



Our Language, Our Story

The Promise of Discipleship
Character Development Through the Virtues – grade 10



Working Together for Catholic Education

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Our Language, Our Story

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Introduction

The **Our Language, Our Story; The Promise of Discipleship, Character Development Through the Virtues** provides some rich activities and resources for the discussion of Virtue, Faith and Culture. Living virtuous lives helps us to live in true peace and joy, because we “not only perform good acts but give the best of ourselves” (CCC 1803). Therefore, we should all want to pursue this goal. Developing the virtues is not something that we simply accomplish through our own will. This requires an understanding of what virtue is and what the virtues are.

According to its etymology, the word virtue signifies courage. Taken in its widest sense virtue means the excellence of perfection of a thing, just as vice, its contrary, denotes an absence of perfection due to a thing. Virtues are gifts from God that lead us to live in a close relationship with God. Virtues are like habits. They need to be practiced; they can be dull and/or lost if they are neglected. The three most important virtues are theological virtues because they come from God and lead to God. The cardinal virtues are human virtues, acquired by education and good actions.

Theological Virtues	Cardinal Virtues
Faith Hope Charity (Love)	Prudence Justice Fortitude Temperance

No person, no matter how upstanding they are, can be of any help to anyone on a moral level if they do not possess virtue. For example, a member of the military without courage, a doctor without care, a teacher without patience, or a parent without prudence, possess a void that requires virtue. By setting examples and role modeling of virtuous behaviour, we are able to guide in the formation of the youth. It is through living the virtues that a person develops moral character because the virtuous person “pursues the good and chooses it in concrete actions” (CCC 1803).



The discussion and study of virtues throughout our faith journey expands the religious perspective and understanding of both the educator and student. In this resource, the study of virtues will be through the lens of contemporary society. As we begin, we are challenged to use our beliefs and critical thinking to appreciate, discover, explore, and learn. Developing this dignified and respectful approach, we will be able to learn about and experience the virtues in a dynamic way and develop a greater appreciation and understanding of self, others, and the Divine. Welcome to your continued journey of virtues education.



GLOSSARY OF TERMS

Agape: This could be defined as charity. We often think of charity nowadays as giving away money or things, which does not encompass all of what *agape* is about. *Agape* love is unconcerned with the self and concerned with the greatest good of another. *Agape* is not born just out of emotions, feelings, familiarity, or attraction, but from the will and as a choice. *Agape* requires faithfulness, commitment, and sacrifice without expecting anything in return.

Commutative Justice: Regulates exchanges between persons and between institutions in accordance with a strict respect for their rights (ex.) honouring contracts.

Courage: The moral strength to venture, persevere, and withstand danger, fear, or difficulty.

Distributive Justice: Regulates what the community owes its citizens in proportion to their contributions and needs.

Duty: A moral or legal obligation or responsibility.

Endurance: The ability to withstand hardship or adversity

Enterprise: A project or undertaking, typically one that is difficult or requires effort.

Faith: This is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for. By faith, we understand that the universe



was formed at God's command, so that what is seen was not made out of what was visible.

(Hebrews 11:1–3)

Fortitude: One of the four cardinal moral virtues that ensures firmness in difficulties and constancy in doing good.

Freedom of Excellence: The power to act freely in the pursuit of human perfection.

Freedom of Indifference: The power to choose between contraries, usually between good and evil.

Full Knowledge: The clear and deliberate knowledge of any action. It considers conscience and free will.

Good Works: In Christian theology, good works, or simply works, are a person's (exterior) actions or deeds, in contrast to inner qualities such as grace or faith.

Grace: The free and undeserved gift that God gives us to respond to our vocation to become his children.

Honour: Respect or good reputation that is acquired through the practice of virtue or heroic acts. The quality that brings people to be guided by moral norms.

Hope: One desires the happiness of eternal life with God by placing their trust in Christ's promises and relying on the grace of the Holy Spirit by this theological virtue.



Human Reason: This refers to human thought that is based on empirical evidence and logic rather than emotion.

Insensibility: Purposeful deprivation of physical feeling or sensation.

Intemperance: Lack of restraint; excess in any kind of action; excessive indulgence of any passion or appetite.

Living Faith: A living faith requires a living relationship that means that it is destined to have its good and bad moments, times of intimacy and times of loneliness, questions and doubts, blessings and trials. God is a living Being who invites us into relationship.

Moderation: The avoidance of excess or extremes.

Nomos: This is a habit or custom of social and political behavior that is socially constructed and historically specific. It refers not only to explicit laws but also to all of the normal rules and forms people take for granted in their daily activities.

Phileo: This describes an emotional connection that goes beyond acquaintances or casual friendships. When we experience phileo, we experience a deeper level of connection. This connection is not as deep as the love within a family, perhaps, nor does it carry the intensity of romantic passion or Eros.

Prudence: The virtue that disposes a person to discern the good and choose the correct means to accomplish it. One of the cardinal moral virtues that dispose the believer to live accordingly to the law of Jesus Christ.



Rights: A moral or legal entitlement to have or obtain something or to act in a certain way.

Shame: A painful feeling of humiliation or distress caused by the consciousness of wrong or foolish behaviour.

Social Justice: Social justice is the view that everyone deserves equal economic, political and social rights and opportunities.

Strength: These are our built-in capacities for particular ways of thinking, feeling, and behaving.

Supernatural: This encompasses supposed phenomena or entities that are not subject to the laws of nature.

Temperance: The cardinal moral virtue that moderates the attraction of pleasure and provides balance in the use of created goods. It ensures the mastery of the will over instinct and keeps natural desires within proper limits.



THEOLOGICAL VIRTUE: FAITH

Descriptor: Christian Theology speaks of faith as a supernatural virtue – the first of three (faith, hope and love).

Faith is the theological virtue by which we believe in God and believe all that He has said and revealed to us, and that Holy Church proposes for our belief, because He is truth itself. By faith 'man freely commits his entire self to God.' For this reason, the believer seeks to know and do God's will. 'The righteous shall live by faith.' Living faith 'works through charity'" (CCC 1814) Note: Theological means that this gift comes from God and leads us back to God. A virtue is an habitual and firm disposition to do the good. Supernatural means that it is above our nature.

What is the virtue of faith? Faith is a gift from God that enables us to believe the truths revealed by Him about Himself that are contained in Sacred Tradition (the teachings handed on from Christ) and Sacred Scripture. We could never know these truths about God on our own, since they transcend the power of human reason. We receive this supernatural gift from God in Baptism.

- Faith is a grace, a power which enables us to believe and accept the truth. Faith is a supernatural virtue infused by God into the soul.
- Faith involves our willingness to cooperate with what God asks; it is not a blind leap but does involve taking "risks", stepping out in trust to follow God's will while always keeping our eyes on Christ.
- Believing is possible only by God's grace and it is a free human act.
- We believe in God because what He has revealed is the Truth.
- We believe in Jesus Christ, the Son of God. Jesus is Himself God.
- We believe in the Holy Spirit because He is God.
- Faith is always in accordance with reason since it is God Who infuses faith into the soul and bestows the light of reason on the human mind.
- We cannot understand all that we are called to believe. However, "faith seeks understanding," spurring us on to know and love God in a deeper way.



As we grow in faith, we also have the ability to grow as a witness to Christ. We can become people who help others experience Christ in their lives, even in the most ordinary events that happen to us. A parent can be a witness of self-giving love to their child. A neighbour can be a witness of Christ through their charitable acts towards others. It is this call of being a witness of Christ that all Christians are called to be.



GRADE 10 FAITH LESSON

Faith Focus (Prayer/Scripture/Christian Meditation/Contemplation)

Lord, we know that the gift of faith comes from You. We pray today that even if we do not see You with our eyes, we know that You are living in the world today through the people we meet each day. May our personal faith journey continue to grow as we ask faith questions, seek answers and grow in our relationship with You through prayer, sacred scripture, and our relationships which shine with Your light. We ask this prayer through Jesus, our Lord and Saviour.

Amen.

“Faith is the assurance of things hoped for, the conviction of things not seen”

Hebrews 11:1.

Learning Goals

At the end of this lesson, students will know, understand, and/or be able to:

- describe the theological virtue of faith;
- develop an understanding of growing in faith and promoting our faith;
- explain how faith can make a difference in our lives and decision making.

Look-fors:

- Student knowledge of the virtues and of the definition of faith;
- The ability to identify the connection between our faith and moral decision making;
- Student engagement;
- Student work habit choices meet the needs of their learner profile.



Instructional Components

Prior Knowledge and/or Skills:

By this time in a student's academic and faith life, it is assumed that they have received Religious and Family Life Education from Grades 1-9. Many of the students would have experienced Sacramental Preparation for Confirmation. This would have introduced Virtue Education. Through the virtues and development of critical thinking and analysis, the students should be able to be guided by their morality, values, ethics and conscience in their decision making. In particular, the Grade 10 school year provide many challenges in decision making, as new freedoms and choices are affected by physical, spiritual, emotional, and cognitive changes and development. Students will have their own unique combination of academic, spiritual and personal experiences that they bring to the classroom in understanding how the gift of faith plays a role in their lives.

