own lives, or from literature. Remind them that even when we think our freedom is limitless, there is a need to be aware of the consequences of our actions. Introduce the activity below in support of this point.

ACTIVITY: Financial Windfall is a Mixed Blessing

Ask students to speculate on how the lives of lottery winners might change as a result of gaining financial freedom. (Caution them that with more money comes greater responsibility.)

Explain and distribute Handout 10.5: I Won the Lottery.

Once students have completed the handout, take up answers as a class. Focus the discussion on the nature of freedom and its relationship to morality and personal responsibility.

HANDOUT 10.1: Erikson's Stages of Cognitive Development

Stage 1 – Trust vs. Mistrust (Infancy: birth to 18 months)

- emphasis on mother's love, care, and nurturing
- visual contact and touch are very important
- self confidence develops with regular, dependable affection
- if a secure environment is not offered, feelings of mistrust develop

Stage 2 – Autonomy vs. Shame (Toddler Years: 18 months to 3 years)

- mastery of basic skills begins (walking, talking, self-feeding, toileting, fine motor co-ordination)
- building of self-esteem and independence
- distinguishing of right from wrong
- vulnerable time for development of self-doubt if caregiver is too restrictive

Stage 3 – Initiative vs. Guilt (Preschool Years: 3 to 5 years)

- major relationship is with immediate family
- strong desire to imitate adults
- initiative develops for planning and undertaking tasks
- begins to understand responsibility and to experience guilt

Stage 4 – Industry vs. Inferiority (Childhood: 6 to 12 years)

- development of capacity to learn, create, and accomplish new skills
- social stage with greater willingness to share and co-operate
- relationships expand to school and community
- if feelings of inferiority develop, these lead to lowered self esteem

Stage 5 – Identity vs. Identity Confusion (Teenage Years: 12 to 18 years)

- stage between childhood and adult life
- life becomes more complex with the search for individual identity
- establishment of ideals, goals, and values to live by
- strong relationships develop with peers; parental role diminishes somewhat

Stage 6 – Intimacy vs. Isolation (Young Adulthood: 18 to 35 years)

- search for strong, satisfying relationships through friendship and love
- leads to married life and start of family life
- if rejection occurs, personal pain and distancing from others results

Stage 7 – Generativity vs. Stagnation (Middle Adulthood: 35 to 65 years)

- occupied with productive work
- desire to guide next generation and to contribute to the good of society
- may become self-absorbed and stagnant if life goals have not been achieved

Stage 8 – Integrity vs. Despair (Senior Years: 65 to death)

- slowing down
- feeling of well-being and contentment if life's goals have been attained
- sense of despair if past life is seen as unproductive or purposeless
- without a feeling of resolution to life's problems, doubt and sorrow develop

HANDOUT 10.2: Kohlberg's Stages of Moral Reasoning

PRECONVENTIONAL LEVEL: FOCUS ON THE SELF

Stage 1 – Punishment and Obedience

- Physical consequences determine the goodness or badness of an act.
- Avoidance of punishment is the key motivation.
- The person submits to power and authority in order to avoid punishment.

Stage 2 – Personal Usefulness

- What is right is that which satisfies one's own needs and occasionally the needs of others.
- Human relations and fairness are interpreted in a physical, pragmatic way: what is useful to me?
- "You scratch my back and I'll scratch yours" is a basic motivation.

CONVENTIONAL LEVEL: FOCUS ON THE GROUP

Stage 3 – Conforming to the will of the group

- Good behaviour is that which pleases or helps others and gets approval from them.
- One conforms to standard ideas of appropriate behaviour.
- One earns acceptance by being "nice."
- Behaviour is often judged by intention – "they mean well."

Stage 4 – Law and Order

- One sees obedience to rules for one's own sake as necessary to maintain order.
- Right behaviour consists of doing one's duty and respecting authority.
- Flaws in the system are due to the failure of individuals to obey the system.

POSTCONVENTIONAL LEVEL: FOCUS ON PRINCIPLES

Stage 5 – Social Contract

- Right action is described in terms of general values that have been agreed upon by the whole society.
- Laws are justified on the basis of general principles.
- One may work to change the law for the sake of society.
- Right action is seen as a matter of personal values.

Stage 6 – Personal Conscience

- Right is a decision of personal conscience in accord with abstract ethical principles that apply to all persons everywhere.
- Decisions are based on the universal principle of justice, the reciprocity and equality of human right, and respect for the dignity of human beings as individual persons.
- Choices are grounded in genuine moral interest in the well-being of others, regardless of who or where they are.

HANDOUT 10.3: Moral Development: Erikson, Kohlberg, Fowler, and Me

Complete all three columns, based on your reading and an understanding of your own development.

| My Developmental Stage | Erikson Describe similarities to Erikson's stages in your own life. | Kohlberg Describe similarities to Kohlberg's stages in your own life. | Fowler Describe similarities to Fowler's stages in your own life. |
|--------------------------------------|--|--|--|
| Me as an Infant | | | |
| Me as a Preschooler | | | |
| Me as a Child (in elementary school) | | | |
| Me as a Teen | | | |
| How I see myself as a Young Adult | | | |

HANDOUT 10.4: School Code of Conduct

Outline your school's Code of Student Conduct:

List the rights and freedoms you would like to have at school that are not included in the Code of Student Conduct:

Describe why you think schools need a Code of Student Conduct and what the school environment might be like if the Code did not exist:

HANDOUT 10.5: I Won the Lottery!

Pretend that you have just won the five million dollar Jackpot; your cheque will arrive at the end of the week. Write a list of what you would buy with the money.

Then do an Internet search of how the lives of lottery winners have changed. Summarize one article. Answer the question: Does money bring freedom?

How I would spend five million dollars:

Internet article summary: impact on winning the lottery (positive and negative)

Does money bring freedom? (Support your answer with reasons and examples)

CHAPTER 11

Freedom in a political and cultural context

INTRODUCTION

We live in a free society. We can choose where we live, how we live, and who we want to live with. We can follow our own beliefs and religion; we have freedom of speech and freedom of association. Our legal system defends these rights and prevents others from getting in the way of our freedoms.

The establishment of this liberal democratic society goes back to the seventeenth century. With its creation came the belief in the supreme autonomy of the individual. This means that individuals are free to live the way they choose. Chapter 11 focuses on theories of freedom and the various forces within contemporary society that may challenge or limit our freedom.

11.1 Personal Freedom in a Structured Society

Suggested Resources

- Handout 11.1 My Canadian Freedoms
- Handout 11.2: Biblical Virtues

Freedom – the capacity to choose and to act without restriction – has an important place in our society. Some people argue, however, that we must have total freedom. If that were the case, with everyone doing what they wanted to, there could be chaos and social anarchy.

In Canada, we sometimes take our freedom for granted and believe that, as individuals, we have the right to choose how we live our lives. It is important to remind students that these freedoms work within a set of social restrictions.

ACTIVITY: Examining Freedom in a Social Context

Brainstorm with the class some of the freedoms they enjoy as Canadians and why they are important.

Distribute Handout 11.1: My Canadian Freedoms. Once students have completed it, share answers as a group.

Freedom does have limits. The question is how are these limits determined?

As Christians, we understand that our freedom is a freedom to become what God calls us to be. We are social beings who live in society. We have obligations to one another. Each society sets down rules that limit certain actions or behaviours. This helps society run smoothly even if some people feel they are restricted from doing everything they want to.

As Christians, we also have a responsibility to follow the laws of society and the laws of God as we co-exist with others around us. As we learned in Chapter 7, virtues are habits and attitudes that make us willing to act morally and help guide our human contact. They help us to determine what limits to make and how to live the “good life”. Virtues help freedom grow.

The Catholic Church speaks of three theological virtues:

- faith
- hope
- love (charity)

Faith is the virtue by which we believe in God. It is something we do freely. Hope is the virtue by which we desire the Kingdom of God. Love is the virtue by which we love both God and our neighbour. Paul uses the Greek word “agape” for love. Agape is love without conditions or motivations: “And now faith, hope, and love abide, these three; and the greatest of these is love. (1 Corinthians 13:13)

Of the moral virtues, four stand out as foundational to all the rest. These are called cardinal virtues (from the Latin word *cardo*, meaning “hinge”) These four are the hinges upon which all the other moral virtues swing:

- prudence (good judgement)
- justice
- fortitude (courage)
- temperance (moderation)

ACTIVITY: Reflecting on the Cardinal Virtues

Divide students into groups and have them define, in their own words, the cardinal virtues. They may need to use a dictionary, and the Catechism of the Catholic Church to assist them.

Then distribute Handout 11.2: Biblical Virtues. Ask each group to brainstorm how the cardinal virtues can help freedom grow.

Each group can present their ideas in some creative manner (skit, song, poem, visual presentation).

11.2 Struggling to Achieve Freedom in a Modern Society

Suggested Resources

- Handout 11.3: Advertising a Sense of Identity

Instrumental reason is the ability to select and develop an effective means to a desired end. While this is beneficial in terms of increased innovation through new products and services, it creates a society of consumers and commodities. It can cause an over-reliance on technology and a mistrust of basic human instinct. This results in a materialistic society driven by wants not needs in which there is an illusion of free choice. In reality, the consumer is manipulated by skillful advertisers and personal freedom is actually diminished.

ACTIVITY: The Lure of Advertising

Re-read "The Buying of Identity" (ST, page 221) together.

Then, on the chalkboard, brainstorm as a class how the clothing, shoes, jewellery, hairstyles etc. of two different groups of people can reveal their identity.

Divide students into small groups to answer the following:

- Why are people so desperate to accumulate material goods?
- How can a consumer good become a symbol?
- List five brand names and beside each, describe what they really mean.

Distribute Handout 11.3: Advertising a Sense of Identity and ask students to work on it independently.

11.3 Recapturing Freedom in a Modern World

Suggested Resources

- Handout 11:4 Characteristics of our Society
- Handout 11:5: What can we do to help?
- Handout 11.6: Research Project: Freedom for the Oppressed

Begin by reflecting as a class on the nature of contemporary society. Distribute Handout 11:4 and ask students to share examples of each characteristic from their own experience. Then distribute Handout 11.5. Have students to consider each solution and, in small groups, brainstorm specific helpful examples of each. Present these as part of a larger group discussion on building a better world in which to live.

ACTIVITY: Oral Presentation on Advocacy

Read "George Vanier (1881 – 1967)" (ST, page 225) and have students explain who this man was and what his son Jean reveals about him.

Then ask the class two questions: Do you agree with Vanier's statement, "no man is too busy to feed his soul"? How do you feed your soul? If you do not, how would you like to?

Distribute Handout 11.6: Research Project: Freedom for the Oppressed.

Have each pair of students deliver their presentations to the class.

HANDOUT 11.1: My Canadian Freedoms

List the freedoms you enjoy as a Canadian teenager. Then rank them in order of their importance to you:

Consider your top two ranked freedoms. Describe how removing these freedoms would affect you as a person.

Freedom #1

Freedom #2

Is it possible to be completely free living in our society?

Handout 11.2: Biblical Virtues

Bible Activity

Look up the following Bible passages. Each one mentions one of the cardinal virtues. Match the passage with a specific virtue(s). Explain how the virtue can help freedom grow.

Wisdom 8:7 _____

Wisdom 1:4 _____

Sirach 21:25 _____

Colossians 4:1 _____

Psalms 118:14 _____

John 16:33 _____

Sirach 18:30 _____

Titus 2:12 _____

HANDOUT 11.4: Characteristics of our Society

1. Crisis of Limits

- This world is not limitless (e.g. natural resources) – this world as we know it will not survive if we continue in the same way
- Do we use our resources without thinking about the consequences?

2. Consumerism: Possessed by Possessions

- We are constantly pressured to buy things
- Sometimes we desire to possess things out of proportion to our needs or normal wants
- Does more "stuff" lead to happiness?

3. The Throwaway Society

- We buy things and when we don't need them anymore, we throw them away
- We buy water in plastic bottles, and then after one use, throw them out
- Does our attitude toward material things spill over into our relationships?

4. Individualism and Competition

- Society values independence so competition becomes valued ("I did it my way")
- Do we compete against others simply because we want to look better?

5. Fatalism: "There's nothing I can do"

- We can easily allow the world and its problems to create a spirit of defeat
- Do we think that one person cannot make a difference?

HANDOUT 11.5: What can we do?

1. **Live Simply**
Reduce amount of energy/resources we use in our daily life by:
 - Riding a bike
 - Reducing, reusing, recycling
 - Fixing things instead of buying new things

2. **Put Possessions Into Proper Perspective**
 - Jesus spoke about the dangers of wealth and possessions more than any other social issue
 - We need to look at faithful people who gave up everything for the poor (Mother Teresa)

3. **See People as Sacraments**
 - We need to be rooted to our past and remain true to the teaching of our faith
 - We need to remember where we have been and where we are going

4. **Foster Interdependence and Cooperation**
 - We need to foster interdependence and work for solidarity
 - We need to use our time, energy, and resources for survival of all, not independent superiority
 - The world is a "global village" – we need to work together or perish together

5. **Have High Energy Hope**
 - Hope is a virtue – something we acquire through practice
 - Genuine hope is not giving up in despair but lending a helping hand when needed
 - When we are hopeful, we are in a state of intense readiness to size up and seize opportunities
 - Hope counteracts fatalism – it reminds us that all things are possible and challenges us to work to make things happen

HANDOUT 11.6: Research Project: Freeing the Oppressed

In pairs, choose one of the following groups and research on the Internet how your chosen group advocates for freedom for those who are oppressed. You will deliver a two minute oral presentation on your findings.

- Canadian Catholic Organization for Development and Peace
- Catholic Women's League
- Assembly of Catholic Bishops of Ontario
- Canadian Conference of Catholic Bishops
- Right to Life
- Amnesty International

My Chosen Group: _____

Who are they and what do they do?

How do they advocate for the oppressed?

CHAPTER 12

The freedom of the children of God

INTRODUCTION

This chapter explores freedom grounded in faith. As Christians, we have been set free by God's gift of Christ's life, death, and resurrection. Our relationship with God is the most important aspect of our identity and the highest expression of freedom. Freedom in the Christian tradition allows us to live generously through the grace of God.

12.1 Understanding Christian Freedom

Suggested Resources

- Handout 12.1: Creating a Cartoon
- Copy of the Holy Bible or Internet access to Bible web site (see <http://worldenglishbible.org/web/>) to read "Paul's Letter to the Romans" (Romans 8:1-39)
- Handout 12.2: Truth Will Set You Free

Discuss the "Ben Shaw Story" (ST, pages 227-228 in the ST) with the class. Reinforce that this piece is about being set free: out of the depths of addiction comes a freedom unleashed by love. This story also supports what Paul learned from his conversion to Christianity. Freedom, according to St. Paul, is a gift from God. This gift includes freedom from something (such as law, death, sin, slavery) as well as freedom for something (such as freedom for living the fullness of life in Christ). Faith has set us free to live ethical lives, thankful for God's gift of love.

ACTIVITY: Storyboarding a Journey to Freedom

After reviewing the "Ben Shaw Story", discuss with the class the idea of fall and recovery stories.

Distribute Handout 12.1: Creating a Cartoon. Ask students to research a present day person who has suffered a personal challenge and journeyed from despair to spiritual freedom. Have students sketch the life journey of this individual in the six panels provided on the handout.

Once students have finished, they can present their cartoon to the class and explain how the factors involved led to acceptance (or possible rejection of) the gift of freedom.

