

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

PREFERENTIAL OPTION FOR THE POOR and VULNERABLE

“The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty.” Tweeted July 25, 2013 by Pope Francis

The Preferential Option, or love of the poor and vulnerable, is a perspective on the world that maintains that we can measure the quality of justice in any society by the way its most poor and vulnerable are treated. This Catholic Social Teaching calls us to discern, listen, see and respond to the cry of the poor through our words and actions. By doing so, we are not making a gift of what is ours to the poor, but we are giving back what is rightfully theirs. We put those affected by poverty first.

Sample Lessons Using the Preferential Option for the Poor and Vulnerable Framework

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 10 Drama ADA 20 The Social Justice Stations of the Cross	Students will examine the Catholic Social Teaching Preferential Option for the Poor and Vulnerable through a project based approach, and will use this new learning to create a whole class drama work, The Social Justice Stations of the Cross.
Grade 12 Philosophy HZT 4U Ethics, duty and the preferential option for the poor	Students will be introduced to the Catholic Social Teaching Preferential Option for the Poor and Vulnerable. They will evaluate different ethical and philosophical views in light of this principle.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

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<p>Guiding Questions: Preferential Option for the Poor and Vulnerable <i>“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being” (Compendium of Social Doctrine 67)</i></p>	
<p>The Catholic Social Teachings</p> <ul style="list-style-type: none"> • In our class, school, community and beyond who are the poor, lost and marginalized? • How can we evaluate our social and economic activity when thinking about those affected by poverty, those who feel vulnerable or powerless? • How can we ensure that the needs of the people who are poor take priority over the needs/wants of the rich? • How might the gifts of the earth and the fruits of our labour help respond to those in need? • How can we become more aware of the needs of those living in poverty or those who may be vulnerable; how can we respond with love and support the Common Good? • How do our habits prohibit or encourage us to be people of justice? 	<p>The Equity and Inclusive Education Strategy</p> <ul style="list-style-type: none"> • How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement? • What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others? • How can we recognize and value the gifts of others? • How do you see yourself as a valued and contributing member of this class, school, community, and society? • In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?
<div style="border: 2px solid purple; border-radius: 15px; padding: 10px; background-color: white;"> <p>PREFERENTIAL OPTION FOR THE POOR & VULNERABLE</p> </div>	
<p>Critical Literacy</p> <ul style="list-style-type: none"> • What kinds of issues of equity, power and social justice are relevant to the topic? • How can we analyze the information presented for bias, reliability, fairness, and validity? • How can we challenge our assumptions? • What types of actions and/or responses are appropriate in the subject? • How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted? • How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized? 	<p>The Ontario Catholic Graduate Expectations</p> <ul style="list-style-type: none"> • What scriptural reference might guide our thinking in this Catholic Social Teaching? • How does the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable, call us to respond or act: <ul style="list-style-type: none"> • As a discerning believer? • As an effective communicator? • As a reflective, creative, holistic thinker? • As a self-directed responsible life-long learner? • As a collaborative contributor? • As a caring family member? • As a responsible citizen?

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GRADE 10

<p>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</p>	<p>Subject: Drama Code: ADA20</p> <p>Lesson Title: The Social Justice Stations of the Cross</p> <p>Suggested length of time: 75-300 Minutes</p> <p>Lesson Overview: In this lesson, students will examine the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable through a project based approach, and will use this new learning to create a whole class drama work, The Social Justice Stations of the Cross, based upon this theme.</p>
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CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p>Drama ADA20</p> <p>Strands: A. Creating, Performing and Presenting B. Reflecting Responding, and Analyzing C. Foundations</p> <p>Overall Expectation: A1.The Creative Process: use the creative process and a variety of sources and forms, both individually and collaboratively, to design, and develop drama works</p>	<p>The Catholic Social Teachings evident in this lesson: Preferential Option for the Poor and Vulnerable</p> <p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who: 1 (a) Illustrates a basic understanding of the saving story or our Christian faith.</p>

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<p>Specific Expectations: A1.1 develop interpretations of issues from contemporary or historical sources A1.2 select and use appropriate forms to present identified issues from a variety of perspectives</p> <p>Overall Expectation: A2. Elements and Conventions: use the elements and conventions of drama effectively in creating individual and ensemble drama works including works based on a variety of sources</p> <p>Specific Expectations: A2.1 select and combine the elements of drama to achieve a variety of purposes in ensemble presentations A2.2 use a variety of conventions to create a distinct voice that reflects a particular global, social, or personal perspective</p> <p>Overall Expectation: A3. Presentation Techniques and Technologies: use a variety of presentation techniques and technological tools to enhance the impact of drama works and communicate for specific audience and purposes</p> <p>Specific Expectations: A3.3 use a variety of technological tools to enhance the impact of drama works</p> <p>Overall Expectation: B2. Drama and Society: demonstrate an understanding of how societies present and past use or have used drama, and of how creating and viewing drama can benefit individuals, groups and communities</p> <p>Specific Expectation:</p>	<p>A Collaborative Contributor Who: 5 (a) Works effectively as an interdependent team member. 5 (e) Respects the rights, responsibilities and contribution of self and others. 5 (g) Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.</p>
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	<p>B2.3 describe ways in which different types of dramatic exploration and drama presentations contribute to the school and broader community</p> <p>Overall Expectation: C2.Contexts and Influences: demonstrate an understanding of the origins and development of drama and theatre arts and their influence on past and present societies</p> <p>Specific Expectation: C2.2 describe how drama is used for various purposes in a range of social contexts</p>	
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	Guiding Questions from the Framework	
	<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none">• How do you see yourself as a valued and contributing member of this class, school, community and society? <p>Catholic Social Teaching:</p> <ul style="list-style-type: none">• In our class, school, community and beyond, who are the poor, lost and marginalized?• How can we ensure that the needs of the people who are poor take priority over the needs/wants of the rich? <p>Ontario Catholic Graduate Expectations:</p> <ul style="list-style-type: none">• How does the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable, call us to respond or act:<ul style="list-style-type: none">○ as a discerning believer formed in the Catholic faith community?○ as a collaborative contributor? <p>Critical Literacy:</p> <ul style="list-style-type: none">• What kinds of issues of equity, power and social justice are relevant to the topic?• How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized? <p>Note: Teachers and students may select additional questions from the framework to guide their learning inquiry.</p>	

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LEARNING GOALS	
<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none"> • Use the creative process, collaboratively to create a drama work; • Use the Stations of the Cross as a dramatic form to reflect the needs of the poor and vulnerable and call others to action. <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p> <p>Sample Success Criteria</p> <p>I can:</p> <ul style="list-style-type: none"> • Collaborate with my peers and use the elements of tableaux to create a performance for our school community • Select and use modern and biblical sources to develop a narrative that interprets an issue related to the Catholic Social Teaching Preferential Option for the Poor and Vulnerable • Articulate the connection between the suffering of Jesus and the suffering of the Poor and Vulnerable in our world today and invite others to make that connection 	


INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p>Prior Learning: Student should be familiar with the Creative Process. Students will need a good working knowledge of the elements of tableaux: focus/indirect focus, levels, planes, facial expression, and solid freeze. Students should also be familiar with the Stations of the Cross as a form of prayer and as one of our Catholic traditions.</p> <p>Teacher Readiness: Prior to this lesson, the teacher will have taught/reviewed the elements of tableaux. Teacher will need to review lesson and prepare all materials.</p>	<p>Materials:</p> <p>Appendix A Significant-Connect-Question Protocol (SCQ)</p> <p>Appendix B CST: Preferential Option for Poor and Vulnerable</p> <p>Appendix C Pope Francis Text WYD Rio 2013</p> <p>Appendix D The Social Justice Stations of the Cross Script Example</p> <p>Appendix E Script Formula & Use of Tableaux</p> <p>Appendix F The Social Justice Stations of the Cross Cast and Crew List</p> <p>Chart paper, markers, tape</p>

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	<p>Student Readiness: Prior to this lesson, students should be familiar with using music, lighting, sound effects, narration, and costumes in creating and preparing presentations.</p> <p>Terminology: stations of the cross, poor, vulnerable, stabat mater, transitions This lesson is inspired by the scriptural passage from Matthew 25:31-46, <i>The Judgment of the Nation</i>.</p>	<p>Use of internet</p> <p>Use of word processing</p> <p>Internet Resources: www.educationforjustice.org www.pzartfulthinking.org http://www.catholicworldreport.com/Blog/2452/pope-francis-prays-stations-of-the-cross-at-wyd-full-text.aspx</p> <p>Resources: http://www.edugains.ca/newsite/literacy2/adolescent/additionalresources.html#buildingbackground</p> <p>NOTE: There are various versions of Social Justice Stations of Cross that can be researched and used as models.</p>
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MINDS ON	CONNECTIONS
<p>Whole Group: Discussion</p> <p>Ask students to complete the following sentences:</p> <ul style="list-style-type: none"> • <i>When I was hungry you gave me _____.</i> • <i>When I was thirsty you gave me _____.</i> • <i>Whatever you do to the least of my brothers _____.</i> <p>Determine students’ background knowledge with regard to their responses. (Students may be familiar with these sentences from a hymn or from studying the Bible.)</p> <p>Organize students into groups of four.</p> <p>Group Work: Significant-Connect-Question Protocol (SCQ)</p> <p>This protocol provides a structure for discussing text that allows students to connect new ideas to prior knowledge and question the text. This protocol can be found in the Facilitator’s Guide for the Adolescent Literacy Guide.</p>	<p>Assessment for learning: — Observation</p> <p>Assessment as learning: — Pause to guide student thinking — Pause to check for student understanding</p>

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<p>Distribute Appendix A SQC and/or provide students with Bibles. Have each student individually read Matthew 25:31-46, <i>The Judgment of the Nation</i>.</p> <p>Refer to Appendix A or write these questions on the black/smart board or on chart paper and have students respond individually in writing:</p> <ul style="list-style-type: none">• <i>What is significant in the passage?</i>• <i>What connections do you make with the passage?</i>• <i>What questions do you have after reading the passage?</i> <p>Move into Small Group Discussion with a maximum of 1 minute per participant for rounds 1-3. Teacher may wish to time and monitor each round.</p> <p>First Round- each participant explains one of the significant points from the text. Participants do not have to identify why they found the point significant.</p> <p>Second Round- participants take turns identifying one of the connections they have after reading the text.</p> <p>Third Round- participants take turns identifying one of the questions they have after reading the text.</p> <p>Fourth Round- participants take turns responding to the significant points, connections and questions shared by the group.</p> <p>Teacher will monitor time as needed by the groups.</p> <p>Whole Group Discussion: Debrief/Record Answers on Smart board, blackboard or chart paper</p> <ul style="list-style-type: none">• <i>What questions were identified by your group?</i>• <i>How did this protocol help your understanding of the scriptural passage?</i>• <i>How did this protocol help your discussion about the scriptural passage?</i> <p>Individual Work: Appendix B CST: Preferential Option for the Poor and Vulnerable</p> <p>Introduce the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable. Use definition from Appendix B.</p> <p>Discuss:</p> <ul style="list-style-type: none">• <i>What does it mean to be poor or vulnerable?</i>• <i>Who are the poor; who are the vulnerable?</i>	 <p>Differentiation of learning: Strategy: — Use of cooperative learning SQC Protocol Appendix A</p>
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	<p>Have students complete Appendix B selecting the most important words and phrases from each point.</p> <p>When students are finished, discuss their responses for most important word for each point. Ask students the following question: <i>How can we ensure that the needs of the poor take priority over the needs of the rich?</i></p> <p>Note: one way is to create awareness about this Catholic Social Teaching through the Stations of the Cross.</p> <p>Let the students know that based upon the scriptural passage from Matthew 25 and this new learning about the Catholic Social Teaching, Option for the Poor and Vulnerable, they are going to be creating script for a whole class presentation on the Stations of the Cross from a social justice perspective. It will be called The Social Justice Stations of the Cross.</p>	 <p>Differentiation of learning: Strategy: — Use of thinking routine One Phrase One Word Appendix B</p>
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ACTION)	CONNECTIONS
<p>Whole Group: Discussion</p> <p>Share the history of the Stations of the Cross with students. (Began in the 1500’s as a form of devotion for people to walk the way of cross and to reflect on the suffering of Jesus.)</p> <p>Explore the full text of Pope Francis in his address to the young pilgrims at the World Youth Day (WYD) Way of the Cross on Copacabana Beach, Rio de Janeiro, July 26, 2013, Appendix C. Also, see link provided under Internet Resources.</p> <p>As a class, extract words or phrases from the text such as: <i>“be smitten by His love”</i> or <i>“And you? Who are you like? Like Pilot? Like Simon? Like Mary?”</i> and post on larger paper to display in your classroom for inspiration.</p> <p>Guiding Questions for class discussion:</p> <ul style="list-style-type: none"> • <i>How do our habits prohibit or encourage us to be people of justice?</i> • <i>How can the Stations of the Cross express the needs of those most poor and vulnerable in our society and around the world?</i> 	<p>Assessment for learning:</p> <p>— Observation</p>

