

Living in Solidarity ~ Hope Expectations for Junior Classes

By the end of grade 6, it is our hope that students will be individuals who:

- ❖ Actively seek to identify the purposes of their lives and the vocation to which God is calling them;
- ❖ Develop attitudes and values founded on Catholic social teaching and act to promote social responsibility, human solidarity and the common good;
- ❖ Strive to integrate faith with all arenas of their life: personal, social, academic, etc.;
- ❖ Respect the faith traditions, world religions and the life journeys of all people of good will.

LS1.1: Identify and compare the call stories in Scripture which reflect conversion and fidelity to God as the foundation of our vocation and which can transform the lives of others (e.g. Moses Exodus 3:1-12; Jeremiah 1:1-10; John 1:35-42; Mary – Lk 1:26-38). [CCC nos. 1262-1284]

Have your students work in groups. To each group assign a call story. Invite the groups to identify the two components of the call stories.

Call Stories Moses Exodus 3:1-12	Conversion and Fidelity to God God calls Moses and asks him to lead His people to a land of milk and honey	Transform the lives of others The people will be taken out of slavery and brought to a better life
Jeremiah 1:4 -10	Jeremiah is called to be a prophet to the people (speak the words that God gives him)	God has a message for His people.
John 1: 35-42	Two disciples see Jesus and ask him where he is staying.	Jesus invites them to “Come and See” and they become followers of Jesus.
Mary Luke 1:26-38	God asks Mary to be Jesus’ mother.	Mary says “Yes” and becomes Jesus’ mother.
Each student’s personal call story	You are being called to be a follower of Jesus, to be faithful to Jesus.	This way of life will give you peace and deep happiness.

Compare the call stories. Discuss the fact that each one of us is being called to fidelity to God and the life God is calling us to. God wants to be the centre of our lives and as such will love and care for us. Watch the Godtube video below.

http://www.godtube.com/watch/?v=1B9BB1NU&utm_source

LS 1.2: Describe the call of Christian ‘vocation’ received in baptism (i.e. everyone is called to serve society, to discern their gifts and talents and to be united in making a contribution in the world) and determine ways we can respond to this call as young people. [CCC nos. 1262-1284; 1897-1927]

In our baptism, “we share in the priesthood of Christ, in his prophetic and royal mission.” [CCC 1268] We are called to be priests in the sense that we called to share God’s story and to live the meaning of God’s word. We are called to live in the hope of our own resurrection as followers of Jesus. We are called to use our gifts and talents to make contributions to the building of the kingdom of God on earth. Ask the students to identify how they serve at home, at school and in the community. Ask them to identify the gifts and talents that they have used in the ways they serve. As Christians we receive a mission from Jesus to build the kingdom of God on earth. How can young people respond to this call? Use this song with this lesson.

www.youtube.com/watch?v=b_RjndG0IX8

LS 1.3: Identify the areas of “personal responsibility” that students assume in their lives and connect this to the vocation to participate in family, school and parish. [CCC nos. 1913-1917]

Ask your students to identify the areas of personal responsibility that they assume in their lives. They may have chores at home or at school. Maybe they have responsibilities at their dance studio or on the team they play on. All of the ways we are called to have responsibilities are ways that we participate in the vocation to participate in family, school and parish. Recently adults in the area participated in their vocation to select government for the good of all. Voting is a way that we participate in community. This is one of the Catholic Social Teachings: The Principle of the Call to Family, Community and Participation. In Grade 6 the call is centred on Family, School and Church. Gradually over time our responsibilities include community too.

LS 2.1: Identify and examine events from Jesus’ life and his ministry when he challenged dehumanizing situations and social structures (e.g., Samaritan Woman at the well, Sabbath rule and the man with the withered, the cure of the man who was paralyzed) and link the message of these passages to how individuals and institutions should address local and global situations that need to be challenged today. [CCC nos. 356-384; 1928-1933; 1391-1401]