Terminology

Terminology:

Faith Good Works Grace Supernatural Living Faith Human Reason

Thought Provoker



Is having faith without good works beneficial to your growth? Why or why not?



Envision (Minds On)

Begin by reading “The Walk to Emmaus” in the Gospel of Luke (24:13-35) from a Bible or click on the link [Emmaus Story Biblegateway](#).

You can also view the animated version of the Emmaus story here: [The Road to Emmaus](#). Share ideas with the class about how the two disciples felt as they walked with Jesus but did not know who he was. How can a person hold on to their faith after their leader (Jesus) was crucified? When they finally sat down for a meal, and Jesus broke the bread, the disciples realized who He really was. Their faith was reignited knowing Jesus was alive. Describe, and write down, some of these feelings that the disciples would have been experiencing to share with the class.

Sow (Action)

Place students in groups of 4 (modify as you need). Each group will act out a modernized 30 second commercial on promoting faith based on the experience of the disciples in the Emmaus story. Give ample time for the groups to gather, share ideas within their group and how they want to present their skit. They could use posters, music, dancing to name a few examples. Creativity is the key.

Nurture (Consolidation)

By the end of class: Invite each group of students to share their learning with the class by describing the joy and benefits of promoting our faith in today’s world after viewing each group’s skit. What influential people do we see today promoting faith in our society?



Extension Activities

Pose the question for discussion either individually or with a group of students: How do we grow in faith? (See CCC 94, 162) and how do we lose faith? (See CCC 164, 2087-2088). A short presentation may be done on PowerPoint, Prezi, or any other digital means to share with others in the classroom when completed.

Mentor Text Connections

Saint of the Day: Updated & Expanded Paperback – Sept. 25, 2013 by [Leonard Foley O.F.M.](#)

The Heart of Virtue, DeMarco, Donald, 1996

The Virtue Driven Life, Groeschel, Father Benedict J, C.F.R., 2006

Website Resources:

Ignite Your Catholic Faith: [C4: Ignite Your Catholic Faith - What is Faith?](#)

Fr. Mike Schmitz: [Faith is Not Something You Can Lose](#)

Video: [Faith and Assurance | Bible Words Explained for Kids | Bible Animation](#)

The Road to Emmaus animated story: [The Road to Emmaus](#)

Link to the Catechism of the Catholic Church on Faith:

https://www.vatican.va/archive/ENG0015/_P66.HTM

Ontario Catholic School Graduate Expectations

- 1 (c) Integrates faith with life.
- 2 (a) Listens actively and critically to understand and learn in light of gospel values.
- 2 (c) Presents information and ideas clearly and honestly and with sensitivity to others.



- 2 (e) Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.
- 4 (c) Takes initiative and demonstrates Christian leadership.
- 4 (g) Examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities.
- 5 (f) Exercises Christian leadership in the achievement of individual and group goals.

Curriculum Connections

Religious Education:

CM3.2 describe, with a Catholic comprehension of social sin and human dignity, how cultural ideologies can shape or distort young adults' understanding of human rights and political, moral and economic systems.

PF3: Faith Lived: Show how the Church's Catholic social teaching recognizes the gifts of diverse cultures, while calling and challenging Christians in their societies to express their true identity in Christ and live their vocation to seek the common good.

RI1.1 explore a variety of topics connecting Church and culture, to identify topics for research and inquiry.

RI2.1 create appropriate research plans to investigate selected topics and connections ensuring that plans follow guidelines for ethical research

RI2.3 formulate a research question based on preliminary research, for each investigation and identify potential subtopics to focus their research.

CGE 1d Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.

CGE 1i – Integrates faith with life.

CGE 2 An effective communicator, who speaks, writes and listens honestly and sensitively, responding critically in light of gospel values.



CGE 2b – Reads, understands and uses written materials effectively.

CGE 2e - Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

Family Life Education:

FLV.01 demonstrate an understanding of the sacredness of the human person, body and spirit (CCC §2258-2262), from conception until natural death (CCC §2268-2283);

FLV.02 recognize and explore the meaning of integrity and belonging in human life;

Arts:

B2.1 identify and describe the function of various types of art works (e.g., propaganda art, religious art, satirical works; works that focus on personal narrative or anthropological study) in past and present societies

C3.1 identify some legal and ethical issues associated with visual arts (e.g., copyright and ownership issues), and demonstrate legal and ethical practices when creating, presenting, and/or promoting art works (e.g., seek permission before reproducing copyrighted material)

English:

1.8 identify and analyse the perspectives and/or biases evident in oral texts, including increasingly complex texts, and comment on any questions they may raise about beliefs, values, identity, and power (e.g., listen to and then discuss mock interviews for a variety of job types; assess “testimonial” commercials; analyse the language used in role plays)

Canadian and World Studies:

History



A1.6 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating

B3.3 describe some significant developments in the rights and lives of women in Canada during this period (e.g., women’s contribution to the war effort, their expanding role in the workplace, and the impact of these on their role in the family and in society; women’s role in suffrage, temperance, and other social movements; new political rights; changing social mores in the 1920s and their impact on women; the participation of women in organized sports), and explain the impact of these developments on Canadian citizenship and/or heritage

Civics

B1.1 describe some civic issues of local, national, and/or global significance (e.g., bullying in schools; violence in local communities; accessibility of buildings in the local community for people with disabilities; availability of recreational facilities in the local community; casino development; voter turnout; issues related to freedom of information, taxation, water quality; Aboriginal treaty rights; the impact of consumer choices; human rights issues related to racism, child labour, the rights of girls or women, homophobia, or classism; intervention in foreign conflict), and compare the perspectives of different groups on selected issues

B3.4 analyse rights and responsibilities of citizenship within a global context, including those related to international conventions, laws, and/or institutions (e.g., the United Nations Universal Declaration of Human Rights [1948], Convention on the Rights of the Child [1989], Rio Declaration on Environment and Development [1992], or Declaration on the Rights of Indigenous Peoples [2007]; the International Criminal Court)

B3.5 identify examples of human rights violations around the world (e.g., hate crimes, torture, genocide, political imprisonment, recruitment of child soldiers, gender-based violence and discrimination), and assess the effectiveness of responses to such violations (e.g., media scrutiny; government sanctions; military intervention; regional, national, and/or international tribunals; boycotts; pressure from governments and/or NGOs)



Community Outreach

Get involved and promote your faith. There are many ways to promote your faith in our schools and larger community. As we have learned, faith needs action in order to be activated.

“Faith apart from works is dead” James 2:26

Some things to consider could be:

1. Food drives, clothing drives – letting everyone know that we all belong.
2. Set up a class or school prayer table highlighting faith filled events happening in the local and global community.
3. Become prayer partners with your local feeder school students who are receiving their first communion or confirmation (grade may differ with each diocese)
4. Visit a local retirement home and join them for social time
5. Participate in the recitation of the rosary or prayers at your school or parish
6. Learn about various religious traditions to gain a better understanding of your local community.
7. Learn about a saint to model through their life of faith



CARDINAL VIRTUE: HOPE

Descriptor: Hope is the second of the three theological virtues; the other two are faith and love (or charity). Like all virtues, hope is a habit; like the other theological virtues, it is a gift of God through grace. Because the theological virtue of hope has as its object union with God in the afterlife, we say that it is a supernatural virtue, which, unlike the Cardinal Virtues, clearly cannot be practiced by those who do not believe in God. When we speak of hope in general (as in "I have hope that it will not rain today"), we mean mere expectation or desire for something good, which is quite different from the theological virtue of hope.

According to the *Catechism of the Catholic Church*, Christian hope is "the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit" (CCC 1817).

Hope is not only individual but also as a community, a community of faith. Our Hope is in knowing that God, who is Love, loves us and we are called to live in that Love and to share that love with others. Jesus is the one who nurtures our hope. God desires we grow in faith, love and hope.



GRADE 10 HOPE LESSON

Faith Focus (Prayer/Scripture/Christian Meditation/Contemplation)

Heavenly father, I am your humble servant, I come before you today in need of hope. I need hope for a calm and joyful future. I need hope for love and kindness. I pray for peace and safety. Some say that the sky is at its darkest just before the light. I pray that this is true, for today seems stormy and dim. I need your light, Lord, in every way. I pray to be filled with your light. Help me to walk in your light, and live my life in faith and service. I pray this in your name.

Amen.

(Loyola Press, 2021)

“For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees?” (Romans 8:24)

Learning Goals

At the end of this lesson, students will know, understand, and/or be able to:

- describe the theological virtue of hope;
- develop an understanding of the relationship of faith and hope;
- explain how hope sustains people in challenging times.

Look-fors:

- Student knowledge of the virtues and of the definition of hope;
- The ability to identify the connection between our faith and hope;
- Student engagement;
- Student work habit choices meet the needs of their learner profile.