Freedom According to St. Paul

Have the students read or listen to excerpts from Paul's life in the Bible:

- Acts 22:3-5 – Paul explains his life before his conversion to Christianity. He was a strict believer in Judaism. At that time he thought that following the laws in the Torah would guarantee freedom.
- Acts 26:4-11 – Paul felt that Jesus was leading people away from the Torah.
- Acts 26:12-18 – When Paul encountered Jesus on the road to Damascus, he discovered something that radically changed his view of life: what would lead him to God was not the Torah, but God revealed in Jesus. His conversion and the freedom it brought to be himself came because he first confronted the truth as he now understood it. He realized that the grace of God moves us towards the truth and the truth sets us free.

ACTIVITY: Freedom According to Paul

Review with the class "Paul's Letter to the Romans" (Romans 8:1–39) as well as "St. Paul's understanding of freedom" and "God's initiative in our freedom" (ST, pages 229–236)

Have students answer the following questions:

- According to Paul, why did God send his son into the world?
- How does he say people are set free?
- How the Holy Spirit lives in us, in Paul's point of view?
- What event led Paul toward Jesus Christ, making him change his mind?
- Why is the Mosaic Law powerless?
- What is wrong with legalism or literalism?
- How does the truth set us free?

Share class answers on Christian freedom with the group.

ACTIVITY: The Power of Truth

With the class watch either the movie of Dead Man Walking or the PBS video on Sister Helen Prejean.

Distribute Handout 12.2: Truth Will set Your Free and ask students to complete it.

12.2 Freedom through the Grace of God

Suggested Resources:

- Copy of the Holy Bible or Internet access to Bible web site to read Ephesians 2:1-10
- *One Life...Many Gifts* DVD (available for download from www.onelifemanygifts.ca/en/video or by request from *One Life...Many Gifts* (the Trillium Gift of Life Network)
- Resource booklets on organ donation – “The World’s Youngest Recipient Inspires Others – the Sarah Marshall story”; “Change of Heart – the Eddie Sabat story”; “Religious and Ethical Perspectives on Organ Donation” (www.onelifemanygifts.ca/en/)
- Handout 12.3: An Organ Donation Story
- Handout 12.4: An Artistic Representation of a Heart

As you begin this section, remind students that the gift of grace from God sets us free and opens us to acts of generosity. Then read or listen to Ephesians 2:1-10.

Read together “Grace” on page 236 of the ST. Discuss with the students the concepts of “faith” versus “good works” (charity, social justice and outreach). Some Christians argue that we are saved through our faith alone. Others say that our good works will save us. The central Christian belief is outlined in Ephesians: we are saved by God’s grace through faith in Jesus. We are not saved by doing good works but in order to do good works.

Then read “The Rich Young Man” on pages 237-238 of the ST and answer the following questions together as a class:

- a) Describe, in your own words, the story of the rich young man.
- b) What generosity was extended to him?
- c) What gets in the way of the man living a fuller life?
- d) Describe how people today are prevented from living a fuller life.
- e) What is your security? What could you not do without?
- f) What encourages you to follow Christ? What prevents you from following Christ?

ACTIVITY: Grace and Life-saving Actions

Generosity of spirit is shown by individuals who freely donate their organs or tissue to those in need. Currently, every three days, someone in Ontario dies unnecessarily while waiting for an organ transplant. According to the Trillium Gift of Life Foundation, there are almost 1700 Ontario residents – men, women and children – who are waiting for a life-saving organ transplant.

"Each person who wants to save or improve lives through organ and tissue donation can benefit many other individuals. Each donor can potentially give eight organs to help others, including the heart, both kidneys, liver, two lungs, pancreas and small bowel. Several kinds of tissue can also be donated for transplant – bone, cornea, heart valves, islet cells and skin." (*One Life...Many Gifts*, p.23)

Read and discuss the above statement as a class. Then distribute Handout 12.3: An Organ Donation Story and Handout 12.4: An Artistic Representation of a Heart.

Students can complete the assignment independently.

12.3 Celebrating God's Grace

As a start to this section, read Gertrude the Great (ST, page 239) and answer the following questions with the students:

- a) Explain what you know about Gertrude.
- b) What released her from fear and misery?
- c) How does Gertrude's experience make her live more freely?

Then review the meaning of grace: the gift of God's love at the centre of our existence through the indwelling of the Holy Spirit or "the gift of the Holy Spirit that makes us gracious and right before God".

ACTIVITY: Exploring the Christian Notion of Grace

Ask for volunteers to read "Reflections on Grace" (ST, pages 240–241).

Individually, have students respond in writing to the following:

1. Which passage is your favourite?
2. Why did you choose the one you did?
3. Copy one or two lines that hold the most meaning for you.
4. How does this relate to your own experience? Explain.

(Note to teacher – see TM pages 309–331 to incorporate "Appendix 3: Pathways to Prayer" using guided meditation, prayer, bulletin board ideas etc. to complete the chapter. The various activities suggested under "Celebrating grace", TM page 176 also help students to express an understanding of God's grace.)

HANDOUT 12.1: Creating a Cartoon

The story of Ben Shaw explores the idea of falling into deep despair, then recovering and gaining personal freedom.

Research a person who has gone through a similar journey as a result of illness, addiction, loss of faith or natural disaster. The person could be chosen from history or literature, or it could be a contemporary person (such as Howard Hughes, Henri Nouwen, Michael J. Fox).

Create a four to six panel cartoon which reveals the factors that led to despair, moments of spiritual understanding and acceptance, and the challenge of the gift of freedom. The final panel should convey the person accepting the freedom that was available to them.

Title:

| | |
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HANDOUT 12.2: Truth Will Set You Free

Watch the video/DVD, *Dead Man Walking* and/or the PBS video on Sister Helen Prejean and answer the questions that follow with specific reference to the main character's final understanding of the power of truth.

How does truth set the main character free in the end?

How did hiding or ignoring the truth imprison him?

HANDOUT 12.3: An Organ Donation Story

Eddie Sabat had **hypertrophic cardiomyopathy**, but his story has a much happier ending. It is an oft-repeated cliché that you just never know. For Eddie, that overused phrase describes his life. He had a pain in his appendix, was rushed to the hospital by his dad, wheeled into an operating room and had his appendix removed. So far, so good. In the recovery room, doctors noticed a heart murmur and referred him to a cardiologist. Eddie wasn't the least bit worried; doctors told him that it could be nothing to worry about, just a minor detail that wouldn't affect him in any meaningful way. Life continued. Eddie continued his senior year in high school, and kept playing his favourite sports – soccer and hockey. He wasn't experiencing any significant symptoms although, in retrospect, Eddie realized his body was trying to adjust to his decreased cardio capacity.

At his annual checkup, Eddie's doctor prescribed heart medication. Like many teenagers, Eddie felt invincible, and wasn't very diligent about taking his pills. The following year, the cardiologist suggested a heart biopsy. Eddie's illness was a bit of a mystery. He had no history of heart disease. There was a theory that a virus might have affected his heart early in his teenage years. For most people, the condition is congenital but, in Eddie's case, there was no clear reason for his heart problem. Blood work was inconclusive. His physical exam revealed no secrets. A heart **biopsy** was the next logical step. The heart biopsy confirmed their suspicions from previous tests, including an ultrasound. Doctors now knew that there could be a serious problem with his heart...Eddie's heart stopped during the implantation of the pacemaker. Eddie remembers waking up momentarily in the operating room. He saw a doctor on top of him, pumping his heart. Then he passed out again. "I remember it all happening, and not remembering it at the same time. I was sedated, so it is kind of a blur."

What was supposed to be the happy ending quickly morphed into a potentially tragic outcome. Eddie's heart stopped during the implantation of the pacemaker. Eddie remembers waking up momentarily in the operating room. He saw a doctor on top of him, pumping his heart. Then he passed out again. "I remember it all happening, and not remembering it at the same time. I was sedated, so it is kind of a blur."

Temporarily, the pacemaker helped. He shifted from playing the game he loved so much – hockey – to coaching hockey. Because Eddie had gained a significant amount of weight, his doctor at Mount Sinai Hospital referred him to a cardiac rehabilitation program. It helped a bit. Initially, the exercise strengthened him, and motivated him to lose some weight. But the situation started to deteriorate again. Eddie couldn't finish his exercise

prescription from the rehab centre. His doctor ordered another round of tests. The medications Eddie had been taking were not working. Walking became a real challenge. "I was always short of breath." The hospital decided to try a new kind of bi-ventricular pacemaker. Eddie knew from the beginning that the pacemaker was going to be a bridge, a temporary solution to help him feel better. Ultimately, he was going to have to return to the hospital, and get a new heart. In the short term, Eddie was grateful for a chance to breathe easier and to walk without difficulty. He agreed to the 45 minute operation.

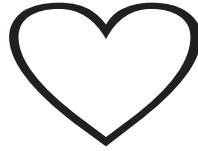
What started out as a procedure that should have been completed in less than an hour became a four-hour marathon. The surgeons couldn't get the pacemaker into the left side of Eddie's heart because of the way his body was structured. His surgeon was very upset. His doctor remained calm: "Eddie, I told you it would only be an interim measure. We have to look at the heart transplant option a little sooner." Eddie subjected himself to more tests and met with the transplant team. Eddie was placed on a waiting list for a new heart on January 21, 2003.

From that moment, he was on call. He had to stay within the Toronto city limits at all times, and he had to be able to get to the hospital within two hours after his pager signalled a heart was available. People usually wait four to six months for a call, sometimes longer. Eddie's new heart became available in less than two weeks after he was placed on the list.

The phone rang at 11.30 p.m. Eddie assumed it was his girlfriend, and waved the call away: "I was always tired, so I was always sleeping. I didn't want to talk to anyone." But this call wasn't just any telephone message; it was the heart transplant coordinator, telling him to get downtown immediately. Eddie freaked: "Are you kidding? I'm not ready. What if I miss my one and only chance?" Knowing time was precious, Eddie moved into ultra-rush mode. He woke up his mom, his brothers and his dad. His girlfriend arrived. His brother's girlfriend raced over to the house. The cavalcade drove down to the hospital.

Abridged with permission from "Change of Heart – the Eddie Sabat Story"
www.onelifemanygifts.ca

HANDOUT 12.4: Representation of a Heart



Although there are now six different organs that can be transplanted from living or deceased donors into the bodies of people who have failing organs, none has more emotional resonance than the heart. Throughout human history, the heart has occupied a special place in the human imagination.

You have probably had many different emotional experiences you connect with the heart – with special vocal artists or with a special love. Not all heart connections are good ones; we have had our feelings hurt, and our hearts battered or broken.

Your assignment is to create a heart. You can use a combination of digital photographs, clip art, Internet or magazine images, computer animation or downloads from websites. Add your own materials to enhance it – beads, buttons, marker graffiti, sound loops from your MP3 player and/or synthesized music.

Write notes on your heart, using old Valentine cards or phrases from a song or poem. Any scientific or artistic expression is valid. Your task is to utilize a myriad of images, sounds and words to make a personal statement about the heart. Include a persuasive statement on the importance of heart transplants as lifesavers and how people can make their donation wishes known and honoured. Choose an appropriate bible passage to add to your creation..

Adapted with permission from "Change of Heart – The Eddie Sabat Story".

CHAPTER 13

"I the Lord of love justice"

INTRODUCTION

Justice, defined as giving each their due, is a crucial virtue for an ordered society. This chapter focuses on economic justice, specifically distributive justice — the just and ethical distribution of goods. Justice must be infused with love and is not simply giving people what they need. A just system is inspired by Christian gospel. It enables humanity to live well, mindful of the common good.

13.1 Exploring the Meaning of Justice

Suggested Resources

- Handout 13.1: Definitions of Justice
- Handout 13.2: Justice – Three Types of Relationships
- Holy Bible or online version through <http://worldenglishbible.org> (see Epistles – Letters of James 2:2-5)
- Handout 13.3: Commutative Justice
- Handout 13.4: Legal Justice
- Handout 13.5: Distributive Justice
- Handout 13.6: Distribution of Wealth

Begin by having students recall what they understand by the word “justice”. For many, they may remember their grade 10 Religion class. Justice was defined as “to render to the other what the other is due” (Christ and Culture, page 145).

You may wish to brainstorm or chart synonyms for justice (see TM page 182) or simply have a discussion on the students’ understanding of justice. Some definitions of justice are presented in Handout 13.1.

ACTIVITY: In Search of Justice

Have students either read the primary text from the Bible (Letter of James 2:2–5) or listen to it using the online audio bible. Ask them to discuss in partners what this passage tells us about justice.

Then have them read the story "Smell the kingdom" (ST, pages 245–246) and discuss together how Barbara experiences justice.

Remind the class of some biblical stories from the Old Testament about people who are called just or righteous. (The text mentions Moses in "Who is the Just Person?" (ST, pages 246–247) as one such example. It continues by looking at the New Testament and pointing out that Jesus is the just and righteous one.)

Have students research biblical sources to find other examples of justice or righteousness in the Old or New Testament and present their findings to the class.

Reinforce the idea that justice is based on relationships. The text outlines three types of justice (ST, pages 247–249). These are commutative, legal (also called contributive) and distributive justice. A summary graphic is given in Handout 13.2. The various kinds of justice are outlined in greater detail in Handouts 13.3, 13.4 and 13.5.

ACTIVITY: Who Has Financial Security in Canada?

Review the "goods" of distributive justice that help regulate equality in our society (citizenship, security & public assistance, economic good, and office & positions) (ST, page 249).

Then examine with the class the data presented on "The distribution of wealth in Canada in 2000". Distribute Handout 13.6 which provides a visual representation of some of the statistics.

Ask students to find and bring to class current information on wealth distribution and financial security (taxation, social safety nets, government ethics). Have them choose a specific statistic that interests them and graph the findings.

Ask them to comment on the existence or lack of economic justice as they see it reflected in their chosen article.

13.2 Justice and Catholic Social Teaching

Suggested Resources

- Handout 13.7: Key Principles of Catholic Social Teaching
- Handout 13.8: Ownership of Property
- Handout 13.9: Solidarity
- Handout 13.10: Proportional Equality
- “Trading Shoes: A Simulation Game About Work, Poverty and the Economic System,” Adapted from iViva!, A Resource Pack for Youth Groups, CAFOD Latin America Campaign, 1992, Canadian Catholic Organization for Development and Peace www.docstoc.com/docs/18235642/Shoes

Several pages of the student text are devoted to social justice. (ST, pages 250-254) A suggested list of social teachings is given in the text at the bottom of page 250. See as well the key principles of Catholic social teaching found in Handout 13.7.

Three main themes are examined in depth: ownership of property (ST, page 250-251), solidarity (ST, page 251-252) and proportional equality (ST, page 253). The information from the text is highlighted in Handout 13.8 (Ownership of Property), Handout 13.9 (Solidarity) and Handout 13.10 (Proportional Equality). Review these concepts with the students.

Discuss with the students the various taxes in Canada (e.g. sales tax, income tax, excise tax, property tax (See ST, page 254). They will likely have strong opinions on the issue. Mention the services that are provided as a result of taxation. Talk about how the taxation system is a tool of distributive justice.

ACTIVITY: Walking in Someone Else's Shoes

To introduce the topic of social injustice, ask students to bring in examples of social inequality covered in the news, or in songs, poetry, movies etc. Each student could present their issue orally to the class.

Then explain to the students that they are going to participate in a role play entitled "Trading Shoes", a simulation game about work, poverty, and the economic system. (See Suggested Resources section above for web link). This activity is designed to help students understand the difficulties experienced by those living in a country with an unstable economy. In addition, they will experience the serious frustrations of price changes and inflation beyond their control. Ultimately, they will understand the message of this activity: sometimes, no matter how hard you work, it is impossible to make enough money to live on.

You could begin by asking the students if they know where the running shoes they are wearing have been manufactured. (The majority are made in Taiwan, Korea, China, Indonesia, and the Philippines. Some are also from Central and South America.)