“Being made in the image of God the human possesses the dignity of a *person*, who is not just something, but someone. [We are] capable of self-knowledge, of self-possession and of freely giving [ourselves] and entering into communion with other persons.” [CCC 357] This message is key to this expectation. In Jesus’ time when someone had a withered hand, was paralyzed, had an unclean spirit (now understood as epilepsy), was blind etc., it was thought that the condition existed because of the sins of a person in the family, that God was punishing the person for the sins of another family member. These conditions meant that the person was often not able to work and so had to beg in order to eat. These persons were considered “unclean,” which meant that no one wanted to be close to them because they would become ritually unclean by association. [Ritually unclean means that they would have to go through a cleaning ritual to be able to be with people, go into public spaces, go into the synagogue] Then they would be clean again. This message has to be understood by the students before the expectation can be taught. Having science now, we understand that a withered hand has a muscle that is atrophied (become weakened for some reason.) The following passages from Luke’s gospel deal with situations where Jesus needs to provide healing: Luke 4:31-37 – Man with Unclean Spirit; 5:12-16 Leper; 5:17-26 Paralytic; Luke 6:6-11 Withered Hand; 7:36-50 Sinful Woman Forgiven; 8:26-39 Gerasene Demoniac; 8:42b-48 Healing of Woman with 12 years of Hemorrhages; Luke 9:37-43 Boy with a Demon; 13:10-17 Crippled Woman; 14:1-6 Man with Dropsy; 17:11-19 Ten Lepers; Luke 18:35-43 Blind Beggar; 19:1-10 Zacchaeus. Jesus heals these people so they can live in community with everyone, especially important for the lepers who were exiled, pushed outside of villages and cities and were made to wear a bell so that those who came close would not become infected. If someone were bleeding, like the woman with the hemorrhages she would not be allowed to be close to people who wanted to go to synagogue or Temple to pray. She would be treated very badly because of the bleeding (which was bad enough) which lasted so long. Zacchaeus was not sick in a physical way but spiritually because he was a tax collector who would cheat people by charging them more than they owed the Romans. He would have been despised by the Jewish people even though he was a Jewish man. The woman who was caught in adultery (sinful woman sleeping with a man who was not her husband) is healed by Jesus and she is so grateful she washes Jesus’ feet with her tears and anoints him. Jesus wants everyone to be treated as children of God with love and respect and forgiveness. Ask

your students how we can relate this to our time. How can individuals and institutions address local and global situations that dehumanize people and treat them like objects? For example, the refugees from Syria as they move through Europe or the children of illegal immigrants in the United States being separated from their parents. Students who no one likes or invites to join games are separated from the fun in the school yard.

LS 2.2: Explain the distinction between human differences that belong to God's plan and "sinful inequalities" which are a contradiction to the Gospel, and then link this to the work of organizations that help to alleviate injustice in the local and global community. [CCC nos. 356-384; 1928-1933; 1391-1401]

Of course we can share with our students that the human differences that belong to God's plan are that there are men and women, people of many colours, people who speak many languages. Ask your students if they can identify any human differences that **are** part of God's plan. However, some of the differences are sinful inequalities that are not part of God's plan. It is not part of God's plan people do not have enough food, clothing, shelter, work, education, health. God expects that all humans share in the common good. That everyone has what they need. If someone steals a country's goods then that is sinful. Development and Peace is an organization that helps to educate Canadians about some of the sinful inequalities that are in the world. Once Canadians know about the inequalities, it is expected that they will do something to help change the situation so that these injustices are dealt with fairly. Red Cross is another such organization. Do you know any other organizations that help to alleviate the injustices locally or globally? {St.Vincent Place, Pauline's Place, United Way, Holy Childhood, etc.] I would be happy to come in to speak about the work of St. Vincent Place, Women in Crisis, United Way. I would also be happy to speak about Development & Peace.

LS 2.3: Identify situations of injustice in society, our country and the world which oppose the virtue of human dignity and fundamental human rights (e.g. the right to life, liberty, religious freedom, food, shelter, health care, education, and employment) and use examples to describe social justice which reflect the principle that "everyone should look upon his neighbour (without any exception) as 'another self'". [CCC nos. 1928-1948]

Every human being has dignity because he/she is made in the image and likeness of God. This is true even if the person does not believe in God. Human dignity has fundamental human rights attached to it. Solidarity which is a Catholic Social Teaching demands that we see "everyone as a neighbour, as 'another self.'" Discuss these ideas as a foundation for the expectation. We cannot teach human dignity enough...as it is so seldom witnessed in the world. Usually students are aware of their human rights but if they want something and they hurt someone else to get it, they don't seem to see the disconnection. The news is a good starting point. There are so many examples of situations of injustice in the news daily. Ask your students to watch the news for homework and come to class with examples in their locale, in our country and in the world which oppose human dignity and fundamental human rights. Bring in some newspapers or go online to watch a segment of the news. Explain the fundamental human rights as listed in the expectation. How can these human right abuses be addressed if "everyone sees everyone else as a neighbour, as another self"? We trample on other's human rights when we put them down, "killing their spirit." Be sure to emphasize that we can be found guilty for infringing upon others human rights almost every day. This video shows what a person can inspire others to do on behalf of someone who has human dignity.

http://www.godtube.com/watch/?v=YLZZ7PNX&utm_source

I have several books about human rights written for Grade 6 students. I would be happy to loan these to your class while you are teaching this expectation.