Instructional Components

Prior Knowledge and/or Skills:

By this time in a student's academic and faith life, it is assumed that they have received Religious and Family Life Education from Grades 1-9. Many of the students would have experienced Sacramental Preparation for Confirmation. This would have introduced Virtue Education. Through the virtues and development of critical thinking and analysis, the students should be able to be guided by their morality, values, ethics and conscience in their decision making. In particular, the Grade 10 school year provides many challenges in decision making, as new freedoms and choices are affected by physical, spiritual, emotional, and cognitive changes and development. Students will have their own unique combination of academic and personal experiences that they bring to the classroom in understanding that it will reflect the virtue lessons.

Terminology

Terminology:

Hope

Thought Provoker



And sometimes, against all odds, against all logic, we still hope. Why?



Envision (Minds On)

The following discussion starter encourages youth to think about who they are becoming and how they can be intentional in working toward a positive future. This can be discussed in one-on-one or group settings. Anyone can answer this question. Use this opportunity to share a bit about yourself.

Question -- What is something you hope to be good at in five years? What is one thing you do now to help work toward being good at this?

After this discussion move into the next activity.

1. How would you define "hope"? (*Hope is the virtue by which we firmly commit ourselves in our hearts to fulfill God's covenant and plan for our lives with total trust*).
2. Brainstorm some thoughts and feelings can diminish personal hope. (Some thoughts and feelings that can diminish hope are despair, doubt, or fear. These negative feelings will plunge you into discouragement, intensify your anguish and promote unnecessary misery. An unkind word, broken dreams, a personal loss, emotional neglect and many other situations will cause one to abandon all hope).

Sow (Action)

In groups, students will deepen their understanding of hope and its various aspects. The students will do so by investigating the following:

1. Provide an example of living in light of the virtue of hope this week
2. Provide one way that you/your group struggle with the virtue of hope?

By the end of class: Invite students to share their learning with the class by posting their answers on chart paper or on a Padlet wall.



Nurture (Consolidation)

In the Book of Hebrews 10:23 it says, "Let us hold fast to the confession of our hope without wavering, for He who promised is faithful."

Throughout Church History, there have been many individuals who have exemplified the virtue of Hope. The purpose of this activity is to identify and research a person that you admire who exemplifies the virtue of hope. Please provide examples of how do they live that virtue out?

Extension Activities

[People of Virtue Activity \(Loyola Press\)](#)

Adaptations (Students with Exceptionalities)

Work together with the students and come up with ten top reasons why it is best to have "hope". Consider putting them on a poster board and displaying them in the classroom. For example, Our Top Ten Reasons For Hope Are...

Mentor Text Connections

YOUCAT

Author: YOUCAT Foundation

Catholic Catechism for Adolescents and Parents: An exciting and fun new way to help adolescents and parents to discover their Catholic faith together.

Video Resources:

What is Hope and Why do you Need it? - <https://www.youtube.com/watch?v=LgXzigsp5JM>



Ontario Catholic School Graduate Expectations

I am a believer – I understand the story of our Christian faith.

Curriculum Connections

Religious Education:

PFV.01 recognize that there is an absolute truth and God is its source (CCC §2465-2470);

PFV.03 demonstrate an understanding of the role of the Church in God’s plan for salvation (CCC §770-776);

PFV.04 identify various ways in which the Church expresses itself as the “people of God” (CCC §781-786);

PFV.05 demonstrate an understanding of the main creedal forms of the Catholic Church (Apostles’ Creed, Nicene Creed, baptismal liturgy).

Family Life Education:

Arts:

A1.2 use experimentation, reflection, and revision when producing a variety of art works in each of the following areas: drawing, sculpture, painting, printmaking, and mixed media (e.g., experiment with a variety of materials/media, techniques, and tools to find ones that are appropriate for their planned art work; reflect on their preliminary work and on feedback from their peers before revising their art work)

B1.1 identify and describe their initial reactions to a variety of art works, and explain the reasons for their reactions (e.g., the aspects of the work and/or their personal experiences that contributed to their first impressions of its mood, subject, intent)



English:

2.2 demonstrate an understanding of a variety of interpersonal speaking strategies and adapt them to suit the purpose, situation, and audience, exhibiting sensitivity to cultural differences (e.g., adapt speech according to the role/ responsibility assumed in a reading-circle discussion; negotiate consensus, when appropriate, by identifying the commonalities among the various points of view; use language and forms of address that are appropriate for the level of formality of the situation)

Canadian and World Studies:

History

B2.4 explain the goals and accomplishments of some groups and/or movements that contributed to social and/or political cooperation during this period (e.g., the Union government; One Big Union or other labour unions; the Maritime Rights movement; the League of Indians; temperance organizations; the United Farmers of Ontario; women's suffrage organizations; the Famous Five)

Civics

B2.1 identify the political parties in Canada and their position on the political spectrum, and explain how the beliefs/values that underpin them may affect their perspectives on and/or approaches to issues of civic importance (e.g., social programs, taxation, trade, Aboriginal self-government, the status of Quebec, economic development, environmental protection, criminal justice)

Community Outreach

Outreach to First Responders or Emergency Departments

Every day the first responders and emergency workers in our cities put their lives on the line for us. They truly keep hope alive in difficult situations. Consider hosting an event whereby you honour those in your community who serve with excellence in saving lives on a daily



basis. You may want to host a dinner in their honour with heartfelt speeches from congregation members. Another thing to consider is to have a Sunday morning service that honours and thanks these people for their involvement in the community. A catchy message theme like “Call me. I’ll be there!” can help to draw in a message of calling out to God in times of trouble and knowing His immediate response. It is important that the Christian community show gratitude for those in our community who respond immediately in times of crisis, with skill, care and compassion. Even some simple acts of kindness can go a long way in showing your appreciation for their commitment to your community.



CARDINAL VIRTUE: JUSTICE

Descriptor: Christian Theology speaks of justice as a virtue – that is, a habitual and firm disposition of the will to do good. Indeed, it was numbered among the four governing virtues, called Cardinal Virtues, the other three being prudence, temperance, and fortitude. Most philosophers considered justice to be the most important of the four.

Of the four Cardinal Virtues, only justice is necessarily social. Only justice is directed toward other people. Fortitude and temperance are concerned mostly with oneself. Justice is the measure of how well we treat others. Yet, justice comes into play in the exercise of every other virtue. That is why it is called a Cardinal Virtue. The term “Cardinal” comes from the Latin “cardo”, meaning “hinge.” The Cardinal virtues are the hinges upon which the door of moral life opens and closes.

Since most external acts have some social consequences, almost every act of virtue or vice will involve justice or injustice. A small act of temperance, moderation in eating, for example will leave more food for others to enjoy. An act of fortitude may save someone from danger. Together with charity, justice plays a major role in all relationships. Charity leads us to help others in their need by sharing what we have. Justice teaches us to give others what is rightfully theirs. All people naturally admire justice and hate injustice. All people want to be treated fairly. A good person is a just person, and a just person is a good person.

There are three dimensions of justice: commutative justice, distributive justice, and social justice.

Commutative Justice: The form of justice that governs the ordinary transactions of everyday life, directing us to keep promises, honour contracts and commitments.



Distributive Justice: The form of justice that governs the ways and means by which authority distributes the goods, services, and obligations of society to all the members of it.

Social Justice: The form of justice that governs the cultural, political, and economic aspects of humankind. It has a particular concern for structural problems and deficiencies. The Catholic Church outlines the Themes of Catholic Social Teaching and many Popes have written Encyclicals regarding challenges to Social Justice.



GRADE 10 JUSTICE LESSON

Faith Focus (Prayer/Scripture/Christian Meditation/Contemplation)

Lord, we pray for a world where the marginalized are embraced, and no one experiences hunger or poverty. We hope for a world where Your Creation is sacred and all enjoy its wonders. We pray for the courage to promote a world where people of different races and cultures live in harmony and mutual respect. We pray for a world where peace is reflected by justice, and justice is guided by love. Please give us the fortitude to build it, in the name of Jesus Christ.

Amen.

“He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8)

Learning Goals

At the end of this lesson, students will know, understand, and/or be able to:

- describe the theological virtue of justice;
- develop an understanding of the three dimensions of justice;
- explain how making proper choices helps us throughout our lives.

Look-fors:

- Student knowledge of the virtues and of the definition of justice;
- The ability to identify the connection between our faith and moral decision making;
- Student engagement;
- Student work habit choices meet the needs of their learner profile.



Instructional Components

Prior Knowledge and/or Skills:

By this time in a student's academic and faith life, it is assumed that they have received Religious and Family Life Education from Grades 1-9. Many of the students would have experienced Sacramental Preparation for Confirmation. This would have introduced Virtue Education. Through the virtues and development of critical thinking and analysis, the students should be able to be guided by their morality, values, ethics and conscience in their decision making. In particular, the Grade 10 school year provides many challenges in decision making, as new freedoms and choices are affected by physical, spiritual, emotional, and cognitive changes and development. Students will have their own unique combination of academic and personal experiences that they bring to the classroom in understanding that it will reflect the virtue lessons.