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	<p>Answer: We will create a Stations of the Cross text narrative that encourages the viewers to be people of justice and will reflect the needs of the poor and vulnerable.</p> <p>Teacher Prompt: <i>Let's start by brainstorming issues that are connected with the poor and vulnerable. (Teacher to record responses.) Let's start with the poor: (these are possible examples)</i></p> <p>The Poor:</p> <p>Lack of affordable housing Homelessness Unemployment Lack of education Lack of health care Lack of clothing, food, water, transportation Lack of necessities Poor in spirit</p> <p>The Vulnerable:</p> <p>Lack of affordable housing Homelessness Unemployment Lack of education Lack of health care Lack of necessities Struggles with burdens such as mental health, debt Family breakdown</p> <p>Teacher to review Appendix D, The Social Justice Stations of the Cross Script Example, with students to introduce the process for writing the narration for each station.</p> <p>Discuss how to formulate thoughtful questions. Zoom in on the Question Matrix with students and point out how it is used in the example. <i>(A Question Matrix is a thinking routine that can be used to help students develop good questions and to think deeply about a topic. To learn more about this thinking routine and others go to www.pzartfulthinking.org)</i></p>	<p>Assessment as learning:</p> <ul style="list-style-type: none"> — Pause to guide student thinking — Pause to check for student understanding — Use of peer editing <p>Assessment of learning:</p> <ul style="list-style-type: none"> — Written narration — Evaluation of learning skill <p> Differentiation of Learning: Strategy - using an advance organizer (Appendix D)</p>
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<p>Teacher may wish to model the process by writing one of the stations together as a class, following the example in Appendix D.</p> <p>Divide class into small groups of 2-3.</p> <p>Group Work: Writing the Narration</p> <p>Assign station numbers to each of the groups so that each of stations from 1-14 will be addressed. (Teacher may opt not to assign Station #10 and to use the example already created for Station #10 in Appendix D.)</p> <p>The Stations of the Cross:</p> <ul style="list-style-type: none">1 - Jesus is condemned to death2 - Jesus carries his cross3 - Jesus falls for the first time4 - Jesus meets his afflicted mother5 - Simon helps Jesus carry his cross6 - Veronica wipes the face of Jesus7 - Jesus falls the second time8 - Jesus meets the women of Jerusalem9 - Jesus falls a third time10 - Jesus is stripped of his clothes11 - Jesus is nailed to the cross12 - Jesus dies on the cross13 - Jesus is taken down from the cross14 - Jesus is laid in the tomb <p>Have students select an issue that affects the poor and vulnerable from the brainstormed list that would work with their station. This should be decided as a class so that the teacher can check to see that each of the groups is selecting different issues so that the final script will have a variety of issues included.</p>	
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	<p>Have students compose a piece of narration that ties the issue in with their station, using Appendix C as a guide. (Note: students may require technology to research quotes, scripture passages and facts on the issues.) Allow time for draft writing and for peer editing.</p> <p>Invite students to post their final narration on chart paper. Teacher to display all chart paper work around the room in the order of the stations. Class to review chart papers together to determine any problems in the narration and to see the flow ideas from one station to the next.</p> <p>Teacher to make final edits, collate the writing and compile the script for the class as outlined in Appendix D.</p>	
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CONSOLIDATION	CONNECTIONS
<p>Reflection Journal</p> <p>Have students complete the following question in journal format:</p> <p><i>How did I value others in the process of creating the narration for The Social Justice Stations of the Cross?</i></p> <p><i>How was I a contributing member of this class and/or of our school community while creating /and or performing in The Social Justice Stations of the Cross?</i></p> <p>Respond to student journals with affirmation and feedback. Use student responses to check for understanding and for consideration in planning future lessons.</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none"> — Reflection journal <p>Assessment as learning:</p> <ul style="list-style-type: none"> — Reflection journal <p> Differentiation of Learning: Reflection Journal</p>

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CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none">• Reading the text used for the WYD Rio 2013 Stations of the Cross, viewing the liturgy book by clicking here: http://wydcentral.org/rio-2013-liturgy-book/ .• Viewing the once live stream of the WYD Rio 2013 Stations of the Cross, click here: http://wydcentral.org/stations-of-the-cross-with-pope-francis/• Create a tableau to go with their station.• Creating and incorporating a Movement Play immediately following the last station. Each of the cast members can be brought to life in the tableau, one at a time and then exit one at a time, concluding with the risen Christ. (Music Suggestion: Samuel Barber’s Adagio for Strings) See Appendix D.• Rehearse and then performing the Social Justice Stations of the Cross in front of the school community and special guests. (Appendix E Cast and Crew List)• Taking photos of the student performance for each tableau/station and laminating cards to create a classroom set of stations that can be displayed or used in a future PowerPoint.• Creating a booklet version of the Social Justice Stations of the Cross, Preferential Option for the Poor and Vulnerable that can be used by others to read, perform or use a model for writing another version of The Social Justice Stations of the Cross with a focus on a different Catholic Social Teaching.

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Appendix A

Significant-Connect-Question Protocol (SQC)

Read the following passage from Matthew 25: 31- 46, The Judgment of the Nation, and answer the questions that follow:

³¹ "When the Son of man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory.

³² All nations will be assembled before him and he will separate people one from another as the shepherd separates sheep from goats.

³³ He will place the sheep on his right hand and the goats on his left.

³⁴ Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take as your heritage the kingdom prepared for you since the foundation of the world.

³⁵ For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made me welcome,

³⁶ lacking clothes and you clothed me, sick and you visited me, in prison and you came to see me."

³⁷ Then the upright will say to him in reply, "Lord, when did we see you hungry and feed you, or thirsty and give you drink?

³⁸ When did we see you a stranger and make you welcome, lacking clothes and clothe you?

³⁹ When did we find you sick or in prison and go to see you?"

⁴⁰ And the King will answer, "In truth I tell you, in so far as you did this to one of the least of these brothers of mine, you did it to me."

⁴¹ Then he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels.

⁴² For I was hungry and you never gave me food, I was thirsty and you never gave me anything to drink,

⁴³ I was a stranger and you never made me welcome, lacking clothes and you never clothed me, sick and in prison and you never visited me."

⁴⁴ Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or lacking clothes, sick or in prison, and did not come to your help?"

⁴⁵ Then he will answer, "In truth I tell you, in so far as you neglected to do this to one of the least of these, you neglected to do it to me."

⁴⁶ And they will go away to eternal punishment, and the upright to eternal life.'

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Significant-Connect-Question Protocol (SCQ)

Name: _____ Date: _____

1. What is **significant** in the passage?
2. What **connections** do you make with the passage?
3. What **questions** do you have after reading the passage?

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Catholic Social Teaching: Preferential Option for the Poor and Vulnerable

Appendix B

Student Name _____ **Date:** _____

The preferential option or love of the poor and vulnerable is a perspective on the world that maintains that we can measure the quality of justice in any society by the way its most poor and vulnerable are treated. This Catholic Social Teaching calls us to discern, listen, see and respond to the cry of the poor through our words and actions. By doing so, we are not making a gift of what is ours to the poor, but we are giving back what is rightfully theirs. We put the poor first!

*Read the following points for the CST on **Option for the Poor and Vulnerable**. For each point select/highlight one phrase and one word from each point that speaks to you in some way and record them here.*

By learning about this Catholic Social Teaching, it is hoped that students will...	One Phrase	One Word	How is this word or phrase connected to what you already know or think? What question or wonderings do you have about this phrase or word?
<i>Identify the marginalized in their community and recognize the dignity of all persons</i>			
<i>Recognize that “justice for all” means that the marginalized in society must be given the same rights as all others</i>			
<i>Treat others in a way that reflects the command to love one’s neighbour as one’s self</i>			
<i>Evaluate social and economic activity from the viewpoint of the poor and powerless</i>			
<i>Give special attention to those with needs and to those who are poor and on the margins of society</i>			

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Appendix C

**Pope Francis, July 26th, Copacabana Beach
World Youth Day Rio 2013**

We have come here today to accompany Jesus on his journey of sorrow and love, the Way of the Cross, which is one of the most intense moments of World Youth Day. At the end of the Holy Year of Redemption, Blessed John Paul II chose to entrust the Cross to you, young people, asking you “to carry it throughout the world as a symbol of Christ’s love for humanity, and announce to everyone that only in the death and resurrection of Christ can we find salvation and redemption” (Address to Young People, 22 April 1984). Since then, the World Youth Day Cross has travelled to every continent and through a variety of human situations. It is, as it were, almost “steeped” in the life experiences of the countless young people who have seen it and carried it. No one can approach and touch the Cross of Jesus without leaving something of himself or herself there, and without bringing something of the Cross of Jesus into his or her own life. I have three questions that I hope will echo in your hearts this evening as you walk beside Jesus: What have you left on the Cross, dear young people of Brazil, during these two years that it has been crisscrossing your great country? What has the Cross of Jesus left for you, in each one of you? Finally, what does this Cross teach us?