Then let them know that they are to role play one of six families in Peru that makes running shoes for a living.

After students have played the game for about half an hour, have each "family" total up their earnings (or debt). Then discuss the following kinds of questions:

- What did you do to try to make more money after vendor and rent prices increased?
- Did you feel a temptation to compete at any cost and how did that influence your behaviour?

End with these thoughts: The international debt crisis is overwhelming. Because these Third World countries spend so much on paying off their debt, they do not have enough left for social programs or food subsidies and the standard of living for its people continues to decrease.

13.3 Christian Justice in Action

Suggested Resources

- Various DVDs relating to civil action or social injustice e.g. Erin Brockovich (2000), Michael Clayton (2007), North Country (2005), And Justice for All (1979)
- Online audio bible – <http://worldenglishbible.org>
- Handout 13.11: Biblical Reflection
- Handout 13.12: Living Christian Justice
- Handout 13.13: Researching Christian-based Justice Movements
- Handout 13.14: Rubric for Christian Justice Research Assignment

- Alcoholics Anonymous (Greater Toronto Area) – www.aatoronto.org
- Amnesty International, Canada – www.amnesty.ca
- Birthright – www.birthright.org
- Canadian Food for Children (Dr. Simone’s) – www.canadianfoodforchildren.org
- Covenant House (Toronto) – www.covenanthouse.on.ca
- Development and Peace – www.devp.org
- Habitat for Humanity Canada – www.habitat.ca
- L’Arche – www.larchecanada.org
- Rosalie Hall – www.rosaliehall.com
- Salvation Army Canada – www.salvationarmy.ca
- St. Vincent de Paul Society – www.ssvp.ca
- World Vision – www.worldvision.ca

This section of the text (ST, page 255) begins by retelling the parable of the labourers in the vineyard. Students can either read the primary text from the Bible (Matthew 20:1-16) or listen to it using the audio bible. Possible questions to ask the students can be found in Handout 13.11.

Several biblical passages on the Golden Rule (Matthew 7:12, Luke 6:31, Luke 6:32-34, Luke 6:27-30) are given in “Love, justice and the Golden Rule” (ST, pages 257-258). As before, have students either read the primary texts from the Bible or listen to it using the audio bible.

Discuss as a group the various passages and the challenge to love our enemies.

ACTIVITY: Speaking out Against Injustice

Profiles of three people who have spoken out against injustice of various kinds are given in the text (ST, pages 258–262). Each of Douglas Roche, Mary Jo Leddy and Dr. Rosalie Bertell speak on different topics.

Ask students to reread these profiles and summarize the stories with a partner. They could then answer the questions in Handout 13.12.

ACTIVITY: Movements that Contribute to Social Justice

Ask students to examine the list of Christian justice organizations mentioned in the Suggested Resources section above. Have them select one of these (or another of their own choosing).

They are to research the organization and complete a PowerPoint presentation, poster board, or information brochure to share with the class.

To help structure their research, ask them to find answers to the following kinds of questions to incorporate into their presentation:

1. Who founded the movement?
2. When was it founded?
3. Where was it founded?
4. Why was it initiated?
5. How does the movement operate?
6. What issue of justice/peace does the institution address?
7. What responsibility do we as Christians have to address this issue?
8. What does the Catechism of the Catholic Church state about this issue?
9. How does Scripture speak to the movement or the issue addressed?
10. How can an individual become involved in the movement?
11. How is this movement addressed at our school? If it isn't, how could it be?

Distribute Handouts 13.13 and 13.14 to assist them.

HANDOUT 13.1: Definitions of Justice

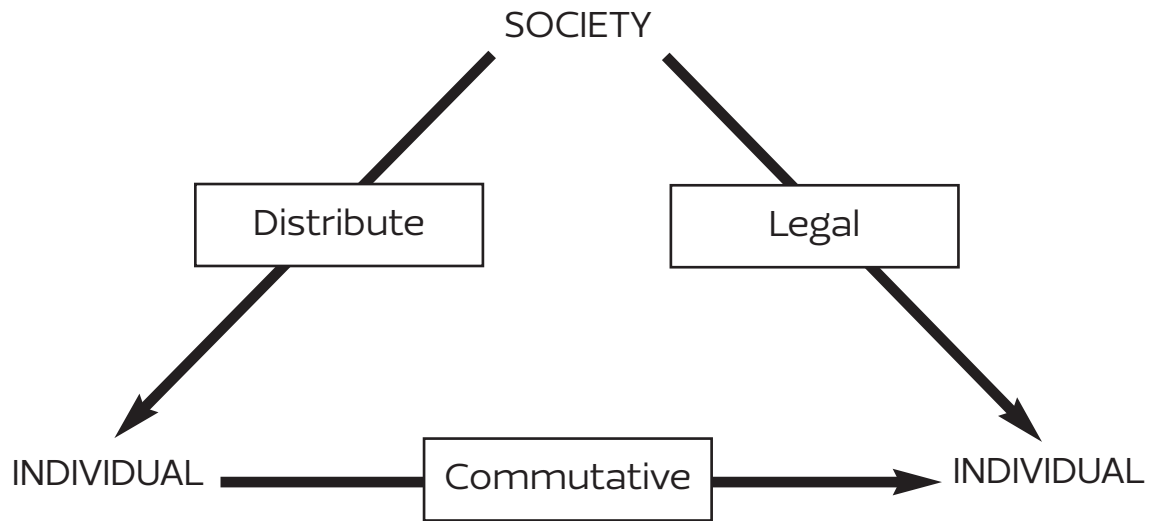


Justice consists in the firm and constant will to give to others their due.
(*Compendium of the Catechism of the Catholic Church*, #381)

Justice is to render to the other what the other is due.
(*Christ and Culture*, page 145)

Justice is a key virtue for an ordered society.
(*In Search of the Good*, page 243)

HANDOUT 13.2: Justice – Three Types of Relationships



HANDOUT 13.3: Commutative Justice



- Relationship of one individual to another individual
- Can also be relationship between an individual and a corporation – stores, schools, sports club, religious groups
- Often not personal – for example, contracts with banks and business dealings with stores

HANDOUT 13.4: Legal (contributive) Justice



- Relationship of the individual to society or the state
- Understood as what the individual in society can contribute beyond the keeping of the law
- Involves respecting legitimate authority, following laws, and participating in society

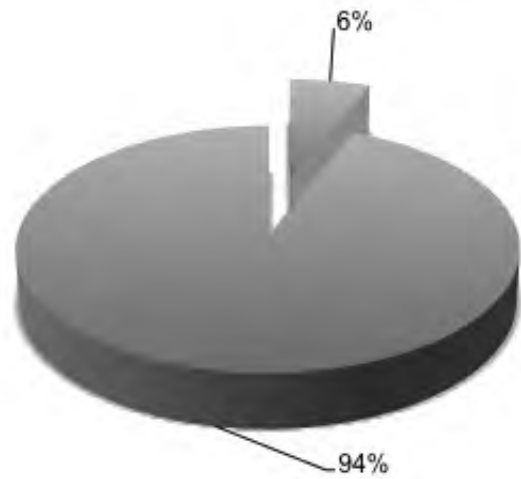
HANDOUT 13.5: Distributive Justice



- Relationship of society or government to the individual
- Involves questions about citizenship, good of society, and economic good
- Requires us to pay our taxes!

HANDOUT 13.6: Distribution of Wealth in the Year 2000

Family Units in Canada



Wealthiest 50 percent ("top half") of family units controlled 94.4 per cent of the wealth

Poorest 50 percent of family units ("bottom half") controlled 5.6 per cent of the wealth

Source: Statistics Canada adapted from *In Search of the Good: A Catholic Understanding of Moral Living* (p.249)

HANDOUT 13.7: Key Principles of Catholic Social Teaching



1. Human Dignity
2. Community and the Common Good
3. Rights and Responsibilities
4. Option for the Poor and Vulnerable
5. Participation
6. Economic Justice Dignity of Work and Rights of Workers
7. Stewardship of Creation
8. Solidarity
9. Role of Government
10. Promotion of Peace

Source: Office for Social Justice, Archdiocese of Saint Paul and Minneapolis

HANDOUT 13.8: Ownership of Property



- the right to private property is not an absolute right
- private property must be acquired or received in a just way
- satisfying basic needs of all takes precedence
- freedom and dignity of individuals must be guaranteed

Adapted from *In Search of the Good*, pages 250–251, original source *Compendium of the Catechism of the Catholic Church* #504, 505.

HANDOUT 13.9: Solidarity



- unity with and among people, based on common interests, values, and principles
- just distribution of goods
- fair remuneration for work
- zeal for a more just social order
- a commitment to the poor:
 - fulfillment of the basic needs of the poor is the highest priority
 - increasing active participation in the economy
 - activities should benefit the poor

Adapted from *In Search of the Good*, page 251; original source *Compendium of the Catechism of the Catholic Church* #414

HANDOUT 13.10: Proportional Equality



What is the fair or just distribution of wealth or material goods?

Criteria:

- Need – a minimum standard of living
- A just wage – enough to fulfill the basic needs
- Effort and skill required – can be rewarded, as long as it is just
- Productivity – can be rewarded, as long as it is just

HANDOUT 13.11: Biblical Reflection



Read Matthew 20:1–16

1. Is the action of the landowner fair? Is it just?
2. Could you run a business on this basis?
3. Using the story as a basis, come up with a modern day scenario that illustrates these principles. Present the scenario in a dramatic skit, or similar presentation.

HANDOUT 13.12: Living Christian Justice



Read or listen to your assigned story.

Answer the following questions:

1. What role did the person play in society (teacher, politician, etc.)?
2. What injustice did they speak out against?
3. Determine if this form of injustice is still occurring today.
4. Discuss how you could work to overcome the injustice.

HANDOUT 13.13: Researching Christian-based Justice Movements

DESCRIPTION: Students will research Christian based justice movements and complete a PowerPoint presentation, poster board or information brochure for the class.

REFERENCES:

- Alcoholics Anonymous (Greater Toronto Area) – www.aatoronto.org
- Amnesty International, Canada – www.amnesty.ca
- Birthright – www.birthright.org
- Canadian Food for Children (Dr. Simone's) – www.canadianfoodforchildren.org
- Covenant House (Toronto) – www.covenanthouse.on.ca
- Covenant House (US) – www.covenanthouse.org
- Development and Peace – www.devp.org
- Habitat for Humanity Canada – www.habitat.ca
- L'Arche – www.larchecanada.org
- L'Arche US – www.larcheusa.org
- Rosalie Hall – www.rosaliehall.com
- ShareLife – www.sharelife.org
- Salvation Army Canada – www.salvationarmy.ca
- St. Vincent de Paul Society – www.ssvp.ca
- World Vision – www.worldvision.ca
- Other agencies as approved by the teacher

Information to consider incorporating into the presentation:

- a. Who founded this movement?
- b. When was it founded?
- c. Where was it founded?
- d. Why it was initiated?
- e. How does the movement operate?
- f. What issue of justice/peace does this institution address?
- g. What responsibility do we have as Christians to address this issue?
- h. What does the Catechism of the Catholic Church state about this issue?
- i. Consider how Scripture speaks to the movement or the issue addressed.
- j. How can an individual become involved in this movement?
- k. How is this movement addressed at our school? If it isn't, then how could it be?

HANDOUT 13.14: Rubric for Christian Justice Research Assignment

| Criteria | Level 1 | Level 2 | Level 3 | Level 4 |
|---|--|---|---|---|
| Knowledge (10 marks) | | | | |
| Understanding of content (e.g., dogma, doctrine, theories, concepts, ideas, methodologies, procedures, processes, technologies) | Demonstrates limited understanding of content | Demonstrates some understanding of content | Demonstrates considerable understanding of content | Demonstrates thorough understanding of content |
| Thinking/Inquiry (10 marks) | | | | |
| Use of critical/creative thinking processes | Uses critical/creative thinking processes with limited effectiveness | Uses critical/creative thinking processes with some effectiveness | Uses critical/creative thinking processes with considerable effectiveness | Uses critical/creative thinking processes with a high degree of effectiveness |
| Communication (10 marks) | | | | |
| Expression and organization of ideas and information (e.g., clarity of expression, logical organization) in presentations | Expresses and organizes ideas and information with limited effectiveness | Expresses and organizes ideas and information with some effectiveness | Expresses and organizes ideas and information with considerable effectiveness | Expresses and organizes ideas and information with a high degree of effectiveness |
| Application (10 marks) | | | | |
| Making connections between Religious Education and the world (e.g. moral issues, ethically based problems, social justice issues) | Makes connections between various contexts with limited effectiveness | Makes connections between various contexts with some effectiveness | Makes connections between various contexts with considerable effectiveness | Makes connections between various contexts with a high degree of effectiveness |

CHAPTER 14

Let earth and sea and sky proclaim your glory

INTRODUCTION

This chapter focuses on our moral obligation to God's earth. It contrasts the anthropocentric world view which places humankind at the centre of the world with the theocentric viewpoint which states that the earth belongs to God, the Creator. As stewards of the ecological universe, our actions must be guided by service, wisdom, and love.

14.1 Caring for God's Earth

Suggested Resources

- Handout 14.1: My Place in the Natural World
- DVD movie of *Tree-Sit: The Art of Resistance*
- Handout 14.2: Biblical Stewardship
- Handout 14.3: *Tree-Sit* Video Worksheet
- Optional DVD of *Class Action* (1991) on corporate brutalization of the environment

Begin with either the prayer by Hildegard of Bingen (ST, page 265) or St. Francis' Cantic of Creation (see "St. Francis' hymn to Brother Sun", ST, page 281). Students can lead this. This devotional can be followed by a group discussion on the marvels of nature.

Then ask for students' input on their own camp, cottage, camping, or wilderness experiences. Stress the positive. The teacher might also assign "The most beautiful place" Station #4 activity (TM, page 203) for students, or simply use this as an alternate discussion theme.

ACTIVITY: Our Relationship to the Natural World

Ask the class to brainstorm a list of simple living and non-living things that connect human beings to the natural world (e.g. water, vegetation, rocks, rain, sun, wind).

Using an activity from the Teacher's Manual, (TM p. 203, "Option 1: Diagram"), review the instructions with the students and distribute Handout 14.1 to assist them.

Before they begin, the teacher might want to re-read "St. Francis' hymn to Brother Sun" as inspiration. (see ST, page 281)

ACTIVITY: What Scripture says about Stewardship

Using Handout 14.2: Biblical Stewardship, introduce a bible activity to explore what scripture says about stewardship.

Have the students fill in the chart by looking up the scripture references or listening to them, and seeing what is revealed in the passage.

Ask them to make a point for each of the eight biblical passages. Take these points up as a large group focusing the attention on how human beings should act and what attitude we should have towards creation.

At the end of the exercise, students can write commandments concerning our relationship with the environment based on the scriptural values chart (e.g., when you enter this land thou shall...)

Then conduct a brainstorming session with the class to examine the effects of human intervention on the natural world. Consider some of the negative impacts that human power has had on nature. Discuss topic offshoots such as pollution, endangered species, acid rain, nuclear power etc.. Reinforce the message by completing the activity below.

ACTIVITY: Who Shall Inherit the Earth?

Introduce the documentary film *Tree-Sit* as an example of the heroism of youth in defending the inheritance of the earth against exploitation.

Students can complete the worksheets for Handout 14.3 with teacher assistance as they view the documentary.

After they have finished, review the content together and explore the ecological issues raised. These problems are also addressed in the Student Text. (see pages 266–268) However the film adds the very important dimension of exposing corporate responsibility in ecological destruction and government complicity.

Note: The movie *Class Action* focuses on these same issues and can be shown as an extension to the above activity.