Terminology

Terminology:

Commutative Justice

Distributive Justice

Social Justice

Duty

Rights

Thought Provoker



Are scales a good representation/description of justice? Why or why not?



Envision (Minds On)

Begin by reading a few issues of the St. Vincent de Paul social justice newsletters [here](#). Students can also access the St. Vincent de Paul [website](#) for exploration and background knowledge on the society. Then encourage students to share a social justice topic or cause that they feel passionate about. Record the ideas of the students on the board for future use. This [article](#) can be helpful for both students and teachers to assist with the implementation of this lesson.

Sow (Action)

Students will be working individually to write their very own social justice newsletter entry. The writing will be at most 2 paragraphs and should outline a social justice topic and or cause. Included in their paragraph(s) should be a connection to our Catholic faith and Catholic Social Teachings. If students are having difficulty thinking of a topic, refer them to the list created during "Minds On". Provide ample time for research, writing and peer revision.

By the end of class: Invite students to share their learning with the class by posting their answers on chart paper or on a Padlet wall.

Nurture (Consolidation)

To consolidate, group students and encourage the sharing of their social justice pieces. Allow time for discussion and reflection in small groups. Provide students with information about volunteering with the St. Vincent de Paul Society to meet the necessary 40 volunteer hours.



Extension Activities

Find an example, in world history of the 20th Century, of a political regime suspending, limiting, or abolishing a human right for some or all of its citizens (Freedom of the Press or Freedom of Religion, for example). Define and explain the circumstances leading up to this action, with the response from the people (both locally and globally). Was the right restored over time? If so, how? If not, why not?

Another exercise would be to help students understand the difference between Charity and Justice. Charity is something that is needed to help with an immediate need such as fundraising after a hurricane wipes out parts of a city. Justice speaks of how we can maintain the rights of the people that were affected and make sure governments continue to support them after the “charity” money runs out. A great example to learn from this is:

<https://www.learningforjustice.org/classroom-resources/lessons/charity-and-justice-whats-the-difference>

Definitions are described here along with a full lesson plan to help students understand the difference. In the end, students will realize that both charity and justice are needed in our world.

Mentor Text Connections

YOUCAT

Author: YOUCAT Foundation

Catholic Catechism for Adolescents and Parents: An exciting and fun new way to help adolescents and parents to discover their Catholic faith together.

Justice and Service Ideas for Ministry with Young Teens

Author: Joseph Grant

Justice and Service Ideas for Ministry with Young Teens is a collection of 21 strategies for short- and long-term service projects, outreach activities, learning exercises, and discussion-starters, all aimed at helping young teens understand the social impact of our culture and make a difference in their world.



Ryan and Jimmy: And the Well in Africa that brought them together.

Author: Herb Shoveller, 2006

The story of Ryan Herljac and the making of the Ryan's Well Foundation.

Viola Desmond Won't Be Budged!

Author: Jody Nyasha

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The story of Viola Desmond fighting for rights of the black people in Nova Scotia in 1946. Learn how she changed the landscape for human rights in Canada.

I Have A Dream

Author: Dr. Martin Luther King Jr. 1997

The famous speech by Martin Luther King that sparked change in the United States of America.

The Whispering Cloth: A Refugee's Story

Author: Pegi Deitz Shea, 1995

This story is set in a refugee camp in Thailand and describes the life of a Hmong child. Their life tells a story of terror and is a representation of the dreams of refugees everywhere.

Website Resources:

Canadian Conference of Catholic Bishops Catholic Social Justice link:

<https://www.cccb.ca/justice-and-peace/>

Link to US Catholic Bishops on Catholic Social Teaching:

<https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching>



<https://educationforjustice.org/>

Canadian Development and Peace: <https://www.devp.org/en/resources>

Ontario Catholic School Graduate Expectations

I have responsibilities – I am accountable for my own actions.

I have ideas - Because I have ideas, I have a purpose, and I will live my life like Jesus.

I care – I care about and respect my 'family' at school, at Church, in the community, and the world.

Curriculum Connections

Religious Education:

CM3.2 describe, with a Catholic comprehension of social sin and human dignity, how cultural ideologies can shape or distort young adults' understanding of human rights and political, moral and economic systems.

PF3: Faith Lived: Show how the Church's Catholic social teaching recognizes the gifts of diverse cultures, while calling and challenging Christians in their societies to express their true identity in Christ and live their vocation to seek the common good.

RI1.1 explore a variety of topics connecting Church and culture, to identify topics for research and inquiry.

RI2.1 create appropriate research plans to investigate selected topics and connections ensuring that plans follow guidelines for ethical research

RI2.3 formulate a research question based on preliminary research, for each investigation and identify potential subtopics to focus their research.

CGE 1d Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.



CGE 1i – Integrates faith with life.

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CGE 2e - Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

Family Life Education:

FLV.01 demonstrate an understanding of the sacredness of the human person, body and spirit (CCC §2258-2262), from conception until natural death (CCC §2268-2283);

FLV.02 recognize and explore the meaning of integrity and belonging in human life;

Arts:

B2.1 identify and describe the function of various types of art works (e.g., propaganda art, religious art, satirical works; works that focus on personal narrative or anthropological study) in past and present societies

C3.1 identify some legal and ethical issues associated with visual arts (e.g., copyright and ownership issues), and demonstrate legal and ethical practices when creating, presenting, and/or promoting art works (e.g., seek permission before reproducing copyrighted material)

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1.8 identify and analyse the perspectives and/or biases evident in oral texts, including increasingly complex texts, and comment on any questions they may raise about beliefs, values, identity, and power (e.g., listen to and then discuss mock interviews for a variety of job types; assess “testimonial” commercials; analyse the language used in role plays)

Canadian and World Studies:



History

A1.6 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating

B3.3 describe some significant developments in the rights and lives of women in Canada during this period (e.g., women's contribution to the war effort, their expanding role in the workplace, and the impact of these on their role in the family and in society; women's role in suffrage, temperance, and other social movements; new political rights; changing social mores in the 1920s and their impact on women; the participation of women in organized sports), and explain the impact of these developments on Canadian citizenship and/or heritage

Civics

B1.1 describe some civic issues of local, national, and/or global significance (e.g., bullying in schools; violence in local communities; accessibility of buildings in the local community for people with disabilities; availability of recreational facilities in the local community; casino development; voter turnout; issues related to freedom of information, taxation, water quality; Aboriginal treaty rights; the impact of consumer choices; human rights issues related to racism, child labour, the rights of girls or women, homophobia, or classism; intervention in foreign conflict), and compare the perspectives of different groups on selected issues

B3.4 analyse rights and responsibilities of citizenship within a global context, including those related to international conventions, laws, and/or institutions (e.g., the United Nations Universal Declaration of Human Rights [1948], Convention on the Rights of the Child [1989], Rio Declaration on Environment and Development [1992], or Declaration on the Rights of Indigenous Peoples [2007]; the International Criminal Court)

B3.5 identify examples of human rights violations around the world (e.g., hate crimes, torture, genocide, political imprisonment, recruitment of child soldiers, gender-based violence and discrimination), and assess the effectiveness of responses to such violations (e.g., media scrutiny; government sanctions; military intervention; regional, national, and/or international tribunals; boycotts; pressure from governments and/or NGOs)



Community Outreach

Get Involved and Make A Difference. There are many needs, and these are unique to many communities. It is so important to ask what people need and not assume that we know what the needs are. The following is illustrated by the following news feature from CBS Sunday Morning

[Disaster Relief Donations that Don't Bring Relief](#)

Some things to consider could be:

1. Food drives, clothing drives – letting everyone know that we all belong.
2. Set up a class or school prayer table highlighting charitable events happening in the local and global community!
3. Shepherds of Hope/St. Vincent de Paul/D'Youville Center
4. Collection of hotel size toiletries, other items....
5. Sing for retirement homes in your school community!
6. Adopt-a-family at holiday times (Thanksgiving, Christmas or Easter)



CARDINAL VIRTUE: FORTITUDE

Descriptor: Christian Theology speaks of fortitude as a virtue – that is, a habitual and firm disposition of the will to do good. Indeed, it was numbered among the four governing virtues, called Cardinal Virtues, the other three being prudence, temperance, and justice.

Fortitude is the acquired habit of showing strength or courage. Fortitude can be described by words as persistence, determination, hanging in there over the long haul, and a firmness of mind or spirit in the daily challenges of life. Fortitude allows us to push ourselves to do any difficult undertaking especially when it is inconvenient.

A virtue is a habitual and firm disposition to do good. We develop virtues or good habits through education, good acts frequently done, and perseverance in struggle.