1. According to an ancient Roman tradition, while fleeing the city during the persecutions of Nero, Saint Peter saw Jesus who was travelling in the opposite direction, that is, toward the city, and asked him in amazement: “Lord, where are you going?” Jesus’ response was: “I am going to Rome to be crucified again.” At that moment, Peter understood that he had to follow the Lord with courage, to the very end. But he also realized that he would never be alone on the journey; Jesus, who had loved him even unto death on the Cross, would always be with him. Jesus, with his Cross, walks with us and takes upon himself our fears, our problems, and our sufferings, even those which are deepest and most painful. With the Cross, Jesus unites himself to the silence of the victims of violence, those who can no longer cry out, especially the innocent and the defenceless; with the Cross, he is united to families in trouble, those who mourn the loss of their children, or who suffer when they see them fall victim to false paradises, such as that offered by drugs. On the Cross, Jesus is united with every person who suffers from hunger in a world where tons of food are thrown out each day; on the Cross, Jesus is united with those who are persecuted for their religion, for their beliefs or simply for the colour of their skin; on the Cross, Jesus is united with so many young people who have lost faith in political institutions, because they see in them only selfishness and corruption; he unites himself with those young people who have lost faith in the Church, or even in God because of the counter-witness of Christians and ministers of the Gospel. The Cross of Christ bears the suffering and the sin of mankind, including our own. Jesus accepts all this with open arms, bearing on his shoulders our crosses and saying to us: “Have courage! You do not carry your cross alone! I carry it with you. I have overcome death and I have come to give you hope, to give you life” (cf. Jn 3:16).

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2. And so we can answer the second question: What has the Cross given to those who have gazed upon it or touched it? What has it left in each one of us? It gives us a treasure that no one else can give: the certainty of the unshakable love which God has for us. A love so great that it enters into our sin and forgives it, enters into our suffering and gives us the strength to bear it. It is a love which enters into death to conquer it and to save us. The Cross of Christ contains all the love of God, his immeasurable mercy. This is a love in which we can place all our trust, in which we can believe. Dear young people, let us entrust ourselves to Jesus, let us give ourselves over entirely to him (cf. *Lumen Fidei*, 16)! Only in Christ crucified and risen can we find salvation and redemption. With him, evil, suffering, and death do not have the last word, because he gives us hope and life: he has transformed the Cross from an instrument of hate, defeat and death into a sign of love, victory and life.

The first name given to Brazil was “The Land of the Holy Cross”. The Cross of Christ was planted five centuries ago not only on the shores of this country, but also in the history, the hearts and the lives of the people of Brazil and elsewhere. The suffering Christ is keenly felt here, as one of us who shares our journey even to the end. There is no cross, big or small, in our life which the Lord does not share with us.

3. But the Cross of Christ invites us also to allow ourselves to be smitten by his love, teaching us always to always look upon others with mercy and tenderness, especially those who suffer, who are in need of help, who need a word or a concrete action which requires us to step outside ourselves to meet them and to extend a hand to them. How many people were with Jesus on the way to Calvary: Pilate, Simon of Cyrene, Mary, the women.... Sometimes we can be like Pilate, who did not have the courage to go against the tide to save Jesus’ life, and instead washed his hands. Dear friends, the Cross of Christ teaches us to be like Simon of Cyrene, who helped Jesus to carry that heavy wood; it teaches us to be like Mary and the other women, who were not afraid to accompany Jesus all the way to the end, with love and tenderness. And you? Who are you like? Like Pilate? Like Simon? Like Mary?

Dear friends, let us bring to Christ’s Cross our joys, our sufferings and our failures. There we will find a Heart that is open to us and understands us, forgives us, loves us and calls us to bear this love in our lives, to love each person, each brother and sister, with the same love. Amen!

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Appendix D

The Social Justice Stations of the Cross Script Example

Narrator: The 10th Station: Jesus is Stripped of His Garments

Insert sound effect of ripped cloth. (This can be done live or pre-recorded)

Narrator: We adore you, O Christ and we praise you...

Keep this part of the script the same for each station. If opting for one reader, combine the texts for Reader 1 and Reader 2.

All respond: Because by your holy cross you have redeemed the world.

Narration (Reader 1): They ripped your clothes, Lord, and stripped them from your body. They were trying to humiliate you. They wanted to show everyone that they were better than you; they were trying to take away your dignity. You could have stopped them, but you didn't. You let them continue so that you could follow your Father's will. How much importance have I placed on the clothes I want on my own back, the ones that I see on the billboards and in the magazines? Do I ever stop to think about how those clothes were made or who made them?

Meditation (Reader 2): On November 24th, 2012, a fire broke out in a garment factory in Bangladesh. Managers instructed the workers to ignore the fire alarms and to continue working. By the time the workers realized the fire was real, it was too late. Locked inside with no fire extinguishers, one hundred workers perished, sewing clothes for you and for me. How would it be different if we all spoke out about the issue of garment workers and sweatshop labourers? Perhaps company policies would be changed. Perhaps the lives of the poor and the vulnerable would be saved. Perhaps those clothes on the billboards and in the magazines would no longer seem so important.

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Writing Step	Example	My Writing
Insert sound/special effect, where suitable, right after the station is announced.	<i>Clothing being ripped.</i>	
Narration: Restate the name of station using familiar language by emphasizing the key word. (Appendix B) In this case the key word is stripped.	<i>They ripped your clothes, Lord, and stripped them from your body.</i>	
If desired, make an inference (reading between the lines) or add a comment on the action of the station. Reference how Jesus or the others in the station might have been feeling or how it makes the viewers feel.	<i>They were trying to humiliate you. They wanted to show everyone that they were better than you;</i>	
Connect the main idea to one of the points from the definition for Option for the Poor and Vulnerable. In this case, dignity. (Appendix B)	<i>...they were trying to take away your dignity.</i>	
Make a personal connection between the station and something significant in our lives. In this case, the clothing of Jesus is compared to our clothing.	<i>How much importance have I placed on the clothes I want on my own back, the ones that I see on the billboards or magazines? Do I ever stop to think about how those clothes were made or who made them?</i>	

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<p>Meditation: Focus in on an issue of the poor- in this case, sweatshops. Build in a piece of research, scripture or a quote to support the station that helps to put a face on the poor, the vulnerable and the marginalized and bring it back to how it affects our lives. For quotes, try Jean Vanier, Mother Teresa, and Pope Francis- someone who is a champion of the poor and vulnerable.</p>	<p><i>On November 24th, 2012, a fire broke out in a garment factory in Bangladesh. Managers instructed the workers to ignore the fire alarms and continue working. By the time the workers realized the fire was real, it was too late. Locked inside with no fire extinguishers, one hundred workers perished, sewing clothes for you and for me.</i></p>	
<p>End by posing a question that makes the listener think deeply about the issue or calls the listener to action in some way, whether in their heart or mind or in their school or community and beyond. Help the viewers to see themselves as valued and contributing members who can make a difference? (Use Question Matrix.)</p>	<p><i>How would it be different if we all spoke out about the issue of garment workers and sweatshop labourers? Perhaps company policies would be changed. Perhaps the lives of the poor and the vulnerable would be saved. Perhaps the clothes on the billboards and in the magazines would no longer seem important.</i></p>	

Question Matrix:

Why?	What are the reasons...?	What if...?
What is the purpose of...?	How would it be different if...?	
Suppose that...? What if we knew?		What would change if...?