14.2 Ecological Stewardship and Moral Principles

Suggested Resources

- Documentary film *Black Rain Falls* about environmentally conscious band Midnight Oil (Only available in video format and can be purchased on Amazon or Ebay)
- lyrics for Midnight Oil songs such as “*Blue Sky Mine*” and “*Beds are Burning*” from www.lyrics.net.ua
- Handout 14.4: Principles for Land Stewardship
- Handout 14.5: Worksheet for the video “Black Rain Falls”

Begin with an opening prayer celebrating the wonders of God’s earth. (See ST, options – Psalm 148, page 271, or Psalm 8, page 269.) Remind students that how we perceive reality will affect our relationship to the world around us (see ST page 270). The *theocentric* view recognizes that the earth belongs to God and that we have a duty to sustain it. The following activities are designed to reinforce this viewpoint:

Then examine with the students some of the Catholic Church’s views on the environment. Distribute Handout 14.4: Principles for Land Stewardship and discuss as a class.

ACTIVITY: How can an anthropocentric attitude harm our world?

Introduce the movie "Black Rain Falls" as an example of concern for the environment. Explain that this film covers Australian band Midnight Oil's famous 1990 guerrilla action in front of the Exxon building in New York City to highlight the oil spill of the Exxon Valdez tanker in Alaska

Distribute Handout 14.5 and explain the student task. The teacher will need to make some judgments about which songs to use. (It would be good if students had the lyrics to the some Midnight Oil songs to look at.)

Students wish to further research on Midnight Oil because of their distinctive commitment to the environment and their long term rejection of lucrative efforts to commercialize them.

ACTIVITY: Focusing on What's Best for Our Environment

Students can research current work being done by environmental activists.

They may wish to present their findings as a traditional oral or written report. Alternatively they can choose an environmental issue to focus on and treat the topic creatively in visual, musical or dramatic form. Either way, the goal is to educate the class on best practices for taking care of the earth.

14.3 Managing Our Scarce Resources

Suggested Resources

- Handout 14.6: What do you know about bottled water?
- Handout 14.7: Issues and Principles of Stewardship
- Council of Canadians water resources section, see www.canadians.org/water/issues/right/index.html
- information from Earthroots (grassroots environmental organization protecting Ontario's wilderness) see www.earthroots.org
- video about the Oak Ridges moraine mentioned on Earthroots site
- information on the Grand River, the largest watershed in southern Ontario can be found at the Grand River Conservation Authority website – www.grandriver.ca

- information from the Ontario government, Ministry of the Environment, on water in Ontario www.ene.gov.on.ca/en/water/index.php
- information from the Government of Canada on water <http://ec.gc.ca/eau-water/default.asp?lang=En&n=65EAA3F5-1>
- information from Earth Charter, an organization promoting sustainable ways of living, ecological integrity, and a culture of peace, see www.earthcharterinaction.org/content/ and run off a copy of the charter
- materials for poster making

Read together the material of the symbolic and sacred connection to water and discuss its significance in the baptismal process. (See ST, page 278) Then review for essential ideas the section entitled “Right to Water”. (ST pages 277-278) Create a flow chart diagram on the board to summarize the main dynamics.

Share with the class that the Canadian Bishops have spoken out on the issue of water. In October 2005, they issued a pastoral letter entitled, “*Water: Life Before Profit!*” launching a multi-church campaign to protect Canada’s water. They state that “without water, we cannot live”.

The bishops continue by saying:

Assuring access to sufficient, clean water is at heart not so much a commercial matter as a moral and spiritual one. Any denial of access to water represents a lack of respect for God’s creation and lack of concern for basic human needs. It is vital that governance decisions concerning water be made according to the criteria of equity, sustainability and meaningful community participation. This can only happen through public control of water for the common good. We call you to action. On a personal level, we urge you to respect and conserve water so that it remains free of pollution and available for use by all our brothers and sisters.

ACTIVITY: Advocating for Our Earth

Begin by re-examining the main ideas from the text about the right to and importance of water. Distribute Handout 14.6: What do you know about bottled water?

Students can create posters or presentations individually or in groups about the issue of water. One dimension of the poster could be a direct challenge to affect other students in the school about their perceptions of water.

Alternatively they can create a poster or presentation to embellish selected aspects of 'The Earth Charter'. The presentation could be an oral report, an electronic one, or in print.

Encourage students individually or in groups to obtain an update on their issue and to consider some form of advocacy to help deal with the problem, for example, they could write a letter to the Prime Minister or Minister of the Environment advocating for clean water strategies.

As an extension, discuss with students the Oak Ridges Moraine issue as outlined by Earthroots. As mentioned on the Earthroots site, "Oak Ridges Moraine is a 160 kilometre long ridge of sand and gravel hills running along the northern part of the Greater Toronto Area (GTA). It provides a direct source of clean drinking water to more than a quarter of a million people, and indirectly for millions more."

ACTIVITY: A Christian Approach to Stewardship

Students can apply religious principles to an issue of their choice using Handout 14.7: Issues and Principles of Stewardship.

The teacher needs to decide whether students work alone or in teams. (There are enough issues to avoid duplication.)

HANDOUT 14.1: My Place in the Natural World

Using **SYMBOLS** (e.g. arrows, boxes, loops, circle...)

and

WORDS (e.g. breathes, cultivates, protects...)

Construct a diagram that locates human beings in **RELATIONSHIP** to other living beings and non living parts of the ecosystem.

Consider including the following in your diagram:

- water
- vegetation
- earth
- rocks
- air
- rain
- sun
- wind
- clouds
- home
- neighbourhood roads
- bugs
- animals
- insects
- birds
- trees
- food
- plants
- bushes

EXPLAIN YOUR DIAGRAM ON THE REVERSE SIDE OF THE PAGE.

HANDOUT 14.2: Biblical Stewardship

Scriptural Reference

What is revealed in the passage

1. Genesis 1:10

2. Genesis 1:11-12

3. Genesis 1:21

4. Genesis 1:22

5. Genesis 2:15

6. Genesis 2:20

7. Isaiah 32:15-17

8. Leviticus 19:9-10

HANDOUT 14.3: Tree Sit – The Art of Resistance

1. The redwood forest in California grew in the age of _____. These are the _____ trees in the world and could live to be about _____ years old.
2. Of an original _____ acres of redwood forest, today less than _____ of the forest remains. Individual trees sometimes measure _____ to _____ feet across.
3. A major factor in global warming and climate change is _____.

Pacific Lumber Company, Charles _____ Maxxam

4. Initially the Pacific Lumber Company had practiced slow selective lumbering. But Charles _____ who ran the holding company called Maxxam bought Pacific Lumber as an undervalued asset and to capitalize _____ the rate of cutting.
5. _____ was inspired to hike into H_____ Forest to assess its value and condition. This forest inspired him to talk to _____ in the hope of preserving it.
6. He was joined by D_____ C_____ and they started E_____ F_____ to save the redwood forest.
7. Bio_____ says that all things have a _____ to be here without the judgment of _____.

Judy Bari

8. In 1990 J_____ B_____ joined the organization but first she convinced members to renounce _____ because she herself had been an _____ worker.
9. There is a brief historical flashback to a union known as the W_____ which was destroyed in _____ by the _____. A founder whose name was J_____ H_____ has become a legend in song among American trade unionists.
10. Judy Bari began to organize significant resistance to Pacific Lumber and as a result a _____ in her car severely injured her. In a grotesque response by the law, she _____.

11. The video makes mention of Cointelpro which is an arm of _____ by way of pointing _____.
12. Hundreds of people responded by n_____ d_____.
Judy Bari sued the _____.
13. Then Pacific Lumber hired a _____ firm which had former _____ as executives.
14. By the mid 90's Pacific Lumber had significantly reduced _____.
15. In response Judy's group established b_____ c_____ in the forest. They became s_____ g_____ for direct a_____s and _____ s_____.

Impact of Clear Cutting

16. Clear cutting by this time was impacting on s_____ s_____.
17. The Bear Creek Sit was called _____, and the village was called _____.
18. Pacific Lumber dedicated themselves to eliminating it. One of their employees was called L_____ D_____ and the main difference between him and the young environmentalist was _____.
19. Another tree sit developed called _____.
20. By this time extensive clear cutting had caused a _____ that affected the nearby town of S_____. In another mudslide nearby _____ people were killed.
21. In addition to the mudslides f_____ was also beginning to happen because _____.
22. In '97 One action against PL was taken by an all woman's group called _____.

Protest

- 23. The clear cutting of the forests was being done to pay off _____ a month of interest on Charles Hurowitz' debt. As a result the local economy was obviously being destroyed with no return, so the locals responded by _____

- 24. Police responded to the non-violent protestors by applying p_____ c_____ which is a technique of applying e_____ p_____ without doing damage to the body while ignoring t_____ and _____.

- 25. Police also applied pepper spray _____ into the _____ of the protestors.

- 26. Although the activists filed a _____ it ended when _____.

- 27. After 10 years of stripping Headwaters forest PL offered to sell to the state for _____ dollars. However PL would then be permitted to apply their clear cutting techniques without hindrance anywhere else.

California Department of Forestry (CDF)

- 28. Who is Dean Locke? _____

- 29. What does mitigate mean? _____

- 30. Describe what happened at the sit. _____

- 31. On Dec 10, Julia B_____ started a _____ year sit at _____. In response PL tries to _____ her out of the tree with a _____.

- 32. Julia says the answer lies in _____ and _____ and that our poverty lies in d_____ and b_____.

Impact on Fishing

33. Fine sediment smothers _____ and h_____.
Normally the forest acts as a sediment f_____.
34. What happened to the fishing fleet? _____
35. The lumber workers explain their actions as if they weren't r_____.
36. As a result of the free market system, nature is d_____ in the name of economic g_____. Companies can go b_____t but the owners like Charles Hurowitz retain their individual f_____.
37. Charles Hurowitz is just an example of how global c_____ts destroy n_____.
38. The people who run the g_____ agencies that regulate resources are not _____ by the people. They are app_____d by the government.
39. Although companies claim that they respect the areas that are logged, what happens in fact? "They never ever near the _____ plan.
40. Although lawsuits were initiated against the logging company, what did these companies do?

Murder of David Nathan Chaine at Grizzly Creek

41. On Sept 17, David Nathan Chaine went into the woods and AEM _____
"Gypsy" by _____.
42. On tape we hear another logger say "I would _____."
43. Describe the subsequent blockade. _____

44. "We have gone from a _____ state to a _____ state.

45. The police apply _____ with _____.
46. Peter Pan was an _____ to Gypsy's death.
47. Describe how unions get involved. _____

48. Judy Bari had pointed out that labor and _____ should
_____ because _____ was at the source of
the company's power.
49. The commentary says "we are trying to put our v_____
The voice of the people instead of _____ and _____.
50. Describe the arrangement that was finally concluded to protect "Luna."

51. Name some of the celebrities who involved themselves. _____

52. Describe the Freshwater Tree Sit. _____

Mass Non Violent Direct Action

53. Clear cutting goes together with _____. What are some results?

54. Companies do not m_____ the use of _____.
55. One of the primary functions of a forest is to produce _____.
56. What is the fundamental problem? _____

HANDOUT 14.4: Principles for Land Stewardship

In *Strangers and Guests*, a statement on land issues, the Catholic bishops of twelve Midwestern states outline ten principles for stewardship of the land gleaned from the Scriptures and the teaching of the Church:

Stewardship means caring for God's creation. We do not own creation – God does. We are responsible for caring for the earth.

1. The land is God's.
2. People are God's stewards on the land.
3. The land's benefits are for everyone.
4. The land should be distributed equitably.
5. The land should be conserved and restored.
6. Land use planning must consider social and environmental impacts.
7. Land use should be appropriate to land quality.
8. The land should provide a moderate livelihood.
9. The land's workers should be able to become the land's owners.
10. The land's mineral wealth should be shared.

Source: *Strangers and Guests – Toward a Community in the Heartland*.
A Regional Catholic Bishops' Statement on Land Issues, May 1980, page 13.

HANDOUT 14.5: "Black Rain Falls" with Midnight Oil, New York, May 1990

- a. "We chose a special location in front of the _____ Building

- b. "We're a band who uses the power of nation, and the power of love and the power of _____ as well.

- c. List six images that follow _____

- d. The song "Dream World" follows, the refrain in the song is:
Your dream world is just about to _____
Your dream world is just about to _____
Your dream world will _____

- e. Review text of interview:
"If you come from a place as far away as _____ you have an idea that maybe you can go into one of the _____ biggest centres and confront one of the world big things. "We came up with this idea of a guerrilla action where we run in on a truck and be on a flat top and pretend we're doing a d_____. And we play our songs.

- f. Review text of interview:
"Coming from a part of the world where we put a very _____ on the preservation of _____ recognizing if we don't _____ nature, we'll have no preservation of _____.

- g. Introduction of "Blue Sky Mining", the song.
"The story about the miners of _____ia suffered a_____, took the big boys to _____, finally won in the end. J_____

Questions on the text of "Blue Sky Mine"

1. What situation is described in the first three stanzas?

2. According to the 4th stanza what values are being compromised in the process of living?

3. "Who's gonna save me?" What responsibilities do companies have to their employees and to the environment? What responsibilities do governments have to regulate labour practice and the environmental impact of industry?

4. According to the 5th stanza, what response did the corporations make to the worker's situation?

Press Conference

a) Talking about the band, " it makes its music and writes songs about i_____ that are important. We want to move outside the business of simple e_____t. We want to take some of the i_____ that are on the songs onto the s_____ where they belong."

b) "We chose the Exxon building not because we want to attribute any particular b_____ to that c_____, but because the spill of _____ from the Exxon Valdez was a perfect ex_____ of what's going around the world.."

c) "We wanted to do songs which had some subject matter which this band has always been concerned about. This band has always concerned itself with st_____ issues."



"Purer," "healthier," "safer" might be reasons why you buy bottled water. After all, this is what companies like Nestlé, Pepsi, Coca-Cola and Danone tell you about their bottled water. If you believe their claims, you are not alone. One in five Canadians drinks only bottled water.

But are the ads true? Should we be saying goodbye to tap water? Hard to say? Well, here is your bottle of water as you have never seen it before - with all its secrets exposed to the full light of day. If these arguments convince you to choose tap water, let others know about it!



CANADIAN CATHOLIC ORGANIZATION FOR

**Development
and Peace**



Test your knowledge of bottled water

Some bottled water comes from the tap

True In the United States, 25% of the bottled water sold is made from municipal water. In Canada, including the Province of Ontario, bottled water being sold is the same water that comes from your tap. The remaining 75% is generally pumped from underground springs to the water bottling companies.

Water is expensive

False The water itself costs nothing. The real cost is in the bottling process. The water is pumped from the tap, filtered, and then bottled. The cost of the bottle and the transportation to the store is what makes it expensive.

My bottle pollutes the Earth

True Most plastic bottles are made from petroleum. The production and transportation of these bottles contribute to global warming and air pollution. Additionally, many bottles are not recycled.

Bottled water companies promote recycling

False While some companies do have recycling programs, many do not. In fact, some companies have been found to be dumping bottles in landfills.

My bottled water is expensive

True In Canada, bottled water is more expensive than tap water. In the United States, it is also generally more expensive. The cost of the bottle and the transportation to the store is what makes it expensive.

The market is growing

True The bottled water market is growing rapidly. In the United States, the market is expected to reach \$10 billion by 2010. In Canada, the market is also growing.

Bottled water is safer

False Bottled water is not necessarily safer than tap water. In fact, tap water is often safer than bottled water. The production and transportation of bottled water can contribute to global warming and air pollution.

Do you want to know more?
www.bottledwater.com

Bottling the desert

In the dry desert of Rajasthan, India, water is scarce. The only source of water is from a well. The water is pumped to a bottling plant, where it is bottled and sold. This process is expensive and contributes to global warming.