The virtue of fortitude has two components – endurance and enterprise. Endurance helps us to keep going when we are fatigued, suffering, weak, exhausted, or facing discouragement. Enterprise helps us to undertake great deeds while withstanding hardship. Enterprise requires initiative to see a need and take on the responsibility to carry out a plan for the good of others. Why do we need the virtue of fortitude?

We need fortitude to overcome fear of bodily pain, temporal loss, ridicule, what people will think or say, and the displeasure of friends. It is not easy to go against what is popular in society. It takes courage to stand up for what is right. Hope in the face of difficulty is what makes courage. The most courageous actions are based upon hope in eternal life that is given to us by Jesus dying on the cross.

The self-confidence we gain through the development of our God-given talents helps us to live out the virtue of fortitude.



GRADE 10 FORTITUDE LESSON

Faith Focus (Prayer/Scripture/Christian Meditation/Contemplation)

Lord, we pray for the gift of inner strength as we continue our journey as disciples of Jesus. Give us the courage and strength to make the right decisions in our daily lives. We know that sometimes the right choice is not an easy one, but we also know that through the gift of the Holy Spirit we can remain close to You. Give us the fortitude to continue to fight for justice, peace and equity for all people and that government leaders may seize the opportunity to take care of the most vulnerable in our society. We make this prayer through Jesus our Lord and Saviour. **Amen.**

“Even though I walk in the dark valley, I fear no evil for You are at my side; Your rod and staff give me courage.”

Psalm 23:4

Learning Goals

At the end of this lesson, students will know, understand, and/or be able to:

- describe the theological virtue of fortitude;
- develop an understanding of the importance of developing inner strength;
- explain how making proper moral choices helps us throughout our lives.

Look-fors:

- Student knowledge of the virtues and understanding the definition of fortitude;
- The ability to identify the connection between our faith and moral decision making;
- Student engagement;
- Student work habit choices meet the needs of their learner profile.



Instructional Components

Prior Knowledge and/or Skills:

By this time in a student's academic and faith life, it is assumed that they have received Religious and Family Life Education from Grades 1-9. Many of the students would have experienced Sacramental Preparation for Confirmation. This would have introduced Virtue Education. Through the virtues and development of critical thinking and analysis, the students should be able to be guided by their morality, values, ethics and conscience in their decision making. In particular, the Grade 10 school year provides many challenges in decision making, as new freedoms and choices are affected by physical, spiritual, emotional, and cognitive changes and development. Students will have their own unique combination of academic and personal experiences that they bring to the classroom in understanding that it will reflect the virtue lessons.

Terminology

Terminology:

Fortitude

Endurance

Enterprise

Courage

Strength

Thought Provoker



How do we apply endurance, which is essential of fortitude, in our ordinary day events?



Envision (Minds On)

Begin by sharing ideas from all students what fortitude looks like. Name some current people that they would know that have shown fortitude in their lives (perhaps some famous musician, actor/actress, even a family member). Write these answers down on chart paper or share on a Padlet wall, Google Jamboard or whatever preference you have. After the answers are collected discuss what the outcome of the people would be if they did have show fortitude in their life. Would they still be at the same place where they are now?

Sow (Action)

Students will be working individually, or in pairs, to research and discuss the life one saint that has portrayed fortitude in their life. This research can be done by PowerPoint, Prezi, or any other media preference. Students can pick their favourite saint and find information on various saints at [My Catholic Life](#). This website will lead them to many saints' names in alphabetical order. Students should include feast day of their saint and characteristics and events that portray their fortitude during their lifetime.

By the end of class: Students will realize that all the saints have shown some type of fortitude in their life and that we are called to replicate this in our own lives.

Nurture (Consolidation)

To consolidate: students will share their presentation with the class. Allow time for discussion and reflection after each presentation. Look for similarities and differences with each saint and discuss how the saints would react in our modern age.



Extension Activities

Learning about our Indigenous people in Canada we can see that they have portrayed a high degree of fortitude over the decades. Take time to learn about a particular area in Canada to see how the Indigenous people still portray fortitude today. Some examples could be the education system in the fly-in reserve of Sandy Lake, Ontario where their high school only goes to grade 10. Take a virtual tour of Sandy Lake by clicking here: [Sandy Lake Virtual Tour](#).

One can also look at the community of Attawapiskat in Northern Ontario where clean drinking water is still an issue. See what their community is about at: [planetinfocus-attawapiskat](#).

Students can also look at Canadians that have made an impact in our lives through their fortitude involving human rights and the betterment of our world. People such as Viola Desmond, Terry Fox, Ryan Hreljac are some names that can be studied and share this information with the class through a multimedia project or poster.

Mentor Text Connections

Ryan and Jimmy: And the Well in Africa that brought them together.

Author: Herb Shoveller, 2006

The story of Ryan Hreljac and the making of the Ryan's Well Foundation.

Viola Desmond Won't Be Budged!

Author: Jody Nyasha Warner and Richard Rudnicki, 2010

The story of Viola Desmond fighting for rights of the black people in Nova Scotia in 1946. Learn how she changed the landscape for human rights in Canada.

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Author: Dr. Martin Luther King Jr. 1997

The famous speech by Martin Luther King that sparked change in the United States of America.



The Whispering Cloth: A Refugee's Story

Author: Pegi Deitz Shea, 1995

This story is set in a refugee camp in Thailand and describes the life of a Hmong child. Their life tells a story of terror and is a representation of the dreams of refugees everywhere.

Moses: The Long Road to Freedom

Author: Ann Keay Beneduce, 2004

This story tells of the fortitude that the prophet Moses possessed as he led the people of Israel through exile.

Mother Theresa

Margaret K. McElderry Books, 2005

The story of the now "Saint Mother Theresa" shows her courage and strength as she cares for the poorest of the poor.

Website Resources:

[Carleo information on Oscar Romero](#)

[Story of Oscar Romero](#)

[What's so great about Fortitude from Ascension Presents](#)

[Take Courage from Fr. Mike Schmitz](#)

[Fortitude in the CCC](#)

Ontario Catholic School Graduate Expectations

1 (c) Integrates faith with life.

2 (c) Presents information and ideas clearly and honestly and with sensitivity to others.



- 2 (e) Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.
- 4 (c) Takes initiative and demonstrates Christian leadership.
- 4 (g) Examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities.
- 5 (f) Exercises Christian leadership in the achievement of individual and group goals.

Curriculum Connections

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Family Life Education:

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FLV.02 recognize and explore the meaning of integrity and belonging in human life;

Arts:

B2.1 identify and describe the function of various types of art works (e.g., propaganda art, religious art, satirical works; works that focus on personal narrative or anthropological study) in past and present societies

C3.1 identify some legal and ethical issues associated with visual arts (e.g., copyright and ownership issues), and demonstrate legal and ethical practices when creating, presenting, and/or promoting art works (e.g., seek permission before reproducing copyrighted material)

English:

1.8 identify and analyse the perspectives and/or biases evident in oral texts, including increasingly complex texts, and comment on any questions they may raise about beliefs, values, identity, and power (e.g., listen to and then discuss mock interviews for a variety of job types; assess “testimonial” commercials; analyse the language used in role plays)

Canadian and World Studies:

History



A1.6 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating

B3.3 describe some significant developments in the rights and lives of women in Canada during this period (e.g., women’s contribution to the war effort, their expanding role in the workplace, and the impact of these on their role in the family and in society; women’s role in suffrage, temperance, and other social movements; new political rights; changing social mores in the 1920s and their impact on women; the participation of women in organized sports), and explain the impact of these developments on Canadian citizenship and/or heritage

Civics

B1.1 describe some civic issues of local, national, and/or global significance (e.g., bullying in schools; violence in local communities; accessibility of buildings in the local community for people with disabilities; availability of recreational facilities in the local community; casino development; voter turnout; issues related to freedom of information, taxation, water quality; Aboriginal treaty rights; the impact of consumer choices; human rights issues related to racism, child labour, the rights of girls or women, homophobia, or classism; intervention in foreign conflict), and compare the perspectives of different groups on selected issues

B3.4 analyse rights and responsibilities of citizenship within a global context, including those related to international conventions, laws, and/or institutions (e.g., the United Nations Universal Declaration of Human Rights [1948], Convention on the Rights of the Child [1989], Rio Declaration on Environment and Development [1992], or Declaration on the Rights of Indigenous Peoples [2007]; the International Criminal Court)

B3.5 identify examples of human rights violations around the world (e.g., hate crimes, torture, genocide, political imprisonment, recruitment of child soldiers, gender-based violence and discrimination), and assess the effectiveness of responses to such violations (e.g., media scrutiny; government sanctions; military intervention; regional, national, and/or international tribunals; boycotts; pressure from governments and/or NGOs)



Community Outreach

Over the years, a lot of kids just like you have made a pretty incredible difference in the world. Here are just a few to help jump-start your fundraising! As Ryan Herljac once said, "little people can do big jobs. You don't need to be a grown-up before anybody listens to you!" (<https://www.ryanswell.ca/get-motivated/>).