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Appendix E

Script Formula and Use of Tableaux

1. Begin the presentation with a welcome and an opening prayer. If needed, review audience behaviour/etiquette. This can be done by the teacher, principal, school chaplain or a student. Invite viewers to join in on the response after each station is announced. Dim the lights!
2. Announce the first station. (This will be done in the dark so the narrator may need a flashlight or pen light. Actors move into place for the first tableau.)
Narrator: *The First Station: Jesus is Condemned to Death*
3. Insert sound/ special effect if appropriate for the station. (Suggestions: Station #10- ripping sound, Station #11- hammering sound, Station 12- thunder and lightning effect and a moment of silence after the station is announced (readers should kneel during the silence))
4. **Narrator:** *We adore you, O Christ and we praise you...*
All respond: Because by your holy cross you have redeemed the world.
(Suggestion: print the response on large poster or banner paper and post where all can see.)
Now, lights up on first tableau.
5. **Reader #1** reads the narration followed by **Reader #2** who reads the meditation. (Having two readers allows for more student involvement.)
6. Allow for a pause after the Reader(s) are finished so that the viewers can have a final look at the scene. Lights slowly fade on a consistent count for each station. (Actors must remain perfectly still when the lights are up and move quietly in the dark only when the lights are down.)
7. While the actors are preparing for the next tableau you can have a choir/singer sing, a capella, verse one of the Stabat Mater. There are many versions of the Stabat Mater. Find one that you like or the choir may sing any other suitable short phrase such as: Jesus Remember Me, Were You There? Etc. This will act as a link between stations and will allow for sufficient time for scene changes.
8. Repeat for Stations 2-13.
9. At the conclusion of Station 14, choir/singer sings for the last time and the lights slowly fade on the scene. You may wish to include an x (cross) fade here so that the last light to go out is the one on the cross. If incorporating a movement play (see Continued Learning Opportunities) with recorded music, the movement play should begin immediately after the choir sings and the lights should remain on until all actors have safely exited. Once all actors have exited, with Jesus being the last, lights slowly fade with the conclusion of the recorded music.

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Appendix F

The Social Justice Stations of the Cross
Cast and Crew List

<i>Cast Member or Production Role</i>	<i>Student Name</i>
Jesus	
Centurion #1	
Centurion#2	
Pilate	
Mary	
Simon of Cyrene	
Veronica	
Weeping Woman of Jerusalem	1. 2. 3. 4. 5. 6.
Onlookers	1. 2. 3. 4. 5. 6.

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Station Announcer	
Reader(s)	1.
	2.
Stage Manager(s)	1.
	2.
Costumes/Props	
Lighting	
Sound	

Production Notes:

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GRADE 12

<p>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</p>	<p>Subject: Philosophy Code: HZT 4U</p> <p>Lesson Title: Ethics, duty and the preferential option for the poor</p> <p>Suggested length of time: 225 minutes</p> <p>Lesson Overview: This lesson will introduce students to the Catholic Social Teaching principle of the Preferential Option for the Poor. They will evaluate different ethical and philosophical views in light of this principle.</p>
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CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p>Philosophy: Questions and Theories HZT4U Strand: D. Ethics</p> <p>Overall Expectations: D1. Understanding Ethics: demonstrate an understanding of the main questions in ethics, and of the positions of major philosophers and schools of philosophy with respect to some of these questions; D2. Exploring Ethics: demonstrate an understanding of theories in ethics, and evaluate responses to some of the main questions in ethics by major philosophers and schools of philosophy; D3. Making Connections to Ethics: demonstrate an understanding of connections</p>	<p>The Catholic Social Teaching evident in this lesson: Preferential Option for the Poor and the Vulnerable</p> <p>The Ontario Catholic School Graduate Expectations evident in this lesson include:</p> <p>A Discerning Believer Formed in the Catholic Faith Community Who: 1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good. 1 (e)Speaks the <i>language of life</i>...“recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it.”</p>

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	<p>between ethics and other areas of philosophy, other subject areas, and various aspects of society, including everyday life</p> <p>Specific Expectations: D1.1 demonstrate an understanding of some of the main questions in ethics (<i>e.g., What is duty? What is the nature of responsibility? How should I live my life? What is a good life?</i>) D1.2 summarize the positions of various major philosophers and schools of philosophy on some of the main questions in ethics D2.1 explain, with reference to some classic and contemporary texts, different theories in ethics and the ethical implications underlying various religious texts (<i>the Christian Bible</i>) D2.2 compare how different philosophers and/or schools of philosophy approach the same questions/issues in ethics D3.1 demonstrate an understanding of the influence that ideas related to ethics have on their everyday life</p>	<p>An Effective Communicator Who: 3 (a) Listens actively and critically to understand and learn in light of gospel values.</p> <p>A Responsible Citizen Who: 7 (d) Promotes the sacredness of life. 7 (e) Witnesses Catholic Social Teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.</p>
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	<p>Guiding Questions from the Framework</p>
	<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"> • In building a welcoming learning environment what words and actions demonstrate respect for the dignity of all? <p>Catholic Social Teaching:</p> <ul style="list-style-type: none"> • How can we become more aware of the needs of those living in poverty or those who may be vulnerable; how can we respond with love and support the Common Good? <p>Ontario Catholic Graduate Expectations:</p> <ul style="list-style-type: none"> • How does the Catholic Social Teaching, Preferential Option for the Poor and Vulnerable, call us to respond or act: <ul style="list-style-type: none"> ○ As a discerning believer? ○ As a reflective, creator and holistic thinker? ○ As a responsible citizen?

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	<ul style="list-style-type: none"> • Scriptural passage that inspires this lesson: <i>“Am I my brother’s keeper?”</i> Genesis 4:9 <i>“...from the one to whom much has been entrusted, even more will be demanded.”</i> Luke 12:48 • Papal Quote that inspires this lesson: <i>The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty.</i> (Pope Francis Tweeted July 25th, 2013) <p>Critical Literacy:</p> <ul style="list-style-type: none"> • How does our faith influence how the message is interpreted? <p>Teachers and students may select additional questions from the framework to guide their learning inquiry.</p>
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	<p>LEARNING GOALS</p>
	<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none"> • Understand the Catholic Social Principle - Preferential Option for the Poor and Vulnerable; • Recognize the call to care for our neighbour, our brother and sister; • Evaluate ethical and philosophical views in light of the option for the poor and vulnerable. <p>Success Criteria, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p>

	<p>INSTRUCTIONAL COMPONENTS AND CONTEXT</p>	
	<p>Prior Learning:</p> <p>Teacher Readiness: Prior to this lesson, the teacher will have an understanding of the expectations of Strand D: Ethics.</p>	<p>Materials:</p> <p>Student Philosophy Text (chapters on Ethics) Appendix A - I am Responsible Appendix B - Who is my Brother, Sister, Neighbour?</p>