Rajasthan, India

Exclusivity contracts with schools:

Coca-Cola or Pepsi?

Water bottles target young people in the hope of creating product loyalty for the next 40 to 70 years. Water bottles are sold in schools to be exploited as a captive audience. At the same time, academic institutions are targeted to sign these "exclusivity contracts" because of the financial rewards involved. Almost half of the secondary schools in Ontario signed with the majority of Canadian universities have signed such contracts.

"I was curious as to why there were no Coke machines at my school," observed 13-year-old Nicholas Daniels of Aurora, Ontario. His school board had signed a top secret contract giving Pepsi the exclusive right to sell in his school. He says, "My right to know what was happening in my public high school was being suppressed." In November 2002, the Ontario Access to Information Commission agreed with Daniels. From now on, the York Board must make public its contracts.

Water: Tap into it!

- 1 Drink tap water in a reusable bottle.
- 2 Think about ways in which you can conserve and protect water.
- 3 Help circulate the Water: Tap into It! stickers and this brochure.
- 4 Encourage your family, friends, community and municipality to declare themselves Bottled Water Free Zones.
- 5 Does your school have an exclusivity contract with Coca-Cola or Pepsi? Take action to make these contracts public and openly debated.
- 6 Sign our card online. Act to ensure universal access to clean drinking water under a public and democratically managed service. Tap water is the practical competitor to bottled water.

Development and Peace

www.devel.org
 Tel: (416) 491-1101
 Toronto, (416) 492-1192

Canadian Environmental Justice Alliance

www.environmentaljustice.org
 Tel: (416) 461-8911
 Toronto, (416) 461-8911

Water: Tap into It!

www.tapintoit.org
 Tel: (416) 491-1101
 Toronto, (416) 492-1192

HANDOUT 14.7: Issues and Principles of Stewardship

As instructed by your teacher, choose one of the following issues to research in order to complete the exercise on the following page. Use the websites listed below that relate to assist you:

www.ec.gc.ca/default.asp?lang=En&n=FD9B0E51-1 – Environment Canada

www.devp.org – Catholic Development and Peace

www.canadians.org – The Council of Canadians

www.actfortheearth.org – Act for the Earth

www.wesavetrees.org – We Save Trees

www.worldwildlife.org – World Wildlife Fund

www.greenpeace.org – Greenpeace International

www.wildernesscommittee.org – Western Canada Wilderness Committee

www.pollutionprobe.org – Pollution Probe

ISSUES

1. Climate change
2. Animal testing
3. Air pollution
4. Water pollution
5. Drought
6. Famine
7. Toxic and hazardous waste
8. Flooding (e.g. New Orleans)
9. Fossil fuels
10. Waste dumping (e.g. Toronto)
11. Water as a resource
12. Nuclear power (e.g. Chernobyl)
13. Nuclear waste
14. Strip mining
15. Clear cutting and deforestation
16. Canadian gold mining abroad (see the Catholic Dev and Peace website)
17. Desertification (land degradation)
18. Bio patents
19. Genetically modified foods (e.g. Frankenfoods)
20. Biotechnology
21. Agent Orange
22. Rainforest
23. Hydro electricity
24. Sugar intensive pop drinks
25. Mercury (poisoning)
26. Indoor air
27. Child health

Issue Chosen _____

Position #1 (or the Position For)

Position #2 (or the Position Against)

| Moral principle | Position #1 | Position #2 |
|--|-------------|-------------|
| God is the creator of the Universe and maintains its existence through an ongoing creative will. Ignoring God causes ecological problems | | |
| The earth is the Lord's and we are charged with being the stewards (caretakers). | | |
| God's creatures share a common home. We are called to respect and protect this common good. | | |
| The goods of this earth belong to all and must be shared fairly | | |

Adapted from *Grade 12 Teacher's Manual for In Search of the Good* (see Handout 14.2, p. 212)

CHAPTER 15

"If I sin, what do I do to you?"

INTRODUCTION

Sin is a deliberate offence, due to hard heartedness and moral blindness, against God or against those who reflect God's likeness. Sin destroys our relationship with God and can bring about social and structural evil. God's forgiveness causes a transformation in the sinner. This leads to recognition of responsibility, repentance for sinful action, and eventual reconciliation.

This chapter looks at both individual and social sin and examines the redemptive power of forgiveness.

15.1: Perspectives on Sin

Suggested Resources

- Handout 15.1: Freeze-Frame
- Handout 15.2: Sin Leads to Alienation
- Handout 15.3: Sin in Scripture

Ask students to recall a time when they were hurt by someone or when they hurt someone else.

- Ask them to think about how they felt and about how the other person felt.
- Have students note their thoughts and then invite them to share their feelings/thoughts (not details about the event, just about their feelings).
- Place their answers on the board under two headings:
 - Offender
 - Offended
- Put a check mark beside each response as it is repeated.

Discuss with the students what these feelings can do to a relationship. Draw out of them how relationships can be alienated through sinful acts.

Revisit with the class the descriptions of sin found in the text: (see ST, pages 284-286)

- “Sin is an intentional act, thought, word or deed.” It is committed freely and on purpose, not by mistake.
- “Sins are actions or omissions.” When we sin it is usually an action, like stealing. It can also be done by omission or by “not” doing something we should have done.
- “Sin can be venial or mortal.” Moral sins are very serious sins, such as contributing to a death. Venial sins are less serious such as hurtful actions.
- “Sin destroys the relational.” Usually sins are committed against people but in doing so, it is also directed towards God. It is like being unfaithful to God.
- “Sin is an enduring state of hard-heartedness or moral blindness.” Sin can destroy the humanity in our hearts if we continue to sin over and over again. Our sin can grow to have power over us.

Then, to reinforce student understanding of the destructive nature of sin, complete the assignments below:

ACTIVITY: The Corrosive Power of Sin

Begin by dividing students into small groups. Ask them to brainstorm incidents from their own experience or those of family or friends in which a sinful action resulted in the destruction of a relationship.

Then distribute Handout 15.1: Freeze-Frame and ask them to follow the instructions.

Have individual groups perform group tableaux for their classmates. Ask for feedback on the cause and effect of each broken relationship presented.

As follow up, have students find newspaper articles that illustrate personal alienation and have them complete Handout 15.2: Sin Leads to Alienation.

Also distribution Handout 15.3: Sin in Scripture and have students complete it individually or with a partner.

15.2 Sin Spreads Beyond the Individual to Society at Large

Suggested Resources

- articles (newspaper or magazine) depicting various kinds of social evil
- Handout 15.4: Meaning of Social Sin

As a warm up to this section, re-read the story of Primo Levi, a World War II Holocaust survivor of the Auschwitz death camp (see ST, pages 287-288). Conduct a class discussion to address the following:

- Describe Levi's escape from Auschwitz at the end of the war.
- Describe his first encounter with the outside world.
- Why was Levi so anxious to tell his stories after he escaped?
- Give two other examples of large-scale violence.

Then distribute Handout 15.4: Meaning of Social Sin and discuss as a class.

Remind students that the fight against social evil faces three main challenges.

1. **Threats to identity:** When people feel that their identity is threatened, they will do almost anything to remove the threat. This often leads to violence. People of different religions see the world and their beliefs differently and this has led to physical violence.
2. **Rivalries:** When two opposing groups desire the same thing, rivalries can escalate and lead to violence. Rivalries often lead to war, and in war, many lives are ended due to opposing viewpoints.
3. **Need for scapegoats:** When something bad happens in a community (e.g. a health risk such as an E-coli outbreak, or a violent action causing injury or death) we often look for a scapegoat, or someone to blame.

When sin spreads throughout the institutions of society, we see manifestations of such horrific evils as the Holocaust, fascism, apartheid, and terrorism.

ACTIVITY: Identifying Causes of Social Evil

Choose a current event and discuss with the class how it represents a social evil. Ask students to identify which challenge or reason for occurrence they feel was the major cause of evil.

Then instruct each student to find their own article which focuses on a social evil. Ask them to research the situation further on the Internet. Then have them explain challenges or reasons for the event in terms of the three challenges listed above.

15.3 Forgiveness and Reconciliation

Suggested Resources

- Handout 15.5: Truth and Reconciliation Canada
- DVD of *Hotel Rwanda* (2004)
- Handout 15.6: Questions on *Hotel Rwanda*

The Act of Forgiveness – Following a suggestion from the Teacher’s Resource, (TR, page 220), begin by asking students (in partners) to create a T-chart with headings “Forgiveness is” and “Forgiveness is not” written on either side of the centre line. Emphasize that forgiveness is NOT accepting or minimizing the injustice. Rather, forgiveness is using the power of God’s love to transform the victim and the perpetrator and empowers them both for the future.

Then relate the topic of forgiveness to student experience. (See ST, page 290-293) Ask students to describe occasions when they have forgiven someone or when they have asked forgiveness of others. Then have students consider whether it is possible to forgive someone who has treated you or a family member with violence. Ask for a definition of the word “vengeance” (“passion to get even”). Have volunteers provide examples of vengeance as they understand it.

Penance and Reconciliation – Remind students that reconciliation is a process of healing broken relationships between individuals and peoples. It is a journey towards solidarity and communion. The reconciliation of those wishing penance can take place at any time of day though the season of Lent is a very appropriate.

The three rites (see ST, page 294) included in the sacrament of penance in the Catholic Church are:

- The rite of the reconciliation of individual penitents
- The rite for reconciliation of several penitents with individual confession and absolution
- The rite of general absolution (used in rare circumstances)

The sacrament of reconciliation helps to restore relationships. The theme of reconciliation has been used in some countries to help victims of injustice rebuild positive relationships.

In Canada, a Truth and Reconciliation Commission has been established to help our First Nations community deal with the hurts caused by the Residential Schools. Discuss the information on Handout 15.5 with the students. If appropriate, have the students explore the website and discuss some of the material as a class.

At this point, it might be appropriate to show *Hotel Rwanda*. This movie is based on a true story. In 1994, in Rwanda, about 800,000 people were brutally murdered. An ordinary man saves the lives of over a thousand helpless refugees, by granting them shelter in the hotel he manages. The movie speaks only to the genocide, not to the process of reconciliation, which continues today.

Have the students answer the questions on the movie. (See Handout 15.6.)

As a result of the genocide, the government eventually began a process to help heal the country. As part of the reconciliation process, Rwanda is using a traditional approach. “Gacaca” are local groups that focus on apologies and compensation to victims.

15.4 Reconciliation to Heal Social Evil

Suggested Resources

- Handout 15.7: Seeking Justice

The Catholic Church tries to address how to heal such social evils as interracial wars and terrorism. Such enormous suffering and violence can cause some people to lose faith in God, and yet, for others, faith becomes even stronger. It begins with calling for a stop to the violence.

Remind students that **restorative justice** is the act of healing the harm caused by a crime. It brings together victims, offenders, and members of the community to promote forgiveness and harmony. The goal is to build understanding among all affected people and provide an opportunity for healing.

Read together “No Peace Without Justice, No Justice Without Forgiveness” in which Pope John Paul II speaks at the World Day of Peace in 2002. (ST, page 301.) Ask students to summarize his main points about justice and forgiveness. Then have students read Handout 15.7 and research how the organizations pursue a mandate of humanitarian social justice.

HANDOUT 15.1: Freeze-Frame

Choose one of the scenarios below. Develop a short script and then act it out with words as well as gestures and actions. If you would like to develop another scenario, ask your teacher.

- A serious argument with parents
- An abusive relationship
- A violent death
- Stealing from a family member
- Insulting someone
- Bullying a younger sibling
- Gossiping
- A racial incident
- Lying to a close friend
- Jealousy in a relationship
- Cheating on an exam
- Disrespecting an authority figure

HANDOUT 15.3: Sin in Scripture

For each of the following scripture passages, summarize the reading and identify the sin or sinful situation.

1. Genesis 11.1-9

2. Jeremiah 31.31-34

3. Luke 10.25-37

4. Colossians 3: 5-11

5. Romans 6: 1-23

HANDOUT 15.4: Meaning of Social Sin

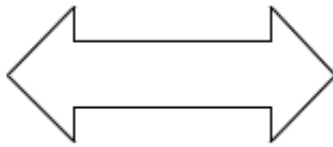
Humans are called upon to diligently and wisely work for the improvement and transformation of society. We have a duty to continue to advance the well-being of society. Societies create institutions. People help to set up, run, and look after the institutions.

Social sin is the collective action of groups or societies. **Structural sin** refers to structures that hurt humans, limits freedoms, and let injustices happen in them.

1. Each person's sin in some way affects others.
2. Social sins are a direct attack on one's neighbour. They offend God because they offend our neighbours. They can be sins of **commission** (doing), or sins of **omission** (not doing).
3. Social sin refers to the relationships between the various human communities – blocs of nations, between one nation and another, between different groups within the same nation



A person



is part of



Society

Source: Pope John Paul, II, APOSTOLIC EXHORTATION RECONCILIATION AND PENANCE
www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_02121984_reconciliatio-et-paenitentia_en.html

HANDOUT 15.5: Truth and Reconciliation Canada

For over one hundred years, Canada had a system of residential schools for Native (including Métis, Inuit and First Nation) children. Native children were sent away from their families and culture. In some cases, physical and sexual abuse happened.

The last school closed in 1996. The Canadian government established the Truth and Reconciliation Commission to let all Canadians know what happened at the residential schools.

The Commission's role is to document the truth of survivors, families, communities and anyone personally affected by the residential school experience.

The goals of the Commission shall be to:

- (a) Acknowledge Residential School experiences, impacts and consequences;
- (b) Provide a holistic, culturally appropriate and safe setting for former students, their families and communities as they come forward to the Commission;
- (c) Witness, support, promote and facilitate truth and reconciliation events at both the national and community levels;
- (d) Promote awareness and public education of Canadians about the IRS system and its impacts;
- (e) Identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use;

Source: Truth and Reconciliation Canada

HANDOUT 15.6: Questions on Hotel Rwanda

1. How does Paul's attitude change over the course of the movie?
2. What rights of people were being violated?
3. Remember a time when you witnessed an injustice. Did you consider intervening to stop the injustice while it was happening? What did you feel as you witnessed the injustice?
4. What can we learn about the rights of others and about responsibility in the case of the Rwandan genocide?
5. Who is accountable for the actions and inaction of the media?
6. What should we expect from the media; how can we hold them accountable?

HANDOUT 15.7: Seeking Justice

Instructions:

1. Choose one of groups listed below.
2. Compare its mandate with the message of Pope John Paul II on the World Day of Peace, 2002 (ST, page 301).
3. Suggest ways in which the agency could improve their practices to better reflect Pope John Paul II's message.

Groups promoting social justice:

- Pax Christi International is a global Catholic peace movement and network that works to help establish Peace, Respect for Human Rights, Justice and Reconciliation in areas of the world that are torn by conflict. (www.paxchristi.net)
- Freedom House is an independent watchdog organization that supports the expansion of freedom around the world. Freedom House supports democratic change, monitors freedom, and advocates for democracy and human rights. (www.freedomhouse.org)
- Human Rights Watch is one of the world's leading independent organizations dedicated to defending and protecting human rights. (www.hrw.org)
- Global Vision supports groups and individuals in volunteer projects, including humanitarian projects around the world. (www.gvi.co.uk)
- Amnesty International is a group that advocates for people who are oppressed. In particular, they help political prisoners and people who are imprisoned for their beliefs. (www.amnesty.org)
- Development and Peace is the official international development organization of the Catholic Church in Canada. Their work includes education, advocacy and fundraising. (www.devp.org)

CHAPTER 16

Marriage matters

INTRODUCTION

“It is not good that man should be alone...” This chapter begins with a summary of the second creation and the subsequent fall from grace. It explores marriage as defined by the Catholic Church as an exclusive union between a man and a woman. Marriage is viewed as a sacramental covenant and a sign of God’s love sealed by the Holy Spirit.