Having fortitude and courage are very important in order for people to stand up for what they believe in, especially if society does not agree with you. Take some time think of what your passion is then put your heart and soul into it to make a difference in the world.

Some things to consider could be:

1. Food drives, clothing drives for your local community.
2. Christmas Angel program in your community or school
3. Be a part of your pro-life group in school or the community
4. Hold a bake sale or fundraiser for a charity of your choice
5. Become a guest speaker at your local elementary school to discuss the importance of courage and fortitude
6. Working with our disabled youth in dance or music programs.



VIRTUE: PRUDENCE

Descriptor: Prudence is the first of the cardinal virtues because it is the ability to look at a concrete situation and know what ought to be done. It is the ability to make right judgments. Prudence gives us the knowledge of what must be done, when it must be done, and how it must be done.

According to the *Catechism of the Catholic Church*, *Prudence* is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it; "the prudent man looks where he is going." "Keep sane and sober for your prayers." Prudence is "right reason in action," writes St. Thomas Aquinas, following Aristotle. It is not to be confused with timidity or fear, nor with duplicity or dissimulation. It is called *auriga virtutum* (the charioteer of the virtues); it guides the other virtues by setting rule and measure. Prudence immediately guides the judgment of conscience. The prudent man determines and directs his conduct in accordance with this judgment. With the help of this virtue, we apply moral principles to particular cases without error and overcome doubts about the good to achieve and the evil to avoid. (CCC 1806)

Prudence is a virtue that comes from learned experience. Prudence governs the other virtues and it is one of the most important virtues. We learn from mistakes, from others, we consider many choices and decisions, and this develops this virtue.



GRADE 10 PRUDENCE LESSON

Faith Focus (Prayer/Scripture/Christian Meditation/Contemplation)

Lord, help me become a person of prudence. Encourage me to demonstrate good judgement and act responsibly by learning, by preparing, by listening, and making good choices with peace and joy in my heart. I pray for this in Your Name.

Amen

“I, wisdom, dwell with prudence, And I find knowledge and discretion.” (Proverbs 8:12)

Learning Goals

At the end of this lesson, students will know, understand, and/or be able to:

- describe the theological virtue of prudence;
- discern the good and choose the correct means to accomplish it;
- explain some of the challenges to developing the virtue of prudence.

Look-fors:

- Student knowledge of the virtues and of the definition of prudence;
- Student engagement;
- Student work habit choices meet the needs of their learner profile.



Instructional Components

Prior Knowledge and/or Skills:

By this time in a student's academic and faith life, it is assumed that they have received Religious and Family Life Education from Grades 1-9. Many of the students would have experienced Sacramental Preparation for Confirmation. This would have introduced Virtue Education. Through the virtues and development of critical thinking and analysis, the students should be able to be guided by their morality, values, ethics and conscience in their decision making. In particular, the Grade 10 school year provides many challenges in decision making, as new freedoms and choices are affected by physical, spiritual, emotional, and cognitive changes and development. Students will have their own unique combination of academic and personal experiences that they bring to the classroom in understanding that it will reflect the virtue lessons.

Terminology

Terminology:

Prudence Freedom of Excellence Freedom of Indifference Full Knowledge

Thought Provoker



Perfect freedom is expressed in the virtue of prudence, which is the ability to make and carry out correct moral decisions. Only a free person can make correct choices and carry them through completion.



Minds On (Envision)

In a brief discussion, ask the students to answer the following questions:

- 1) What words and images do you associate with the word *Prudence*?
- 2) What does *Prudence* establish?
- 3) What guides *Prudence*?
- 4) How is *Prudence* acquired?
- 5) What does a prudent choice include?
- 6) What are the benefits of practicing the virtue of *Prudence*?

Invite the students to reflect on their thoughts and attitudes towards Prudence. These can be recorded on chart paper or on a Padlet wall.

Sow (Action)

The students will apply Prudence to the following activity:

As we grow in virtue, we must learn to:

- a) do the appropriate or right things that might be difficult to do, and
- b) avoid the inappropriate or wrong things we are tempted to do.

In pairs or groups of 3, explain how the virtue of Prudence are necessary to perform these complementary actions. Which vices may pose obstacles and challenges from doing these complementary actions? Please keep in mind the concepts of personal freedom and formation of conscience.

Have a discussion in small groups or with the entire class on perceptions, opinions, feelings, and attitudes regarding the virtue of Prudence.



Nurture (Consolidation)

To consolidate, the class will engage into a class debate on the topic, "Prudence is Indispensable in Contemporary Society." Afterwards, ask all the students to share their reactions to the debate.

Their reactions can be recorded in a journal entry or reflection assignment.

Extension Activities

Read, study and review the section on *Moral Conscience* in the Catechism of the Catholic Church (1776-1802). Reflect on the development of the virtue of Prudence and how this has influenced the development of your conscience. What practical steps can you take to better form your conscience and/or to keep it well grounded in the teachings of our faith and the Church?

Mentor Text Connections

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Author: YOUCAT Foundation

Catholic Catechism for Adolescents and Parents: An exciting and fun new way to help adolescents and parents to discover their Catholic faith together.

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B3.5 identify examples of human rights violations around the world (e.g., hate crimes, torture, genocide, political imprisonment, recruitment of child soldiers, gender-based violence and discrimination), and assess the effectiveness of responses to such violations (e.g., media scrutiny; government sanctions; military intervention; regional, national, and/or international tribunals; boycotts; pressure from governments and/or NGOs)



Community Outreach

In 1999, St. John Paul II said that sports competition can promote “attitudes which give birth to the most noble human virtues solidarity, loyalty, proper behaviour and respect for others.” He also said that athletes should be encouraged to grow in “good will, patience, perseverance, a sense of equilibrium, sobriety, a spirit of sacrifice, and self-control.” He noted that this is particularly true of team sports and when opposing teams are viewed as competitors rather than enemies. Prudence is an important virtue to emphasize in the spirit of competition. You are encouraged to investigate the possibility of helping to coach and train in youth sports, perhaps for a younger sibling. You can help them develop this virtue in the spirit of fair play.



VIRTUE: TEMPERANCE

Descriptor: Throughout our lives, we will all have struggles against temptations for what we know to be detrimental to ourselves and others. Temperance is the virtue which counteracts these temptations. Temperance enables us to keep from doing what is wrong, even when we have strong feelings for it. In other words, temperance is what keeps us from sinning, even when we want to.

According to the *Catechism of the Catholic Church*, *Temperance* is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: "Do not follow your inclination and strength, walking according to the desires of your heart." Temperance is often praised in the Old Testament: "Do not follow your base desires, but restrain your appetites." In the New Testament it is called "moderation" or "sobriety." We ought "to live sober, upright, and godly lives in this world." To live well is nothing other than to love God with all one's heart, with all one's soul and with all one's efforts; from this it comes about that love is kept whole and uncorrupted (through temperance). No misfortune can disturb it (and this is fortitude). It obeys only [God] (and this is justice), and is careful in discerning things, so as not to be surprised by deceit or trickery (and this is prudence). (CCC 1809)

Like all the virtues, temperance must be learned through practice and patience. While it may not sound like much fun, the only real way to become temperate is through prayer and self-denial. In other words, you have to tell yourself no now and then.



GRADE 10 TEMPERANCE LESSON

Faith Focus (Prayer/Scripture/Christian Meditation/Contemplation)

Lord, I pray for the virtue of temperance. Help me to learn to control my thoughts, feelings, and actions. Help me to desire what is good and reject what is evil. I want to honor You in my body and soul. Teach me how to find balance in my life between prayer, work, rest, and play. I ask for the grace to grow in meekness, humility, and modesty so I may reflect Your goodness.

Amen

“For this very reason, you must make every effort to support your faith with goodness, and goodness with knowledge, and knowledge with self-control, and self-control with endurance, and endurance with godliness, and godliness with mutual affection, and mutual affection with love.” (2 Peter 1: 5-7)

Learning Goals

At the end of this lesson, students will know, understand, and/or be able to:

- describe the theological virtue of temperance;
- discern and understand what is meant by moderation;
- explain some of the challenges to developing the virtue of temperance.

Look-fors:

- Student knowledge of the virtues and of the definition of temperance;
- Student engagement;
- Student work habit choices meet the needs of their learner profile.



Instructional Components

Prior Knowledge and/or Skills:

By this time in a student's academic and faith life, it is assumed that they have received Religious and Family Life Education from Grades 1-9. Many of the students would have experienced Sacramental Preparation for Confirmation. This would have introduced Virtue Education. Through the virtues and development of critical thinking and analysis, the students should be able to be guided by their morality, values, ethics and conscience in their decision making. In particular, the Grade 10 school year provides many challenges in decision making, as new freedoms and choices are affected by physical, spiritual, emotional, and cognitive changes and development. Students will have their own unique combination of academic and personal experiences that they bring to the classroom in understanding that it will reflect the virtue lessons.