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<p>Student Readiness: Prior to this lesson, the student have studied much of Strand D: Ethics</p> <p>Terminology: Preferential Option for the Poor, stoicism, hedonism, utilitarianism, existentialism, nihilism, ethical relativism, moral particularism, the schools of virtue ethics and theistic normative ethics</p>	<p>Appendix C - Preferential Love for the Poor Appendix D - Reflection Questions Appendix E - Philosophical Views and the Preferential Option for the Poor Appendix F – United Nations’ Millennium Goals</p> <p>Internet Resources:</p> <p>http://www.catholic.com/quickquestions/who-were-the-samaritans-and-why-were-they-important</p> <p>Gateway Bible http://www.Biblegateway.com/ (NRSV Catholic Edition)</p> <p><i>Catechism of the Catholic Church</i> http://www.vatican.va/archive/ENG0015/_I_NDEX.HTM</p> <p><i>Compendium of the Social Doctrine of the Church</i> http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html</p> <p>Blessed John Paul II, <i>The Gospel of Life (Evangelium Vitae)</i> http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html</p> <p>Pope Benedict’s encyclical <i>Charity in Truth (Caritas in Veritate)</i> http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html</p> <p>United Nations’ Millennium Goals http://www.un.org/millenniumgoals/</p>
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		<p>Resources:</p> <p>Bible</p> <p>Brown, Raymond Edward, Joseph A. Fitzmyer, and Roland E. Murphy. <i>The Jerome Biblical Commentary</i>. Englewood Cliffs, NJ: Prentice-Hall, 1968. Print. (ISBN 0-13-509612-X)</p> <p>Catholic Diocese of Ballarat Education site offers a brief explanation (page 4) http://www.ceoballarat.catholic.edu.au/media/uploads/rec_godlyplay_scripts/TheGoodSamaritan.pdf</p> <p>NOTE: The Gospel of Life and Appendix F – United Nations’ Millennium Development Goals can be used as Continued Learning Opportunities</p>
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MINDS ON	CONNECTIONS
<p>Individual:</p> <p>Invite students to consider for whom they are responsible. Using Appendix A – I am Responsible, students will consider all those persons/groups for whom/which they offer care, for whom/which they are responsible. In the inner circles, place the names (or a symbol) representing those to whom they are most responsible. In the outer circle place the names (or a symbol) representing those for whom they are less responsible. At this time, let students know they will be discussing and/or sharing Appendix A with other students.</p> <p>After they have completed Appendix A, students consider what their responsibility is for the different groups. For example:</p> <ol style="list-style-type: none"> 1. Inner most circle: I provide (e.g. safety, basic needs, etc.) 2. Next circle: I provide... 3. Third circle: I provide... 4. Outer most circle: I provide (because they are outside my sphere of influence I provide attention, courtesy, compassion, etc.) 	<p>Assessment for learning:</p> <ul style="list-style-type: none"> — Observation (Learning Skills) — Check for opportunities to guide student thinking and understanding <p>Assessment as learning:</p> <ul style="list-style-type: none"> — Observation (Learning Skills) — Offer descriptive (oral) feedback — When working in small groups students can offer peer-to-peer feedback

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	<p>Small Group:</p> <p>In small groups (or pairs) students compare their work (Appendix A). As students share their work and explain their decisions, some students may wish to update their work.</p> <p>Invite the students to discuss: <i>How is caring for others a gift, an opportunity to grow?</i> <i>How are we responsible for those who are far away from us because of</i></p> <ol style="list-style-type: none"> a. <i>Distance</i> b. <i>Time (e.g. generations to come)</i> c. <i>Socio-Economic sphere (those without the same advantages we have, those richer or poorer than us)?</i> <p>Whole Class:</p> <p>Teacher leads a whole class discussion that invites students to review the work they have done – Appendix A and the group discussion. The discussion could lead students to understand/discover:</p> <ol style="list-style-type: none"> a. We are all responsible for others b. Responsibility is a gift c. That this gift may see overwhelming at times. We need to remember we are not alone that God grace’s is available to us in many ways including from members of the community and that we need to take care of ourselves so that we can respond to the needs of others (balance is important) d. The difference between sphere of control and sphere of influence – that the inner circles concern those areas of responsibility where we can often have greater impact (the sphere of control) and how the outer circles may sit outside my control but within my sphere of influence (i.e. my attitude, voice, actions and decisions are important!). Think globally and act locally! 	<div style="display: flex; align-items: center;">  <p>Differentiation of learning:</p> </div> <ul style="list-style-type: none"> — Students may collate their work electronically.
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	ACTION	CONNECTIONS
	<p>Whole Class:</p> <p>Am I my brother’s keeper? Read Genesis 4: 1-16</p>	<p>Assessment for and as learning:</p> <ul style="list-style-type: none"> — Appendixes B and D — Observation — Oral Feedback

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<p>Some background notes to this passage:</p> <ul style="list-style-type: none">- This is a story of two brothers. We see many such stories in scripture (e.g. Isaac and Esau, Joseph and his many brothers, The Prodigal Son).- We do not know why one gift is accepted by God while the other is not – the author gives no explanation.- Note how Cain’s countenance fell – how before he kills his brother, he sees himself as not being favoured, as lacking approval. Feeling “hard done by” or as if he has been denied something, Cain will be tempted to do something wrong. God’s voice, his conscience, warns him and reminds him that he has a choice: “... sin is lurking at the door; its desire is for you, but you must master it” (verse 7). Here we are reminded that we are not alone: that God is with us, God speaks to us (through our conscience, church teachings and others), that even if things are not going well, we still have choices (to do the loving thing or the “unloving” thing). Finally we can see that sometimes we enter the “path of sin”, of doing the unloving thing, by first feeling we are not blessed, not accepted or not loved. <p>It will be helpful to refer to <i>The Jerome Biblical Commentary</i> for more information.</p> <p>Teacher points out:</p> <ul style="list-style-type: none">- In response to God’s question “<i>Where is your brother Abel?</i>” Cain asks his own question, “<i>Am I my brother’s keeper?</i>” God’s next words (<i>What have you done?</i>) after Cain’s question makes it clear that the answer is a resounding “Yes, you are your brother’s keeper!”- Cain’s question is really our question, a question that we all ask: what is my duty to others, how am I called to love, for whom am I responsible, what is the loving thing to do? <p>In Pairs:</p> <ul style="list-style-type: none">- Invite students to discern, in light of the Gospel, Appendix B – Who is my Brother, Sister, Neighbour? <p>Whole Class:</p> <ul style="list-style-type: none">- Invite the students to share their responses to Appendix B.	 <p>Differentiation of Learning:</p> <ul style="list-style-type: none">— demonstrating/collating their work— inviting students to track work electronically— encouraging them to build in links/images when appropriate
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<p>Background information for discussing the Parable of the Good Samaritan.</p> <p>The lawyer then asks, “Who is my neighbour?” <i>Why do you think Jesus answers this question by telling a parable?</i></p> <ul style="list-style-type: none">- The parable is a literary form that speaks to all people. It is a short, easy to remember story that teaches us a lesson about life (about ourselves). These stories include a twist that drives home the point of the lesson.- Jesus wants to speak to the hearts of the audience. He wants them to move beyond their preconceived answers. At times, we, like the listeners may want to convince ourselves that our answer to the question “Who is our neighbour?” This is a subjective and/or emotional answer (e.g. whoever I want to love today).- Jesus’ answer is that everyone is our neighbour, brother and sister. <p><i>Why is the Samaritan chosen to extend the loving caring response?</i></p> <ul style="list-style-type: none">- The Samaritans are a despised people. For a detailed explanation go to http://www.catholic.com/quickquestions/who-were-the-samaritans-and-why-were-they-important- This answer challenges us to expand our understanding of who is our brother, sister, neighbour. Jesus invites us to include those people who we might be tempted to distance ourselves from and/or those we despise and/or those we feel are ‘beneath us’. <p>The offence happens on the road between Jerusalem and Jericho. This was a real road that had a lot of twists and turns and, while commonly used, was also a place where one’s safety was compromised. <i>Why do you think it is important that the offence happens here and not in a built up city or town?</i></p> <ul style="list-style-type: none">- This man on the road has placed himself in a vulnerable position. He is travelling alone (this is a road where thieves could easily hide and they preyed on those who travelled alone). He is outside the built up area and thus out of earshot. He may even be showing off his wealth (they stole his clothes! He might have been dressed in a way that showed he had money.) This could lead Jesus’ audience to	
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conclude that the man is the cause of his own demise – that he was somewhere alone he should not have been, that he was dressed in a way that was inviting problems, and that he was at “fault”. By painting this picture, the audience could “justify” why the Priest and the Levite were right in passing by and doing nothing (though they probably passed by because of the purity laws they had to fulfill and/or maybe for their own safety). Some may feel that it is not like he is a true victim, he asked for trouble and he got what he deserved. We sometimes think this way – the victim (as long as it is not ourselves or those we choose to love), got what they deserved!