LS 3.1: Name several of the diverse religions that are present in their community and compare some of the ways they celebrate God’s presence at special moments of human life (i.e., birth, marriage, death, days of religious observance, feasts and festivals, images of God). [CCC nos. 811-822]

It would be important to check the telephone book to see the diverse religions in your community. In Sault Ste. Marie, we have many Christian denominations, we have a Jewish synagogue, we have a new mosque and a Muslim prayer room, we have the Ukrainian Catholic Church and the Croatian Catholic Church. We also have the Ba’hai community. We have traditional Indigenous peoples. We have a small group of Buddhists. We have some Sikhs. **It would be good for the students to research the groups that they have in their community to see how the groups differ in the ways that they celebrate God’s presence at special moments of human life as listed above. It is important to know that Buddhism is a philosophy and not a religious tradition. Buddhists do not believe in a God but in a way of living.** I can be a resource person for you. I have taught World Religions and have resources that you may want to check out.

LS 3.2: Describe how Christians celebrate the presence of God in the special moments of their lives (birth, coming of age, marriage, death) and link these sacramental moments to similar celebrations within Judaism (e.g. Baptism and Jewish naming ceremony, confirmation and Bat Mitzvah/Bar Mitzvah). [CCC nos. 1213-1284; 1285-1321;1601-1666; 1680-1690]

Sacramental Moments of God’s Presence	Christianity	Judaism – borrowed from <i>Inside Judaism</i> by Milliken Publishing Company, St. Louis, Missouri
Birth	Baptism – The child is given a name, is dressed in a white outfit and by having water poured over the head three times in the name of the Father, and the Son and the Holy Spirit, is considered one of God’s chosen. The baby’s chest and forehead, as well as lips and ears are anointed at different points in the sacrament. This sacrament happens at a Eucharistic celebration. Parents select godparents for the child to help the parents to raise the child in the faith. Usually the godparents light a Baptismal candle from the Christ candle and they are instructed to keep the flame of faith alive in the life of the child.	Naming ceremony “Berit Hahayyim” As the infant girl is brought into the synagogue, those in attendance greet her by saying “Blessed is she who comes.” This is similar to the welcome infant boys receive when the audience announces “Blessed is he who comes.” When the baby boy is eight days old, he undergoes the ritual of circumcision – referred to as “Berit Milah” It is performed because Jews believe it stems from a covenant Abraham made with God.

<p>Coming of Age</p>	<p>Confirmation – The youth who has been baptized and received Eucharist can be confirmed. Usually if the youth was baptized as a baby, this is a moment when the young person confirms their faith. Usually confirmation is a sacrament reserved for the Bishop. The Bishop confirms the faith of that the youth received in Baptism. The young person selects a sponsor who can be a guide in the faith. When questions come up, the young person can go to the sponsor for support. The youth is prayed over with the laying on of hands and the youth asks for the sacrament. The bishop anoints the confirmandi with oil to seal the gifts of the Holy Spirit. Usually there is a time of preparation for confirmation. There can be a reception for those who received the sacraments and their families</p>	<p>Bat/Bar Mitzvah – When girl is 12 and boy is 13 is a “coming of age” ritual that signifies the passage from childhood to adulthood. Bat Mitzvah means “daughter of the Commandment” while Bar Mitzvah means “son of the commandment.” Months before the ritual, a Jewish youth prepares by studying Hebrew. On the first Sabbath following his 13th birthday, he takes an active part in the religious service. He may read passages from the Torah and the prophets. He may also lead a prayer or perform some other part of the service. Generally, he gives a speech, which he begins with the phrase “Today I am a man.” After the ceremony there is a reception. Conservative and Reform Jews have Bat Mitzvah for girls. In a Conservative Jewish synagogue, the ritual for a girl is similar to that for a boy, except that the girl does not read from the Torah. In a Reform Jewish Synagogue, there is no distinction between Bar and Bat Mitzvah.</p>
<p>Marriage</p>	<p>Marriage is a covenantal relationship between the bride and groom and God. It happens in a Church where a priest or deacon presides. The couples freely make promises to each other before God and the assembly. The Church holds the exchange of consent - “I do” between the spouses to be the indispensable element that “makes the marriage.” They exchange rings as a symbol of their love for one another. They promise to have</p>	<p>Jews believe that marriage is a sacred relationship demanded by God. In general, the marriage takes place under a canopy called a huppah. The wedding may be held either in the synagogue, in the home, or outside. A cup of wine is drunk as the rabbi recites the betrothal blessing. The blessing concludes with the sentence “Blessed are you, O Lord our God, who sanctifies his people Israel by means of the wedding canopy and the sacred rites of</p>