16.1 The Realities of Marriage

Suggested Resources

- copy of the Holy Bible (see Creation Story) or Audio Bible version at <http://worldenglishbible.org>
- current resources from the Vanier Institute of the Family, a Canadian family-oriented research institute with a focus on the family (see www.vifamily.ca)
- Handout 16.1: Elements of Marriage
- Handout 16.2: Stages of Married Life
- Handout 16.3: Interview Assignment

Have students read or listen to the primary text of the Creation Story from the Bible (Genesis 2:4b-25). Guiding questions 1 and 2 (see ST, page 310) can be asked. The teacher may also want to have students read the first Creation Story (Genesis 1 – 2:3b) and compare the two accounts.

Begin with a general discussion about marriage, using questions such as:

- What is marriage?
- Why get married?
- How do men and women complement each other?
- What role does marriage play in society today?

Provide students with either an overhead or handout (Handout 16.1) summarizing the main points on the Catholic perspective on marriage. The information about consent is important to the later section on annulments.

Distribute a quick overview, (see Handout 16.2), summarizing the stages using an overhead/handout.

ACTIVITY: Conducting an Interview of a Married Couple

Ask the students to interview a married couple they know. They should think of some questions (see Handout 16-3) to ask in advance:

- How long have you been married?
- Do you have any children?
- How did you meet each other?
- How has your relationship changed through your years together?
- What challenges have you faced?
- How did you meet these challenges?

Have students focus on these questions to bring out some challenges to married life as well as possible strategies for meeting them.

Note: Some students may find it difficult to transcribe an interview, so if appropriate, they could make an audio or video recording of the interview.

16.2 Marriage as a Foundation of Society

Suggested Resources

- Handout 16.4: How Society Sees Marriage
- Handout 16.5: Statistics on Kinds of Canadian Families
- Handout 16.6: Cases in Which the Marriage May Be Null
- Handout 16.7: Case Studies on Annulment
- *Pastoral Guidelines to Assist Students of Same-Sex Orientation* (Institute for Catholic Education, 2004)

Marriage is the essential building block of society. (ST, page 317-318) Ask students the following questions:

- If you were to get married, who would you invite to your wedding?
- What would be the purpose of having these guests at your wedding?
- How would these people support you and your spouse in your marriage?

Emphasize how a newly married couple creates a new “social cell” in society. Marriage forms and strengthens bonds among members and institutions of society (e.g. health care, education). Because marriage is also a contract, it is a legal commitment. Vows are public and made before a legal representative; in the case of the Catholic Church, it is a deacon, priest or bishop. Marriage is also a rite of passage involving various rituals – engagement, wedding showers, pre-marriage courses, rehearsal, and the actual wedding ceremony. In addition, marriage is an institution surrounded and protected by morality and customs. As Catholics, marriage is also a covenant – a solemn promise made between the couple and God. (This information is summarized in Handout 16.4 which can be presented as either an overhead or handout.)

ACTIVITY: How Society Both Supports and Undermines Marriage

Society often presents different views of marriage. In some movies, videos and songs, marriage is seen as something to value, while at other times it is not.

Have the students create a multi-media package showcasing how society views marriage. One part of the package should highlight how society supports marriage, while the other part should show ways that society does not honour marriage.

Students can use video clips, music, lyrics, magazine pictures, newspaper articles, etc. Encourage them to use a variety of sources and media to complete their package.

The official Church teaching on same sex marriage is presented next in the Student Text. (see ST, page 318) While this information is pertinent, the vocabulary is challenging and may require teacher support. In addition, this is an issue that students will likely have strong opinions on.

Note: There may also be students of same-sex orientation in the class. There are some excellent resources for educators to use, most notable being Pastoral Guidelines to Assist Students of Same-Sex Orientation (Institute for Catholic Education, 2004). The issue may have been discussed earlier (perhaps in the section on morality), but if not, then it should be addressed at this point.

ACTIVITY: Marriage in a Secular Society

Organize class discussions and debates to address the following questions:

Discuss:

- What is the Church's teaching on same-sex marriages?
- How should Catholics respond to gay and lesbian people who want to get married?
- Even though studies show children do best in two parent homes, with a mother and a father, there are some gay and lesbian couples who want to be parents. What should the Church's response to this be?
- Should Canada change its law on same-sex marriage?

Debate:

- Should same-sex marriages be legal? Canada has legalized same-sex marriages, while most other countries have not, especially the United States.
-

Information from the 2001 Canadian Census is presented on marriage breakdown, including how approximately two-thirds of common-law couples with children are likely to separate. (See ST, page 319)

Note: Teachers will need to be sensitive to the students in the classroom. Many students know from personal experience the effects of divorce on families. Some of the information from the text may cause them to feel uncomfortable.

Depending on the class, the teacher could have students use the information from the chart (see ST, page 319) or instead from Handout 16-5. Both are essentially the same: the handout just shows the data in a different format, along with the percentages. The teacher might also want the students to do a more current search on the Internet, either using the Statistics Canada web site or resources from the Vanier Institute of the Family.

Divorce and Annulment – Students may be surprised to learn that Catholics may get divorced. Catholics believe that marriage is for life. However, if the marriage breaks down, Catholics are allowed to get divorced. Divorce is a civil matter and outlines property and custody matters. Catholics are not free to marry again, however, until the first marriage is annulled or the first spouse dies.

The teacher can refer back to section 16.1 and mention to the class that if conditions for the sacrament are not fulfilled, then the marriage is invalid. A guest speaker from the diocesan marriage tribunal or a Catholic counselling service could be invited to speak to the class about divorce and annulment.

Note: As with all guest speakers, ensure that their message can be understood by your students.

ACTIVITY: When is a marriage covenant invalid and void?

Distribute and read with the class the material in Handout 16.6 on marriage annulments. As some of the vocabulary is challenging, verify that the students fully understand the conditions in which a marriage can be dissolved.

Have students pair up and read the case studies which appear in Handout 16.7. Using Handout 16.6 for reference, ask them to determine the validity of these marriage scenarios.

Challenge each pair to come up with two new case studies to present to the class.

16.3 Marriage is a Sacramental Union

Suggested Resources

- DVD of *On Golden Pond*
- DVD of *When Harry Meets Sally*
- Handout 16.8: Culminating Activity – Marriage Assignment
- Handout 16.9: Marriage Assignment Rubric

Marriage is a sacrament, an experience of faith and total self-giving between a man and a woman. As a sacrament, marriage gives grace to support the couple. The priest, bishop or deacon is not the one performing the marriage – the couple is. The husband is the sacramental minister to his wife, and the wife is the sacramental minister to her husband.

Information is provided on the sacramental signs of marriage using excerpts from the catechism (see ST, page 323-324). Three main points are given:

- the solemn promise the couple has made
- the love shown by the couple to each other
- the family which develops from this love.

Conditions for a truly human and sacramental love include freedom, fidelity, permanence, and fruitfulness. (see ST, page 325)

When discussing freedom, refer back to Chapter 13. Freedom also means being free from the pressure of family and friends, and being free from societal pressures (i.e. everyone is getting married). Fidelity means staying faithful – not having affairs, or committing adultery. Permanence means that marriage is forever. Fruitfulness means welcoming children into the family.

The Catholic Church places a great deal of importance on marriage vows and the preparation for the sacrament of marriage. Students can either role play the wedding vows or watch an actual video of the vows. Discuss with the students what the couple is saying to each other and how the vows are made in front of the community.

The couple receives the Holy Spirit as the bond of their union. Ask the students to consider the following question: How do I know that God is calling me to married life? A mature decision to marry is marked by love – love for God and love for their partner, a life long decision.

The section on wedding ceremonies can be made more interesting for students by inviting the local pastor to give his perspective on local customs. If he (or another parish representative) is not available, the teacher could also get the information from the local parish or diocese. The Teacher's Manual also suggests having students design a wedding liturgy. (See Option #3, TM, page 239 and also Handout 16.3 TM, page 242 which lists possible Scripture readings for a wedding liturgy.)

ACTIVITY: Understanding the Institution of Marriage from a Catholic Perspective

Following a suggestion from the teacher's manual (TM, page 239), the teacher can show excerpts from movies that focus on the subject of marriage. Either *On Golden Pond* or the scenes from *When Harry Met Sally* (in which married couples talk about how they met and married) would work well to "set the scene" for the culminating activity.

Then divide the class into small groups and distribute the marriage assignment and accompanying rubric (Handout 16.8 and 16.9.).

Students can work together to prepare and present their final project.

Note: this assignment contains some extra material on wedding preparation and natural family planning which meet some of the Family Life expectations.

HANDOUT 16.1: Elements of Marriage

Marriage is described by the Catholic Church as "the intimate partnership of life and love." It is between a man and a woman.



Marriage has several elements:

- The central trait is love which includes physical love and grows to selfless love.
- It is open to having children.
- It involves consent – having the intellectual maturity, being capable of making a decision and being able to assume the responsibilities.
- It is a sacrament.

HANDOUT 16.2: Stages of Married Life



1. Beginnings

2. Romantic love

3. Power Struggle

4. Stability

5. Recommitment

6. Fruitfulness

7. Growing Old Together

HANDOUT 16.3: Interview Assignment



Task:

Choose a married couple that you can interview. Make sure to ask their permission first.

The couple may be relatives (e.g., grandparents, parents, cousins) or friends or neighbours.

Ask them some questions about their marriage. You can ask extra questions if you'd like.

Here are some to help you out:

- How long have you been married?
- Do you have any children?
- How did you meet each other?
- How has your relationship changed through your years together?
- What are challenges that you've faced?
- How did you meet these challenges?

HANDOUT 16.4: How Society Sees Marriage



an essential building block of society



a legal commitment – a contract

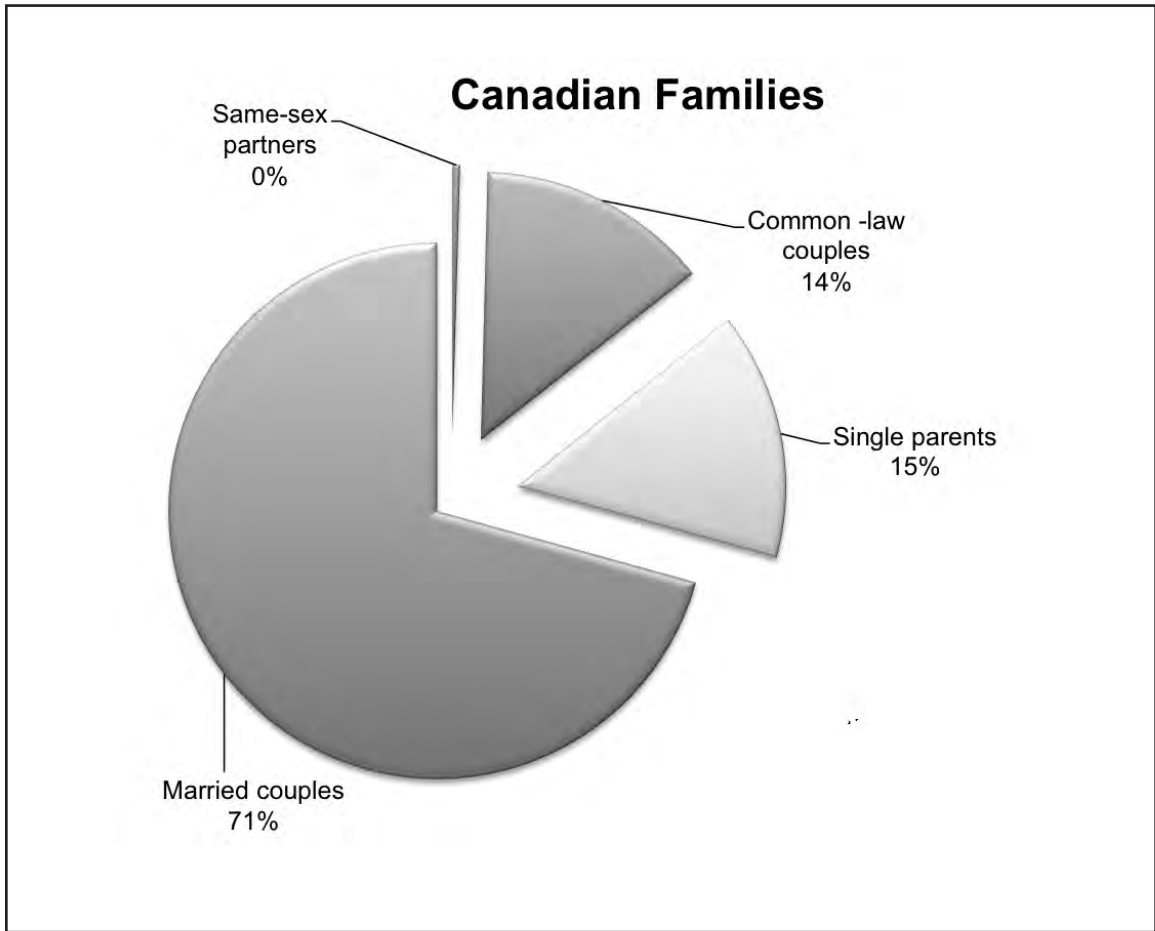


a rite of passage



an institution

HANDOUT 16.5: Statistics on Kinds of Canadian Families



Source: Canadian Census, Statistics Canada, 2001

HANDOUT 16.6: Cases in Which the Marriage May Be Null

- I. Church (ecclesiastical) law was not followed
- II. Presence of an impediment
- III. Inadequate consent by either party

I. Church (ecclesiastical) law must be followed

Catholics must exchange their vows before a Catholic bishop, priest or deacon. They may get a dispensation from this requirement for a good reason (e.g. the bride is very active in her church where her father is a warden and she sings in the choir). The Canadian tradition is that the marriage takes place in the church of the bride, so, as long as the Catholic groom promises to do his best to safeguard his own faith and to try and raise the children as Catholics, the Bishop will give permission when a Catholic man marries a non-Catholic woman in a non-Catholic church.

II. Impediments

These are qualities in a person which make the person incapable of marrying – you are under age, you are already married, you are too closely related by law, you are ordained, etc. Even though only one person is under the impediment it causes the marriage to be invalid, because both must be free.

IMPEDIMENTS TO MARRIAGE:

1. **UNDER AGE** – the minimum legal age (16 years for a male and 14 years for female)
2. **IMPOTENCE** – must be able to consummate the marriage
3. **PREVIOUS BOND** – cannot be already married
4. **DISPARITY OF CULT** – a Catholic and an unbaptized person (unless permission is given)
5. **SACRED ORDERS** – cannot be a priest, deacon or bishop
6. **PUBLIC VOWS** – cannot be a religious male or female (e.g. nun or monk) who has made a public promise.
7. **ABDUCTION** – If a person is forcibly abducted or detained, no valid marriage can take place.
8. **CRIME** – If a spouse is murdered to pave the way for a new marriage, no valid marriage can take place.
9. **CONSANQUINITY** (close relatives) – Marriages of very close blood relatives are invalid.
10. **AFFINITY** – A person cannot marry a deceased partner's parent or child.
11. **DE FACTO RELATIVES** – If a couple lives together, neither of them may later marry the mother or daughter, father or son of the other person.
12. **ADOPTION** – A person may not marry an adopted son/daughter or brother/sister.

III. Consent

Consent is what makes marriage. It must be adequate consent, freely given.