- Regarding the purity laws the Catholic Diocese of Ballarat Education site offers a brief explanation (page 4) http://www.ceoballarat.catholic.edu.au/media/uploads/rec_godlyplay_scripts/TheGoodSamaritan.pdf

By having the Samaritan as the one who acts like a neighbour, what is Jesus trying to tell us?

- We are called to love all! Everyone, including those we despise, is our neighbour! Note: the cost of caring for the man was very expensive – at least two denarii (approximately two days wages).


The Parable of the Prodigal and His Brother ([Luke 15:11-32](#)):

How is the Father carelessly generous with all that he has, with his love and forgiveness? (Give evidence)

- He gives his son what he asks for. When the younger son asks for his share of the inheritance, he is really saying: “Dad, let us pretend that you are dead. Give me my inheritance now.” The father plays along.
- When the son is on his way home, the Father goes out to his son even when his son is a far way off (physical and spiritually)
- He forgives his son
- He throws a lavish party for the younger son
- He loves the older son even though (it appears) that the older son stayed out of duty and does not welcome back his younger brother.

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	<p>Whole class:</p> <ul style="list-style-type: none"> - Teacher introduces the students to the Catholic Social Teaching – Preferential Option for the Poor and Vulnerable. Teacher can use the notes found at Appendix C Preferential Love for the Poor. - Teacher could have the students reflect on the implications of this Social Teaching by using Appendix D – Reflection Questions. 	
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CONSOLIDATION	CONNECTIONS
<p>Individual Work:</p> <p>Invite students to work independently to complete Appendix E Philosophical Views and the Preferential Option for the Poor. Having studied various ethical views of philosophers, students are now asked to evaluate them in light of the Preferential Option for the Poor.</p> <p>Pair Work:</p> <p>Students working in pairs (think/pair/share) complete Appendix E The Common Good in our Society</p>	<p>Assessment for learning:</p> <ul style="list-style-type: none"> — Appendix E Observation — Oral Feedback <p>Assessment as learning:</p> <ul style="list-style-type: none"> — Appendix E — Observation — Oral Feedback <p>Assessment of learning:</p> <ul style="list-style-type: none"> — Appendix E <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> — demonstrating/collating their work (e.g. inviting students with devices to track their work electronically)

CONTINUED LEARNING OPPORTUNITIES	
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> • Reviewing chapter one of Blessed John Paul II’s encyclical The Gospel of Life (<i>Evangelium Vitae</i> http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html) which offers a wonderful exegesis of the Cain and Abel story. The class may enjoy exploring, studying and reflecting on this chapter.

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- Examining Pope Benedict’s encyclical Charity in Truth (*Caritas in Veritate* http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html). It examines how we are called to serve others in Love and Truth:

“It falls prey to contingent subjective emotions and opinions, the word “love” is abused and distorted, to the point where it comes to mean the opposite. Truth frees charity from the constraints of an emotionalism that deprives it of relational and social content, and of a fideism that deprives it of human and universal breathing-space. In the truth, charity reflects the personal yet public dimension of faith in the God of the Bible, who is both Agápe and Lógos: Charity and Truth, Love and Word” (#3).

Chapter Two: Human Development in Our Time (#21-33) examines the plight of the poor and calls for development and aid that respects the needs of those who go without.

Chapter Five: The Cooperation of the Human Family (especially #53-61) stresses: the fact that we, the human race, is one family – the human family, and we cannot role faith plays in this family (#53-56); the principle of Subsidiarity (#57-58); and, the need for the richer countries to assist in the full development, in love and truth, of poorer countries (#59-61).

- Researching the Millennium Goals will give students an opportunity to see the effects of poverty throughout the world. The assignment outlined in Appendix F invites the students to see the knowledge leads to action – that we need both words and actions to demonstrate respect for the dignity of all.

In small groups, students are invited to examine one of the United Nations Millennium Goals and prepare a report.

In a two page report:

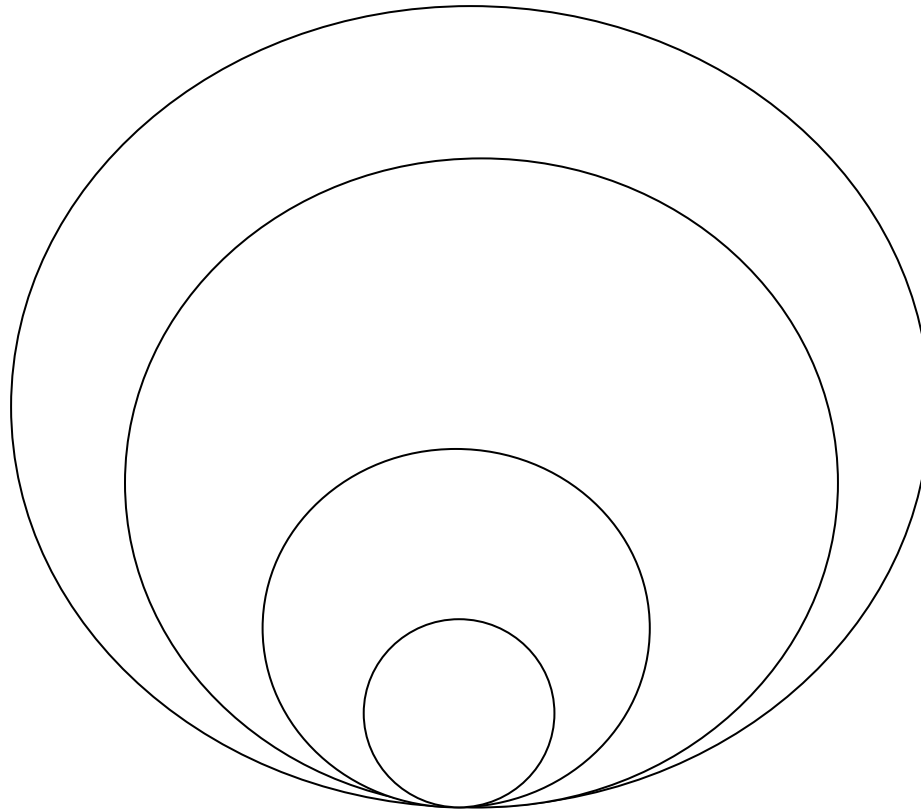
- a. Give a brief overview of the goal.
- b. Report on the progress and other pertinent information you can find for your goal.
- c. Discuss briefly how the fulfillment of this goal contributes to the Preferential Option for the Poor.
- d. Find a media article that discusses either how this goal is being met or the fact that we have to address this issue further. Include a brief summary of the article.
- e. How might we, from where we are right now, contribute to the fulfillment of this goal and choose to prefer those affected by poverty. (Think Globally, Act Locally!)
- f. Include in your report a bibliography and the newspaper article that is related to your Millennium Goal.