Terminology

Terminology:

Temperance Moderation Insensibility Intemperance Honour Shame

Thought Provoker



Moderation is the virtuous middle between the extremes of none and all.

The Golden Mean - Aristotle



Minds On (Envision)

The following statement will be shared with the students:

Temperance is perhaps the virtue most under scrutiny in contemporary culture. Film, television, social media, print media and advertising send the message, "Do whatever feels good to you."

This is a form of social hedonism. An action is right if and only if it results in the greatest pleasure for the greatest number of people. It runs contrary to the virtue of Temperance.

The students will be paired off to discuss:

- a) What words or thoughts do you associate with Temperance?
- b) Why do you think Temperance is a difficult virtue to practice?

These ideas will be shared in a larger group discussion and similar ideas will be recorded into categories on chart paper, the white/blackboard and/or a Padlet.

Sow (Action)

Students will be working individually to create a poster or collage depicting Temperance and the challenges to Temperance in the lives of the young people in contemporary times. Ask each student to display their poster in gallery style and have the students view the posters or collages of their classmates. After the posters and collages are shared, gather the students to ask questions of each other about the images that they portrayed. Discuss the virtue of Temperance in light of all of the images and point out the opportunities for the students to develop and express their social responsibility.



Nurture (Consolidation)

To consolidate, invite student leaders, teachers and community members (including members of the local parish/clergy) to participate in a panel discussion on the topic, “Challenges for Young People Today and Tomorrow.” This will allow for the discussion of the influence of Virtue Education in the formation of the youth in our schools and preparation of the next generation to exemplify the Ontario Catholic School Graduate Expectations (OCSGE). Have the panel and students prepare questions and statements to promote the discussion and conversation.

Extension Activities

The students will write a 250-500 word reflection on the following:

An improper environment, lack of moral education, lack of temperance or immoral customs and lifestyles, may easily hinder the individual conscience ability to judge a situation correctly. Please provide examples of this in contemporary society. Please explain how these influences affect many people and might hinder the conscience from judging correctly. Consider the role of moderation when discussing these challenges.

Mentor Text Connections

YOUCAT

Author: YOUCAT Foundation

Catholic Catechism for Adolescents and Parents: An exciting and fun new way to help adolescents and parents to discover their Catholic faith together.

Justice and Service Ideas for Ministry with Young Teens

Author: Joseph Grant



Justice and Service Ideas for Ministry with Young Teens is a collection of 21 strategies for short- and long-term service projects, outreach activities, learning exercises, and discussion-starters, all aimed at helping young teens understand the social impact of our culture and make a difference in their world.

Website Resources:

Canadian Conference of Catholic Bishops Catholic Social Justice link:

<https://www.cccb.ca/justice-and-peace/>

Link to US Catholic Bishops on Catholic Social Teaching:

<https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching>

Ontario Catholic School Graduate Expectations

I have responsibilities – I am accountable for my own actions.

I have ideas - Because I have ideas, I have a purpose, and I will live my life like Jesus.

I care – I care about and respect my ‘family’ at school, at Church, in the community, and the world.

Curriculum Connections

Religious Education:

PF3: Faith Lived: Show how the Church’s Catholic social teaching recognizes the gifts of diverse cultures, while calling and challenging Christians in their societies to express their true identity in Christ and live their vocation to seek the common good.

RI1.1 explore a variety of topics connecting Church and culture, to identify topics for research and inquiry.



CGE 1d Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.

CGE 1i – Integrates faith with life.

CGE 2 An effective communicator, who speaks, writes and listens honestly and sensitively, responding critically in light of gospel values.

CGE 2b – Reads, understands and uses written materials effectively.

CGE 2e - Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

Family Life Education:

FLV.02 recognize and explore the meaning of integrity and belonging in human life;

Arts:

C3.1 identify some legal and ethical issues associated with visual arts (e.g., copyright and ownership issues), and demonstrate legal and ethical practices when creating, presenting, and/or promoting art works (e.g., seek permission before reproducing copyrighted material)

English:

1.8 identify and analyse the perspectives and/or biases evident in oral texts, including increasingly complex texts, and comment on any questions they may raise about beliefs, values, identity, and power (e.g., listen to and then discuss mock interviews for a variety of job types; assess “testimonial” commercials; analyse the language used in role plays)

Canadian and World Studies:

History



A1.6 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating

B3.3 describe some significant developments in the rights and lives of women in Canada during this period (e.g., women’s contribution to the war effort, their expanding role in the workplace, and the impact of these on their role in the family and in society; women’s role in suffrage, temperance, and other social movements; new political rights; changing social mores in the 1920s and their impact on women; the participation of women in organized sports), and explain the impact of these developments on Canadian citizenship and/or heritage

Civics

B1.1 describe some civic issues of local, national, and/or global significance (e.g., bullying in schools; violence in local communities; accessibility of buildings in the local community for people with disabilities; availability of recreational facilities in the local community; casino development; voter turnout; issues related to freedom of information, taxation, water quality; Aboriginal treaty rights; the impact of consumer choices; human rights issues related to racism, child labour, the rights of girls or women, homophobia, or classism; intervention in foreign conflict), and compare the perspectives of different groups on selected issues

B3.4 analyse rights and responsibilities of citizenship within a global context, including those related to international conventions, laws, and/or institutions (e.g., the United Nations Universal Declaration of Human Rights [1948], Convention on the Rights of the Child [1989], Rio Declaration on Environment and Development [1992], or Declaration on the Rights of Indigenous Peoples [2007]; the International Criminal Court)

B3.5 identify examples of human rights violations around the world (e.g., hate crimes, torture, genocide, political imprisonment, recruitment of child soldiers, gender-based violence and discrimination), and assess the effectiveness of responses to such violations (e.g., media scrutiny; government sanctions; military intervention; regional, national, and/or international tribunals; boycotts; pressure from governments and/or NGOs)



Community Outreach

Many organizations help people address various addictions and temptations in society. Please investigate some of these organizations, such as Alcoholics Anonymous, and review their mandate. You can contact your local parish to see if they support any of these groups or organizations. You may be able to see if there is any support or awareness that you could provide these organizations, individually, or with youth/school ministry.



CARDINAL VIRTUE: LOVE (CHARITY)

Descriptor: Alongside God's main characteristics of complete power and knowledge, the Christian tradition puts an equal emphasis on God's love, holding that God is omnibenevolent – *all loving* and *perfectly good*. Christians believe that love to God and to other people (God's creation, as they see it) are the two most important things in life (the greatest commandment of God, according to Jesus. From the Christian perspective, the Bible teaches us about 3 different form of love -- Agape, Phileo, Nomos. (Mark 12: 28-34)

Agape: Highest form of Christian Love

Agape. In the New Testament, Agape, is charitable, selfless, altruistic, and unconditional. It means to highly value, and unconditionally have at heart the genuine welfare and best interests of the object loved. It includes a rational commitment and motivation to maintain a relationship even in the face of problems. It directs kindness, respect and loyalty toward the object loved.

Phileo: Friendship Love Also known as "Brotherly Love."

The Bible teaching about Christian love includes "phileo." This category includes emotional warmth and tender affection toward a friend or family member. It involves closeness, bonding, and mutual sharing in a relationship. It is companionship, or brotherly love.

Nomos

Nomos is devotion to God, and the conquest of the will before Him and His divine law.

The Catechism of the Catholic Church states that Charity (love) is the theological virtue by which we love God above all things for his own sake, and our neighbour as ourselves for the love of God. (CCC 1822).

We use the term love a great deal, in a secular sense, and it is over/misused a great deal. We do not love a movie or song the same way that we love a family member or close friend.



GRADE 10 LOVE (CHARITY) LESSON

Faith Focus (Prayer/Scripture/Christian Meditation/Contemplation)

Father, we read in the Bible that the best way to describe you is to use the word "Love". Your love for humankind is so great that you sent Jesus, your Son, to live as one of us. We pray that we may appreciate and value one another. God of love, lead us to grow in love.

Amen

"Above all, clothe yourselves with love, which binds everything together in perfect harmony."
(Colossians 3:14)

Learning Goals

At the end of this lesson, students will know, understand, and/or be able to:

- describe the theological virtue of love;
- develop an understanding of the various forms/types of love;
- explain how we can demonstrate love for one another.

Look-fors:

- Student knowledge of the virtues and of the definition of love;
- Student engagement;
- Student work habit choices meet the needs of their learner profile.



Instructional Components

Prior Knowledge and/or Skills:

By this time in a student's academic and faith life, it is assumed that they have received Religious and Family Life Education from Grades 1-9. Many of the students would have experienced Sacramental Preparation for Confirmation. This would have introduced Virtue Education. Through the virtues and development of critical thinking and analysis, the students should be able to be guided by their morality, values, ethics and conscience in their decision making. In particular, the Grade 10 school year provides many challenges in decision making, as new freedoms and choices are affected by physical, spiritual, emotional, and cognitive changes and development. Students will have their own unique combination of academic and personal experiences that they bring to the classroom in understanding that it will reflect the virtue lessons.