1. **Force or grave fear** – Force is an external threat of harm; fear comes from within and is an intimidation of the mind (e.g. My father will throw me out of the house if he finds out I'm pregnant).
2. **Conditions regarding the future** – (e.g. I'll marry you if you become a Catholic afterwards) – always invalidate. Conditions regarding the present (I'll marry you if you've got that million dollars) or the past (I'll marry you if you've never had a child in the past) also invalidate.
3. **Simulation** occurs when there is a contradiction between the external consent by a person and what he or she internally intends in one of these five areas:
 - one says "I do" but really does not intend to bind oneself to marriage
 - fidelity – if on the wedding day, a person has the intention of being unfaithful
 - permanence – if on the wedding day, a person intends only a trial marriage and had the intention of going his or her own way whenever desired
 - Openness to children – if, on the wedding day, either person does not intend the other the right to have children
 - One says "I do" but does not intend the good of the spouses
4. **Fraud** – a person enters an invalid marriage if deceived by fraud in order to obtain marital consent. ("Oh yes, I want children," he says, knowing that he has had a vasectomy and cannot father children.)
5. **Error** – about a person (e.g. he can't see the person under the veil and it's her identical twin sister) or about a quality of a person (she always said she'd only marry a doctor so he pretended to be a doctor to get her consent – otherwise she'd never have married him).
6. **Lack of sufficient use of reason** – through mental illness, severe mental retardation, alcoholic stupor or high on drugs, for example.
7. **Serious lack of discretion of judgement on the matrimonial rights and obligations** – A person may not fully understand the reality that he or she was consenting to on the wedding day. In essence, given the person's background and/or circumstances, he or she is quite incapable of making any realistic evaluations of the marriage being entered.
8. **Incapacity to assume the essential obligations of marriage for causes of a psychological nature** (e.g. the alcoholic, the schizophrenic not controlled by medication, the homosexual, the manipulative who cannot give of himself/herself, etc.)

Source: prepared from material supplied by Father Brian Clough, Marriage Tribunal, Archdiocese of Toronto, 2003

Handout 16.7: Case Studies on Annulment



There are three cases in which marriage may be null:

1. lack of canonical form for Catholics
2. presence of an impediment
3. inadequate consent by either party

Case 1

A marriage took place between Mark, 17 years of age and Mary, 13 years old.
Is this a valid marriage?

Case 2

Marie and Samuel fall in love after a short time – they are married.
It turns out they are second cousins. Is this a valid marriage?

Case 3

Fred abducts Jill for the purpose of marriage.
A priest who is unaware of the facts unknowingly marries them. Is this a valid marriage?

Case 4

Joan marries Paul on the condition that he completes medical school in two years.
Is this a valid marriage?

Case 5

Jeff was an alcoholic at the time of his marriage to Helen. Even at the wedding, he was intoxicated. The marriage is not working. Is this a valid marriage?

Source: prepared from material supplied by Father Brian Clough, Marriage Tribunal, Archdiocese of Toronto, 2003

Handout 16.8: Culminating Activity — Marriage Assignment



Introduction:

In groups of no more than 4, you will work through the various activities outlined below. You will talk about each activity, and then write up answers for each one. Present the information in an organized manner (could be a booklet, a folder, computer presentation, etc.).

Instructions:

| | |
|------------|--|
| Activity 1 | Describe essential components for building healthy intimate relationships (e.g. family, friendships, romantic relationships, etc.) in your lives. |
| Activity 2 | Explain the importance that the Catholic church places on marriage vows and preparation for the sacrament of marriage. |
| Activity 3 | Think about some of the challenges to married life. Discuss some possible strategies for meeting these challenges. |
| Activity 4 | Discuss the manner in which life can be protected. Brainstorm some of the issues around Natural Family Planning. |
| Activity 5 | <p>The planning of the Wedding Liturgy: Choose appropriate bible readings, music, petitions, etc. for a wedding mass. You can use Teacher's Manual Handout 16.3 "selected readings for the marriage ceremony" (TM, p. 242) to help you.</p> <p>Music is an important part of the Mass. Not only can you choose songs to open and close the mass, you need to ask yourself what parts of the Mass shall be sung.</p> <p>People: who is going to preside at the Mass? Who is going to serve? Who is going to do the readings? The singing? Will there be ushers? Will there be gift bearers?</p> |



Helpful Resources:

Canadian Conference of Catholic Bishops:

- ♥ Music at Your Wedding – www.cccb.ca
- ♥ Resources on Marriage – www.cccb.ca

Natural Family Planning

- ♥ Billings Method – www.woomb.org
- ♥ Couple to Couple League – www.ccli.org
- ♥ Serena Canada – www.serena.ca
- ♥ Northwest Family Services – www.nwfs.org

Parishes/Dioceses:

- ♥ Newman Centre, University of Toronto (the "parish" for University of Toronto students) – www.newmantoronto.com/marriage.htm
- ♥ Archdiocese of Toronto "Frequently Asked Question about Marriage" – www.archtoronto.org/arch_offices/spiritual_affairs_faqs.html#marriage

HANDOUT 16.9: Marriage Assignment Rubric

| | Level 1 | Level 2 | Level 3 | Level 4 |
|---|--|---|---|---|
| Knowledge | | | | |
| Explains importance that Catholic Church places on wedding vows and preparation | Limited attempt made to explain the vows and preparation | Some attempt made to explain the vows and preparation | Good attempt made to explain the vows and preparation | Thorough explanation made of vows and preparation |
| Thinking | | | | |
| Explores issues of Natural Family Planning | Limited evaluation of issues | Some evaluation of issues | Good evaluation of issues | Detailed evaluation of issues |
| Communication | | | | |
| Activity questions are answered neatly and with appropriate vocabulary | Weak attempt | Some attempt | Good attempt | Excellent presentation |
| Application | | | | |
| Wedding liturgy is planned with appropriate readings, music | Poor attempt at planning liturgy | Limited attempt at planning liturgy | Good liturgy, although missing some elements | Thorough liturgy with all elements |

CHAPTER 17

The family

INTRODUCTION

The family is the foundational context for Christian ethical life. Parents are entrusted with passing on the faith to their children; therefore, families are crucial to faith formation. The family is truly the domestic church, and it is under pressure in society today.

This chapter gives an overview of the importance placed on families in the Catholic Church. By looking at recent Canadian statistics, students will learn about the decline in the size of Canadian families. They will also discover what the Vanier Institute of the Family (a Canadian-based research institute with a focus on families) says about the key ingredients for strong families.

17.1 The Moral Foundation of Family Life

Suggested Resources

- Handout 17.1: Responsibilities of Canadian Families
- Handout 17.2: Family Variations
- Handout 17.3: Couples in Canada, 2006
- Handout 17.4: 2006 Census: Family Portrait

Before having a class discussion on families, it might be helpful to review the concept of family responsibilities as well as some terms associated with the various types of families. (These are summarized in Handouts 17.1 and 17.2.)

The student text begins with an overview of the family: a witness to love (ST, page 331-332). The family is the “sanctuary of life”, a place where we learn to be open to others, to be hospitable, and to grow in the love of Christ.

The next section continues with information on the decline in the size of Canadian families (ST, page 332-334). It contains important content, especially if the moral issues of birth control and abortion were not covered earlier. The declining Canadian birth rate is examined first, and we learn that births declined 25 per cent from 1994 to 2004. More current information on family structure is found in Handouts 17.3 and 17.4.

Discuss with the students the recent trends. Have them check with Statistics Canada and the Vanier Institute for current information and statistics. Also elicit student opinion on the impact of secularism on the contemporary understanding of family,

ACTIVITY: Debating Challenges to the Family

Group the students and have them organize debates on various challenges to families.

The list that follows is not exhaustive, but meant to be a guide. In addition, choose other issues of importance to the class.

- Family structures
- Economic issues (job loss, job security)
- Birth control
- Abortion
- Bereavement
- Mental and physical illness

Note: In terms of the information on birth control and abortion, the teacher will need to decide when it is best to present these issues. Students might also wish to cover these issues using presentations, debates, movies, current events, or posters.

An excerpt from The Vanier Institute on what makes a strong family is presented (ST, page 335). Students are expected to identify the elements of a strong family. The teacher could present this orally and have the students agree or disagree with each statement (following the suggestion in the Teacher's Manual on page 247).

A selection from *Familiaris consortio* on the role of the Christian family is featured next. It summarizes the Church's teaching on the preservation of the family (ST, page 337). These detailed points highlight the relationship between a strong, healthy family and a well-functioning society. Countries around the world need to ensure that the rights of the family are upheld.

ACTIVITY: Representing the Charter of Family Rights

Ask the students to use the information on the rights of the family (ST, page 337) and represent it artistically.

This can be done through illustrations,, performance, movement, dramatization, or computer based presentations. Allow the students to creatively express aspects of the Charter.

17.2 The Family as the Foundation for Human Growth

Suggested Resources

- Handout 17.5: Family Interview Assignment
- Handout 17.6: Rubric for Interview Assignment

This section addresses the formation of families (ST, page 338). Families are the basic building block of society. Children learn values, behaviours, and conflict resolution strategies from the adults in their lives. Families today face huge challenges in passing on values to their children. The actions of parents directly impact their children and can either strengthen or erode the family unit.

Our society is very similar to the one in which the first Christians lived. They, too, had to find the courage to go against the current:

“The first Christians rejected the customs and behaviours that were incompatible with the faith they had received, although they never felt out of place in the society to which they rightfully belonged.... The first Christians did not seek isolation, nor did they put up barriers to hide behind and defend themselves in times of fierce persecution.”

(*Families...Let's Build a Better World Together*, Catholic Organization for Life and Family, 2009, www.colf.ca)

ACTIVITY: Identifying Contemporary Challenges for Catholic Families

Brainstorm with the class a list of difficulties parents face as they seek to pass on Catholic values to their children (e.g. the influence of the media, peer pressure, contemporary value place on the church, increasing secularization of society, sexual representation in the media).

Follow this up by reading "When you thought I wasn't looking" and discuss the family values inherent in this piece. (ST, page 338)

Then have the students imagine that they are parents who have just had their first child. Ask them to think of one tradition, custom, or value that they want to start so that their family can begin to pass along values (for example, saying grace before meals). Then invite them to share with another student, and then with another pair.

Conclude by reviewing as a class the suggested traditions and the challenges faced by Catholic parents in passing them on to their children.

ACTIVITY: Interviewing an Extended Family

Begin by reading the interview with an extended family. (ST, page 340) The text interview covers only one question: What are the benefits of living in an extended family? Ask students to identify these benefits and then list any others they can think of, citing their personal experience.

Now ask the students to interview a family of their choice (their own or another). This assignment can be found in Handout 17.5. A rubric is provided to assess this activity. (see Handout 17.6)

17.3 The Family as a Christian Community

Suggested Resources

- Handout 17.7: Four Marks of the Church
- Handout 17.8: Five Traits of a Healthy Christian Family

The family supports the common good and can be considered as a small version of the church at large. As such it is also “one, holy, catholic and apostolic.” The section entitled “Family as domestic church” may be challenging for some students (ST, pages 341-342). Information to expand on this content is provided in Handout 17.7.

ACTIVITY: The Role of the Family as “Domestic Church”

Discuss with the class how the family can be considered as the domestic church. As part of the discussion, consider how the family contributes to a healthy and just society.

The teacher might want to use the activity on the “four corners” outlined in the teacher's manual (TM, page 251). Students can review the concept of the common good and consider how families support the common good.

List these characteristics on the board, and vote for the top four. Have students stand near their top choice.

The family’s role in nurturing vocation is presented by using the words of Pope John Paul II (ST, pages 343-344). Point out to the students that every vocation comes from God through others – parents, teachers, pastors, believers.

The chapter concludes with the five traits of a healthy Christian family (ST page 344). Present the overview on an overhead or handout for the students (Handout 17.8).

Ask students to consider how families manifest these traits in today’s society.

HANDOUT 17.1: Responsibilities of Families



- Physical maintenance and care of group members
- Addition of new members through procreation or adoption
- Socialization of children
- Social control of members
- Production, consumption, distribution of goods and services
- Affective nurturance – love

Source: The Vanier Institute of the Family, 2006

HANDOUT 17.2: Family Variations



*Nuclear family – composed of two parents and their one or more biological or adopted children living together

Extended family – composed of parents, children, aunts, uncles, grandparents, and other blood relations living together or not

Blended or recombined/reconstituted family – composed of parents who have divorced their first spouses, remarried someone else, and formed a new family that includes children from one or both first marriages, and/or from the re-marriage

Childless family – consisting of a couple

Lone-parent family – composed of a parent, most often a mother, with a child or children

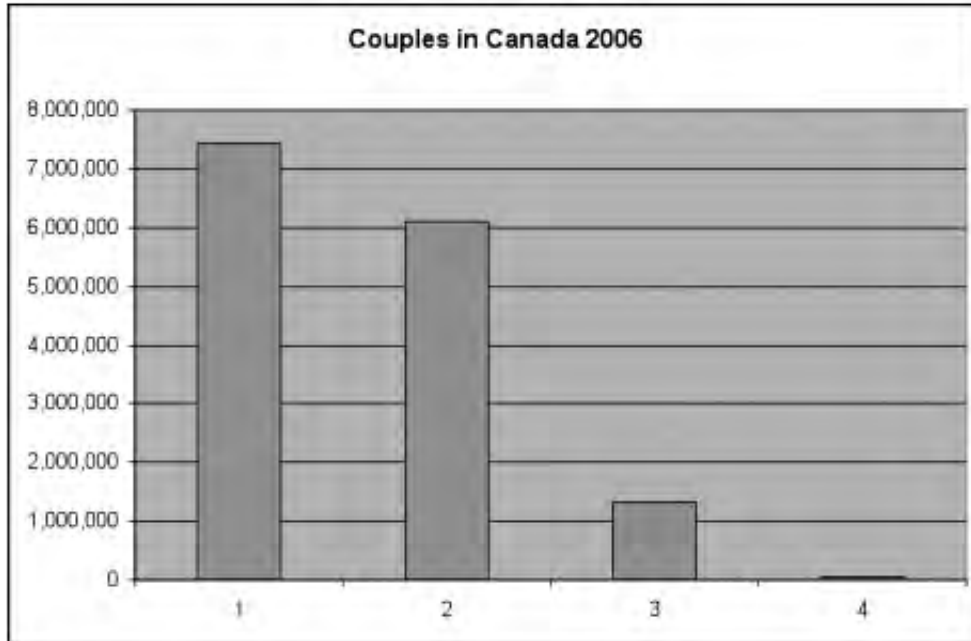
Cohabiting couple/common law marriage – family arrangements that resemble other forms but without legalized marriage

Same-sex parents – composed of gay and lesbian parents

* When the nuclear family was led by a male wage earner, it was the conventional family of the 1950s, although now this is only one of many types of family.