Be prepared to give a 15 minute report to your classmates.

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

I am Responsible

Appendix A



- a. Inner Circle: I provide... representing those to whom they are responsible in the greatest way
- b. Next Circle: I provide... representing those to whom they are responsible in a great way
- c. Third Circle: I provide...representing those to whom they are responsible to a lesser degree
- d. Outer Circle: I provide.... representing those for whom they are less responsible.

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Who is my Brother, Sister, Neighbour?

Appendix B

1. Read [Matthew 22:34-40](#) (The Greatest Commandment)
Note how we can sometimes think that loving God and loving Neighbour are two different commandments that are not connected to each other and can even be pitted against each other (i.e. if I love God, I do not have to love my neighbour; if I love neighbour, I do not have to love God).

If the *greatest commandment* is a love of God and love of neighbour how am I called to live?

2. Read [Luke 10:25-37](#) (The Good Samaritan)
 - a. What is Jesus' response when the lawyer asked, "Teacher what must I do to inherit eternal life?"
 - b. The lawyer then asks, "Who is my neighbour?" Why do you think Jesus answers this question by telling a parable?
 - c. Why is the Samaritan chosen to extend the loving caring response? By having the Samaritan as the one who acts like a neighbour, what is Jesus trying to tell us?
 - d. The offence happens on the road between Jerusalem and Jericho. This was a real road that had a lot of twists and turns and, while commonly used, was also a place where one's safety was compromised. Why do you think it is important that the offence happens here and not in a built up city or town?

3. Read [Luke 15:11-32](#) (The Parable of the Prodigal and His Brother)

This parable, another story of two brothers, is often referred to as the Prodigal Son story. The word prodigal means carelessly generous. When we look at the Father figure in this parable, we can see it is the Father who is prodigal – carelessly generous in his love and forgiveness. We might want to call this The Prodigal Father story!

- a. How is the Father carelessly generous with all that he has, with his love and forgiveness? (Give evidence)
- b. What does this story teach us about how we are called to love?

Consider: In light of Jesus' parables, how am I invited to build a welcoming (learning) environment - what words, attitudes and actions are needed to promote respect for the dignity of all, especially those who are poor, lost, marginalized?

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Preferential Love for the Poor

Appendix C

This Catholic Social Teaching is an invitation to choose first (to prefer) those who experience poverty, who are pushed to the margins (not part of the “in crowd), and who have trouble finding their way. *How do we treat those members of our society that are most vulnerable – people who are poor, weak, marginalized, and/or sick?*

“I was with a little group of about one hundred young people. There was an American Indian woman in the group and she said, “ I was happy until I got to the age of five and then I discovered that people saw me as different and I have always felt humiliated to be who I am since then.” When we talk about a compassionate society, what are we talking about? We are talking about how to see people behind the label. How to see that vulnerable heart” (Jean Vanier, *Address to the Business Community, April 05*).

<http://jeanvanier.typepad.com/thoughts/page/37/>

Jesus invites us to follow his example – to stand on the side of the poor. This option for the poor is so essential that we often refer to it as the ‘fundamental’ and ‘preferential’ option for the poor. When expressed in a healthy manner this option affects all our words and actions so that they favour the poor.

When we practice this option for the poor we acknowledge that the dignity of all, especially those affected by poverty, must be promoted. At the same time, we are saying that we are all brothers and sisters and we are “our brothers’ and sisters’ keepers”!

Cf. The Catechism of the Catholic Church paragraphs 2443-2449.

<http://www.scborromeo.org/ccc/p3s2c2a7.htm#VI><http://www.scborromeo.org/ccc/p3s2c2a7.htm#VI>)

Cf. The Compendium of the Social Doctrine of the Church. *The universal destination of goods and the preferential option for the poor*. Paragraphs 182-184.

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

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We Believe:

- that God has called us to serve the needs of those who are poor
- that when we serve those who are affected by poverty, those who are marginalized, those who are lost, we serve Jesus
- that when we serve those who are poor, lost, marginalized, vulnerable and/or sick, we become truly who we are called to be
- that as members of the church, we truly live the Gospel when we care for God's dear ones
- poverty has many forms (material, religious/spiritual, social, cultural)
- that our possessions belong to all people
- that the demands of justice must be enjoyed by all
- that we are called to ensure that justice is not replaced by charity
- that social action has *two feet* – charity and social justice
- we are called to feed the hungry, shelter the homeless, clothe the naked, visit the sick and imprisoned, and bury the dead
- that we are called to have a love that *prefers* those who are oppressed by poverty
- the goods of the earth are to serve the needs of all people

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Reflection Questions

Appendix D

Reflection Questions:

- How do I ensure that I am ready to serve those who are poor?
- How do I, and the communities I belong to, participate in the corporal works of mercy (feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead)?
- *“You shall not steal”* – This commandment asks me to be a person of justice and charity. How do my habits prohibit or encourage me to be a person of justice?
- Do I see that the fruits of the earth and the fruits of our labour are to be enjoyed by all?
- Do my shopping habits consider practices of fair trade, the rights of the workers, fair wages, etc.?
- Do I respond in great love to those who are poor, marginalized and/or lost?
- Do I prefer to respond to the needs of those who are poor?
- Are my habits, attitudes, policies, and procedures addressing the needs of those who are poor?
- Can I identify those who are poor, lost, marginalized?
- How can practicing this Preferential Option for the Poor and Vulnerable, be a benefit to the whole of society and create a culture that promotes equity and inclusion?

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Philosophical Views and the Preferential Option for the Poor

Appendix E

Philosophical View	Summarize the Philosophical View and Critique in light of the Preferential Option for the Poor
Stoicism	
Hedonism	
Utilitarianism	
Existentialism	

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Nihilism	
Ethical relativism	
Moral particularism	
Schools of Virtue ethics and Theistic normative ethics	

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United Nations' Millennium Development Goals

Appendix F

D3.1 demonstrate an understanding of the influence that ideas related to ethics have on students' everyday life

Building a welcoming learning environment what words and actions demonstrate respect for the dignity of all.

The Preferential Option for the Poor and the United Nations' Millennium Goals

(<http://www.un.org/millenniumgoals/>):

The United Nations have set 8 goals:

- Eradicate Extreme Poverty and Hunger;
- Achieve Universal Primary Education;
- Promote Gender Equality and Empower Women;
- Reduce Child Mortality;
- Improve Maternal Health;
- Combat HIV/AIDS and Other Diseases;
- Ensure Environmental Sustainability; and,
- Global Partnership for Develop

In small groups, students are invited to examine one of the United Nations Millennium Goals and prepare a report.

In a two page report:

- a. Give a brief overview of the goal.
- b. Report on the progress and other pertinent information you can find for your goal.
- c. Discuss briefly how the fulfillment of this goal contributes to the Preferential Option for the Poor and Vulnerable.
- d. Find a media article that discusses either how this goal is being met or the fact that we have to address this issue further. Include a brief summary of the article.
- e. How might we, from where we are right now, contribute to the fulfillment of this goal and choose to prefer those affected by poverty. (Think Globally, Act Locally!)
- f. Include in your report a bibliography and the newspaper article that is related to your Millennium Goal.

Be prepared to give a 15 minute report to your classmates.

Assigned Millennium Goal: _____