Terminology

Terminology:

Agape Phileo Nomos

Thought Provoker



Love and laughter go hand in hand. Do you agree?



Envision (Minds On)

Do You Love Me?

Invite students to engage in the following questions (individually, pairs, or groups) after reading John 21: 15-19. Follow up with a large group discussion.

There are many questions in this conversation both spoken and unspoken. Imagine if Jesus were asking these questions to you today. How would you respond?

- 1) Do you love me?
- 2) Do you love me unconditionally?
- 3) Will you follow me?

Sow (Action)

Jesus said we should love our enemy. It is easy to show love to those with whom we are close. The challenge is to show love to those with whom we do not get along. We should try to respect and love everyone, even those who do not respect and love us back. This is a very challenging command. Jesus also challenged us that when someone strikes one cheek, that we turn and offer the other cheek. What do you think the message Jesus was trying to teach us? How do you think embracing this point of view could benefit society? What do you think prevents people from doing so?

By the end of class: Invite students to share their learning with the class by posting their answers on chart paper or on Jamboard.



Nurture (Consolidation)

Assignment: My Promise to Love

Pick a couple of passages from the Bible that demonstrate clear and definite examples of what love means to you; your motto. It may be any of the three types of love that we discussed (Agape, Phileo, Nomos)

Here is a list of scripture passages that may guide you:

Matthew 10:39	I Corinthians 13:13	I Corinthians 13:4-8	Genesis 1:27-28	Genesis 2:24
	Genesis 2:18			
John 16:27	Mark 10:6-9	I Paul 7:2-4	Genesis 22.2	Matthew 22:36-40
	Romans 12:10			
I Peter 4:9	James 5:16	Romans 15:7		

In a well-developed paragraph, please retell in your own words what the passage(s) that you chose are telling us about love; include the scripture passage, including chapter and verse.

Extension Activities

No Greater Love

Directions: Read John 15:9-17. Jesus calls his disciples his friends, not his servants. In the space provided describe how good friends treat each other and then explain how God does that too.



The Way Good Friends Act	How God Acts this Way Too

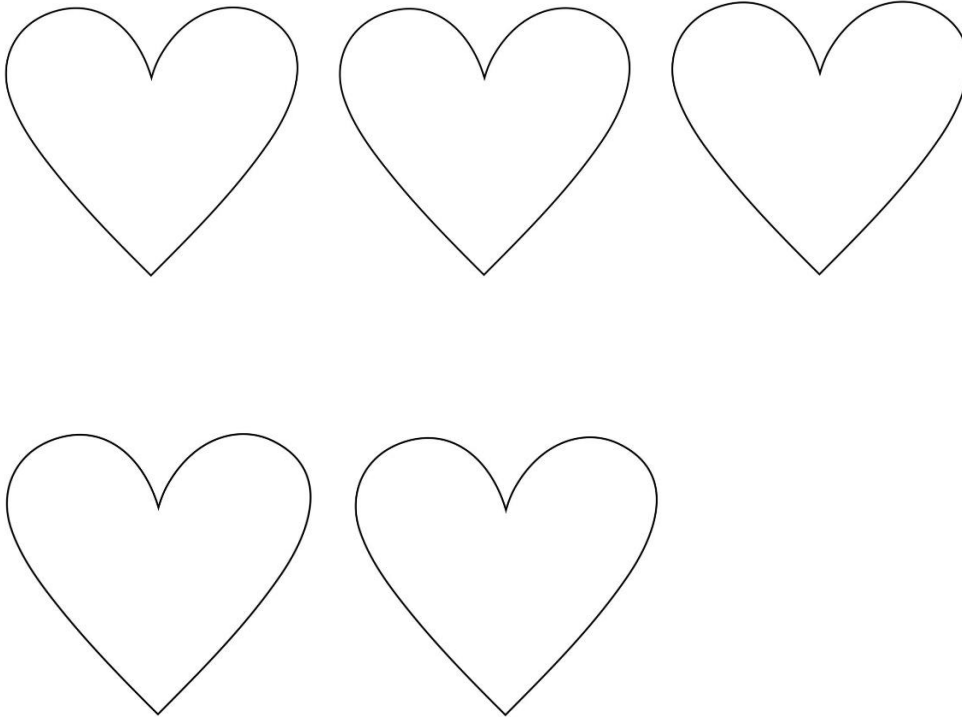
“This is my commandment: love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends.” John 15:12-13

Directions: Jesus loved us so much that he gave his life for us. He asked us to love others in that same way too. How can you love others by giving up a part of your life?



Adaptations (Students with Exceptionalities)

Saint Teresa of Calcutta once said, "Not all of us can do great things. But we can do small things with great love." Inside the hearts below, write or draw the small things you can do in your life with great love.



Mentor Text Connections

YOUCAT

Author: YOUCAT Foundation

Catholic Catechism for Adolescents and Parents: An exciting and fun new way to help adolescents and parents to discover their Catholic faith together.



Awaken My Heart: 52 Weeks of Giving Thanks and Loving Abundantly

Author: Emily Wilson Hussem

Awaken My Heart is an invitation to become aware of the presence of God in your life.

Carlo Acutis - The First Millennial Saint Author: Nicola Gori

Carlo loved to attend daily Mass and frequent Eucharistic adoration. The Word of God and the Eucharist were the center of his life. Carlo's unwavering devotion to the Eucharist inspired him to tell the story of Eucharistic miracles through a website he created just for fun. Carlo died from a sudden and violent illness in 2006 at the age of fifteen. In less than a decade, his story spread across Italy and around the world. After Pope Francis declared him venerable in 2018, his beatification was celebrated in Assisi on October 10, 2020. The next step will be canonization, making him the first millennial saint."

Ontario Catholic School Graduate Expectations

I care – I care about and respect my 'family' at school, at Church, in the community, and the world.

Curriculum Connections

Religious Education:

CMV.03 recognize that justice is an essential ingredient in the liberation of human beings and a key expression of Christian love;

Family Life Education:

FLV.05 examine healthy patterns of relating with a focus on friendship, intimacy, sexuality and communication.



Arts:

C3.3 demonstrate an understanding of how the production and presentation of art works can affect the environment, and apply environmentally responsible practices when creating and presenting art works (e.g., reduce, reuse, and recycle when possible; limit their use of environmentally hazardous substances or non-sustainable resources; dispose of materials in environmentally responsible ways)

English:

1.2 select and use appropriate active listening strategies when participating in a variety of classroom interactions (e.g., ask questions and respond to the ideas of others during a class discussion about a short story;² maintain attentiveness and focus during a guest speaker's presentation)

Canadian and World Studies:

History

B3.1 explain how some individuals, groups, and/ or organizations contributed to Canadian society and politics during this period and to the development of identity, citizenship, and/or heritage in Canada (e.g., with reference to Frederick Banting, Napoléon Belcourt, Billy Bishop, Robert Borden, Samuel Bronfman, Arthur Currie, Marie Lacoste Gérin-Lajoie, Fred O. Loft, Agnes Macphail, Masumi Mitsui, J. S. Woodsworth; the League of Indians, rum runners, the Trades and Labour Congress of Canada, the Vandoos, the Woman's Christian Temperance Union)

Civics

B2.1 identify the political parties in Canada and their position on the political spectrum, and explain how the beliefs/values that underpin them may affect their perspectives on and/or approaches to issues of civic importance (e.g., social programs, taxation, trade, Aboriginal self-government, the status of Quebec, economic development, environmental protection, criminal justice)

C1.3 explain how various actions can contribute to the common good at the local, national, and/ or global level (e.g., engaging in a non-violent protest can heighten awareness of an issue)



and pressure for change; buying fair trade products helps ensure that producers are fairly compensated for the products they produce; the organized boycotting of products can pressure corporations to change irresponsible practices; donating to a development NGO can help improve the lives of people affected by a natural disaster or enhance health care in developing countries; canvassing or fundraising for an organization that works for social justice can raise people's awareness of issues related to inequity or human rights abuses)

C2.1 analyse ways in which various beliefs, values, and perspectives are represented in their communities (e.g., with reference to different racial, ethnic, and/or religious groups; people with various political beliefs and/or social values; people from different age groups; men and women; First Nations, Inuit, or Métis people; people in lesbian, gay, bisexual, and transgender [LGBT] communities; environmentalists; people with disabilities; people from different professions and/or economic circumstances; recent immigrants and new Canadians; business people), and assess whether all perspectives are represented or are valued equally

Community Outreach

Try to Set a World or City Record.

Bring attention to your fun community by organizing a world record. You could do anything from the zany to the more serious (a pie eating contest, largest strawberry sundae, the most people doing something specific for a good cause, etc.). This will give you a great opportunity to share the love of Jesus in the media and may open up doors of conversation and opportunity. It is also a great opportunity to raise funds for a community need/cause.