	<p>children. They may simply have the marriage ceremony or they can choose to have mass as well. They sign a contract and the Church's registry.</p>	<p>marriage. After the bride and groom share the cup of wine, the groom places a ring on the bride's left hand. As he does so, he says: "Behold, you are consecrated to me by this ring as my wife according to the law of Moses and Israel." If there is a ketubah, or marriage contract, this is then read by the rabbi. Finally, the rabbi recites the sheva berakhot, or wedding blessing. This is done over a second glass of wine. The wedding ends with the groom stomping on and breaking the wineglass. The reason for this symbolic act is two-fold. First, it is to remind the couple that, despite their happiness, they are not to forget the sufferings of the Jewish people throughout history. And second, it is a reminder that the First and Second Temples in Jerusalem were destroyed in ancient times. With the breaking of the glass, the guests shout "Mazel tov!" (Congratulations!)</p>
<p>Death</p>	<p>There is no set time for the funeral to take place. The body can be buried or the cremated remains can be buried. Funerals can be presided by deacons and priests. A priest is required if the funeral is to include Eucharist. The coffin is draped with a pall – usually white cloth that signifies the Baptism of the person. The covered coffin is sprinkled with holy water – another sign of the Baptism. The liturgy of the Word takes place, readings usually selected by the family to give consolation. Eucharist may take place. The final</p>	<p>Funerals are scheduled as soon as possible. This often takes place within 24 hours. The deceased is dressed in a simple white garment and buried in a plain coffin. There are no flowers. In traditional funerals, the procession accompanying the coffin to the grave stops seven times, while Psalm 91 is recited. The burial service itself consists of prayers, a eulogy, and the Kaddish, which is a prayer of mourning. Following the funeral, the family of the deceased retires for a week of deep mourning. This week is referred to as shiva. Orthodox</p>

	<p>commendation and farewell is a set of prayers after which the coffin is incensed. The Paschal candle is lit for the funeral as another sign that the person was baptized and is experiencing the resurrection of the dead. There are no set guidelines about mourning</p>	<p>Jews sit on special low stools; men do not shave and women do not use makeup. Relatives and friends bring food to the house and conduct services. Even after shiva, the family continues to mourn. Those who work return to their labours after the thirteenth day, but they do not attend social gatherings for a while. Sometimes a son or daughter will continue to mourn the death of a parent</p>
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LS 3.3: Provide examples of how we can show respect for people from diverse religious backgrounds (e.g. learn about their beliefs and practices, look for similarities with your own faith but also notice differences, discuss ways you are similar, suspend judgment, treat them as you would like to be treated by someone from a religion other than your own, ask questions in a respectful and polite manner.) [CCC nos. 811-822]

Often people can experience a sense of fear when they are unfamiliar with something. The media has tainted our view of Muslims by making us suspect of this particular faith group since 911. When we learn about the different religious traditions, we can see that many of the beliefs are similar but the expressions of beliefs can differ. In this time, we may have Muslim, Sikh, Hindu, other Christians, traditional Indigenous in our classrooms. It can be helpful to provide an outline such as given in the above expectation. Then have students do a research project on the other traditions. You may want to have guest speakers in to speak about their experience as believers of a different faith tradition. In Christianity there are many sects: Anglican, Baptist, Roman Catholic, Orthodox Catholic (Ukrainian), Methodist, Calvinist, Presbyterian, Lutheran, etc. We are all Christian – Jesus is our Saviour. Even within the Christian belief there are differences in how Christians live their faith. It is important to help our students to understand the differences in Christianity. Lots of Catholics don't think of themselves as Christian; lots of Christians don't think of Catholics as Christian. **If you invite guest speakers in to speak to your class: key points to teach before hand – ask respectful questions; suspend your judgment of anything that is shared until the guest has left (i.e. saying something like “That’s crazy!); debrief after the guest speaker leaves the classroom.**