Source: Vanier Institute of the Family

HANDOUT 17.3: Couples in Canada 2006



| | Family Structure | Number | Percentage |
|---|----------------------|-----------|------------|
| 1 | Opposite-sex couples | 7,437,430 | 99.4 |
| 2 | Married | 6,098,445 | 81.5 |
| 3 | Common-law | 1,338,980 | 17.9 |
| 4 | Same-sex couples | 45,345 | 0.6 |

Source: Statistics Canada, Census 2006

HANDOUT 17.4: 2006 Census: Family Portrait

Continuity and change in Canadian families and households in 2006: Highlights

By Anne Milan, Mireille Vézina and Carrie Wells, Demography Division, Statistics Canada

- The 2006 Census enumerated 8,896,800 census families in Canada. Married couples constituted the largest group (68.6 per cent), although their proportion has been steadily decreasing for the past 20 years.
- The number of common-law-couple families increased 18.9 per cent between 2001 and 2006, more than five times the 3.5 per cent gain observed for married-couple families and more than double the growth of 7.8 per cent for lone-parent families.
- Lone-parent families headed by men increased 14.6 per cent during the five years prior to 2006, more than twice the growth of lone-parent families headed by women (+6.3 per cent).
- For the first time in 2006 there were more census families comprised of couples without children (42.7 per cent) than with children (41.4 per cent).
- The 2006 Census enumerated 45,300 same-sex couples. Of these, about 7,500 (16.5 per cent) were married couples and 37,900 (83.5 per cent) were common-law couples. In 2001 there were 34,200 same-sex couples in Canada.
- The number of same-sex couples grew 32.6 per cent between 2001 and 2006, more than five times the growth observed for opposite-sex couples (+5.9 per cent).
- Households have been declining in size over the past century. In 2006, there were more than three times as many one-person households (26.8 per cent) as those consisting of five or more people (8.7 per cent).
- The census counted 12,437,500 private households in 2006, up 7.6 per cent from 2001. One-person households (+11.8 per cent) and couples without children (+11.2 per cent) grew more than twice as fast as the total population in private households (+5.3 per cent). Households with children edged up only 0.4 per cent.
- For the first time in 2006, there were more unmarried people aged 15 and over in Canada than legally married people. Just over one-half of Canada's population aged 15 and over was unmarried, that is, they had never been legally married, or they were divorced, widowed or separated.
- Two-thirds (65.7 per cent) of Canada's total of 5.6 million children aged 14 and under lived with married parents in 2006, a decline from 81.2 per cent in 1986.

- A growing proportion of young children aged 4 and under had a mother in her forties as more and more women delayed childbearing. In 2001, 7.8 per cent of children aged 4 and under had a mother who was between the ages of 40 and 49. By 2006, this proportion had increased to 9.4 per cent.
- The proportion of young adults aged 20 to 29 who lived in the parental home continued to increase, following an overall upward trend for the past 20 years. In 2006, 43.5 per cent of young adults lived at home, up substantially from 32.1 per cent two decades earlier.
- Ontario had the highest proportion of married-couple families (73.9 per cent) in Canada in 2006 and the lowest proportion of common-law-couple families (10.3 per cent).
- In 2006, more young adults aged 20 to 29 in Toronto's Metropolitan Area lived with their parents (57.9 per cent) than in any other major city. The national average was 43.5 per cent.

Based on information from Statistics Canada

HANDOUT 17.5: Family Interview Assignment



Your task is to interview a family. This family could be your own. Make sure that you ask permission first. Talk to everyone in the family (except for babies who can't yet talk). If the answers to the questions don't make sense to you, ask follow-up questions.

Copy the answers, or record the interview, so that you have a record of what the family says. Transcribe these answers or hand in your recording. Summarize the interview, and evaluate what the family says.

Answer the questions yourself and present the information, along with the interview you did. Compare your answers with those of the family.

Some questions to consider asking various family members are:

- What kind of family is this? (e.g. nuclear, extended, etc.)*
- Who are the members of this family?
- What do you consider to be a strong family?
- What role does religion play in your family?
- How do you build relationships in the family?
- How do you see families helping society?
- What are some challenges facing families today?

*Refer to Handout 17.2 for list of terms.

HANDOUT 17.6: Rubric for Interview Assignment

| | Level 1 | Level 2 | Level 3 | Level 4 |
|---|--|---|---|---|
| Knowledge · identifies what makes a family strong · lists challenges families face | Demonstrates limited knowledge of identify of what makes a family strong and of the challenges facing families | Demonstrates some knowledge of what makes a family strong and of the challenges facing families | Demonstrates considerable knowledge of what makes a strong family and of the challenges facing families | Demonstrates thorough knowledge of what makes a family strong and of the challenges facing families |
| Thinking · evaluates questions | Use processing skills of evaluating questions with limited effectiveness | Use processing skills of evaluating questions with some effectiveness | Use processing skills of evaluating questions with considerable effectiveness | Use processing skills of evaluating questions with a high degree of effectiveness |
| Communication · completes interview questions · uses unit vocabulary | Many aspects of the interview are not completed; limited attempt to use unit vocabulary | Some aspects of the interview are complete; partial attempt to use unit vocabulary | Most aspects of the interview are complete; vocabulary is appropriate | All aspects of the interview are complete; appropriate vocabulary from the unit is used |
| Application – makes connections | Compares family and personal view with limited effectiveness | Compares family and personal view with some effectiveness | Compares family and personal view with considerable effectiveness | Compares family and personal view with high degree of effectiveness |

HANDOUT 17.7: Four Marks of the Church



Family as "domestic church"

| | |
|-----------|--|
| One | each person is singular and distinct family is committed to each other |
| Holy | relationship with God is nourished faith is celebrated |
| Catholic | "universal" focus to family promotes common good |
| Apostolic | keeps alive work of Christ parents pass along the faith to their children |

HANDOUT 17.8: Five Traits of a Healthy Christian family



Build strong relationships



Be ethical and moral



Become a family in Christ



Promote social responsibility



Include the excluded

CHAPTER 18

"Render unto Caesar..." The search for the good and politics

INTRODUCTION

In the final chapter, focus is given to the role of politics in society beginning with Scripture, through St. Augustine to ethics in politics. Politics is the expression of living together in community and serving others through engagement in civic action. It involves embracing the common good in order to achieve liberty, justice, and peace.

18.1 A Catholic Perspective on Civic Duty

Suggested Resources

- programs from "News in Review", a CBC subscription educational series covering Canadian and world issues (see <http://newsinreview.cbclearning.ca>)
- movies dealing with the psychology of the election process such as *The Candidate* (1972) or *Napoleon Dynamite* (2004)
- Handout 18.1: Guiding Principles for Society
- Handout 18.2: Duties of Civil Authorities
- Handout 18.3: Political Duties of Canadian Catholics
- Handout 18.4: Civic Duties.
- Handout 18.5: Civic Responsibilities of Citizens
- Holy Bible or access to the Internet and an audio bible (see www.worldenglishbible.net)

Start with a class discussion of the political process. If there has been a recent election (school, municipal, provincial or federal), begin the conversation with that election. If not, consider showing clips of an election (perhaps from CBC "News in Review" or from a feature film such as *Napoleon Dynamite* or *The Candidate*). Ask students what they think are the responsibilities of today's politicians. (See Handouts 18.1 and 18.2.)

Then review the excerpts from the Episcopal Commission for Social Affairs on exercising political rights (Canadian Conference of Catholic Bishops). (See ST, page 347) A summary is outlined in Handout 18.3. Further suggestions on exercising civic responsibilities are provided in Handouts 18.4 and 18.5

ACTIVITY: The Political Context of the Gospel of Jesus

Examine the political setting of the gospel as shown in various biblical passages: Luke 1:5, Luke 2:1, Luke 3:1, John 18:33, 36, 37, and Matthew 21:15–22. (ST, pages 348–350)

Ask students to read or listen to these passages in their original text and then consider the significance of the “render unto Caesar” comment.

Discuss with the class the historical authorities that had an effect on Jesus.

Note: The inside back cover of *In Search of the Good* lists the Roman and Herodian rulers, along with the Roman governors of Judea. The teacher may want to review the titles of the religious leaders of the Jewish community (e.g. Pharisees).

Follow the discussion up by focusing on the authorities that have an immediate effect on our lives today and the responsibilities that each of those authorities has for those they govern.

18.2 Politics within a Diverse Society

Suggested Resources

- newspaper or magazine articles on current issues merging Church and state
- Canadian Conference of Catholic Bishops – www.cccb.ca
- Handout 18.6: So... You Want to Be Premier

Ask students to reflect on present day Canada’s social/political context. Discuss the implications of a pluralistic society on religious activities (e.g. religious holidays, cultural celebrations).

Examine the belief that religion and politics must be kept separate. Use current issues (e.g. same-sex marriage, embryonic stem cell research) and discuss how Catholic values can be a part of the debate in Canada.

Note: The Canadian bishops have issued several statements about these issues. They are available on their web site. Discuss with the students the relevance of these statements.

ACTIVITY: So...You Want to be Premier

Have the students read and complete the activity "So...You Want to be Premier".

Distribute Handout 18.6 which lists a number of important issues with guiding questions attached to them.

Students could work in groups, deciding on a platform for their issue.

Allow them to be creative in designing their campaign. Suggest that they come up with a political slogan, campaign signs, and strategies to get across their platform. If appropriate, allow them to incorporate social networking into their strategy.

18.3 Christian Ethics and Political Power

Suggested Resources

- Handout 18.2: Duties of Civil Authorities (re-examine)
- Handout 18.4: Civic Duties (re-examine)

The final section of the textbook focuses on the source and responsibility of political authority and power. The difference between autocratic rule and constitutional rule is outlined in the text (ST, pages 357-358).

This section also explores what is meant by political power:

Politics is about the common good and political power serves the common good. (ST, page 357). Political power leads to government, a civil service, a bureaucracy, police force, a judiciary, etc.

The text gives an overview of the Canadian system of constitutional monarchy at the top of page 358. As you discuss the Canadian political system, it may be necessary to review the terminology with the students.

Excerpts from the Catechism of the Catholic Church on the duties of civil authorities and of citizens are listed in the text (ST, page 359). The duties of civil authorities were summarized earlier in Handout 18.2, while those of citizens were listed in Handout 18.4.

ACTIVITY: Reconciling Politics and Religious Beliefs

Discuss with the students how the duties of civil authorities can be reconciled with beliefs that Catholics hold.

Ask students to think of situations where a Catholic elected official or other civil authority might have some challenges (e.g. a local magistrate being asked to perform a same-sex wedding, a local mayor being asked to declare a day in honour of an anti-Catholic group, a provincial politician being asked to sanction embryonic stem cell research dollars).

As an extension, students can create an editorial or political cartoon or write a song to convey their perspective on a politically-charged issue.

HANDOUT 18.1: Guiding Principles for Society

In choosing a government, the Ontario Bishops have stated that our society must reflect the following principles:

- The human dignity of every person is to be respected at all times.
- Respect for human dignity requires a vigorous pursuit of the common good.
- Governments must balance the rights, obligations, and opportunities of various segments of society.
- Governments must demonstrate a grasp of the concept of stewardship.
- Governments must support the right to private property but at the same time recognize that this right is not absolute.
- Governments must recognize that human beings derive identity and self-esteem, as well as economic well being, from the use of their God-given talents in useful work and, therefore, they have a right to employment.
- Governments must support the rights of workers to form unions in order to protect the quality of their lives, their safety and their security.
- Governments must protect those who are marginalized in our society, that is, have a preferential option for the poor and voiceless.
- Governments must support life.
- Governments must encourage and facilitate involvement in the process of political decision-making.
- Governments worthy of support must respect the prerogatives of other governments and non-governmental bodies with respect to decision-making.

HANDOUT 18.2: Duties of Civil Authorities



- respect the fundamental rights of the human person
- dispense justice humanely
- practice distributive justice wisely, taking account of the needs and contribution of each
- exercise authority as a service... "whoever would be great among you must be your servant"
(Matthew 20:26)

HANDOUT 18.3: Political Duties of Canadian Catholics



- understand that engagement in the political process is a constant civic duty
- become aware of the issues
- raise concerns with political candidates
- carefully ponder the issues
- exercise judgment when adopting political attitudes or opinions
- remember to vote
- consider running for office

Source: Episcopal Commission for Social Affairs, Canadian Conference of Catholic Bishops, April 13, 2004 (adapted from *In Search of the Good*, page 347)

HANDOUT 18.4: Civic Duties



- regard those in authority as representatives of God
- love and serve your country
- observe the right and duty to vote
- pay your taxes
- defend your country
- exercise constructive criticism
- do not obey laws of civil authorities when they are contrary to the moral order
"we must obey God rather than any human authority" (Acts 5:29)

Adapted from the "Compendium of the Catechism of the Catholic Church" (Ottawa: CCCB), page 131

HANDOUT 18.5: Civic Responsibilities of Citizens

As citizens of Canada, we have the privilege and obligation to participate fully in elections. Participation means much more than turning out to vote on Election Day. It means making an effort in at least some of the following ways:

- Finding out who all the candidates are in your riding/municipality;
- Knowing what the candidates believe and will support by attending meetings, reading their literature, and asking questions at meetings;
- Informing yourself of the issues by going on-line;
- Becoming aware of what the Church teaches on life issues, on social justice issues, on family issues, and on ethical issues;
- Seeking advice on issues, on conscience and on methods of discernment if you are having difficulties in deciding on your own.

Taken together, these may seem like a heavy burden. However, when compared with the importance of the decision being made, they are not a huge demand.

By voting, we will be deciding the kind of country we want to leave to our children and grandchildren. We can vote for honesty, integrity, morality, life, justice and the family.

Adapted from: "Statement to Catholics on Eve of Federal Election," December 4, 2005, Canadian Conference of Catholic Bishops

HANDOUT 18.6: So... You Want to Be Premier



Assignment:

You are the leader of a political party. Your task is to choose an issue to run on.

To assist you in the process, you can look at the list of issues below.

(You might want to rank the principles.)

Add any other issues that you feel are important.

Then design a campaign to run for Premier of the province.

The Criminal Justice System

- Do we punish all crimes, so-called white-collar crimes and those of the poor, in an equitable manner?
- Are we balancing the rights of the community and of the individual citizen in a reasonable manner?

The Economy

- Is our economy so organized that wealth is justly distributed?
(Recent data indicate that the depth of poverty is increasing and that the gap between the lowest and highest incomes is growing.)
- Are we guilty of exploiting people in other lands for our own benefit?

Education

- Is the new Ontario curriculum achieving the goals we desire?
- Are we ready to hold our own as a province in an information age?
- Are we caring for the challenged and those with special needs in appropriate ways?
- Are we meeting the needs of an increasingly diverse and multi-cultural population?

Employment

- Can all those who want to work in our society find suitable employment?
- What is the impact on workers of the growth in part-time and contract employment?
- Does such work provide sufficient security and proper compensation in terms of both salary and benefits?

The Environment

- Are we taking the measures needed to ensure our drinking water is safe?
- Are we taking the necessary steps to preserve our forests, wetlands and farmlands from exploitation and overuse?

Life Ethic

- Are we in this province trying to support attitudes towards human life, and its sacredness from conception to natural death that reflect the deep conviction of a very large proportion of the people of the province?
- Are we ensuring that even the least among us have a quality of life that is worthy of their dignity as children of God?

The Family

- Are we developing laws and services that truly support family life?
- Do we make sufficient effort to organize our economy in a way that enables parents to support their children and spend time with them?

Health Care

- Do we give life-enhancing care at all stages of human development?
- Are our efforts in the area of palliative care sufficient and appropriate?
- Are we making planned and adequate progress in the provision of home health care?

Housing

- Are people on social assistance receiving adequate shelter allowances?
- Are we doing enough to care for the homeless in our larger communities?
- Has leadership been shown in resolving the grave issue of homelessness?

Labour Relations

- Have working conditions improved or deteriorated over the last several years?
- Has the right of working people to unionize and bargain collectively been adequately protected or has it been eroded in recent times?
- Have working people at all levels had sufficient security of employment?

The Poor

- Do our present provincial policies provide adequately for people on social assistance?
- Do those policies treat the poor with dignity?
- Are there sufficient programs available for those who voluntarily seek to enter drug treatment or to improve literacy skills?

Taxation

- (Taxation is the means by which we pay for the services we receive as citizens. Our taxes pay for our health care, education, environmental protection, physical infrastructure like roads and public recreational facilities.)
- Are we prepared to pay taxes adequate to maintain and even improve such services?
- Are we willing to give up the services by insisting on tax cuts?

Adapted from and based on "Taking Stock: An Examination of Conscience",
The Assembly of Catholic Bishops of Ontario, July 2007. www.occb.on.ca

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