

# REVEALING CHRIST IN ALL WE TEACH

## English Language Arts B30

2014

*“Revealing Christ In All We Teach”*

*A Curriculum Permeation initiative of the Saskatchewan Catholic School Boards Association*

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## **Introduction:**

*“The Gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate. Prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community.” (The Religious Dimension of Education in a Catholic School, 1988 #25 -26.)*

Teachers in Saskatchewan are mandated by the Ministry of Education to implement provincial curricula. Teachers in Saskatchewan Catholic Schools are further charged to utilize the “Revealing Christ in All We Teach” resources to permeate the Ministry curriculum with the Catholic world view.

Our Catholic schools seek to create a learning environment that reflects the identity and character of the Catholic Church. In each of our Catholic schools throughout Saskatchewan, we strive to become learning environments in which the uniqueness of our Catholic faith is expressed in all we do.

We believe that teaching in our Catholic schools is a ministry in which all are called to witness their faith. The teaching that occurs within our Catholic schools ought to reflect more than the content and outcomes/indicators of the provincial curricula. In addition to these core fundamentals, we are called to infuse our Catholic beliefs and values in all subject areas.

In an ever-increasing secular world in which religious beliefs are dismissed, we must take up the challenge to see that the teaching of our Catholic values and beliefs are not limited to Religion and Christian Ethics classes alone, but are taught across the entire curricula. Our Catholic faith must permeate all subject areas! This undertaking is critical to the distinctiveness of Catholic education in Saskatchewan.

As Catholic educators, how do we permeate our Catholic teachings across the curricula? How do we, for example, discuss our church’s teachings on respect for the environment in science classes? How do we promote social justice in our studies of the humanities? How do we critique literary works through the eyes of our faith? In biology, how do we promote the sanctity of all human life, indeed, all of creation?

At the direction of the Saskatchewan Catholic School Boards Association, the following resource has been produced to assist teachers in the permeation of our Catholic faith across the curricula. A number of dedicated Catholic teachers in Saskatchewan have contributed to this resource by developing and sharing a variety of activities, lessons, and units for this purpose.

**Please note:** Teachers are invited to submit feedback and/or suggestions for additional faith permeation ideas to their Religious Education coordinator/consultant.

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# Saskatchewan Catholic Schools Curriculum Permeation

## English Language Arts B30

### Faith Permeation Essential Connections

#### Unit Theme: The Social Experience - Addressing the Issues

#### Introduction and Unit Outline

The principal curricular focus of this unit touches on informational texts, research of global issues, and oral presentation.

##### Lesson 1 – Building Community and Purpose

- This lesson introduces students to the concepts and skills studied in this unit, including a preview of the assessment completed in Lesson 6.

##### Lesson 2 – Themes of Catholic Social Teaching (CST)

- This lesson connects the themes of CST to John Donne’s Meditation “No Man is an Island”

##### Lesson 3 – Caritas In Veritate

- This lesson examines the papal encyclical as its own distinctive genre of text.

##### Lesson 4 – Development and Peace

- This lesson offers multiple informational text forms for study: web page, posters, pamphlet, graphic novel and documentary. These texts model giving information for persuasive purposes.

##### Lesson 5 – Research Own Topic

- This lesson provides students direction to research an individually selected global issue which connects to one or more themes of CST.

##### Lesson 6 – Write Position Paper

- In this lesson, students will synthesize their research with their position on the issue.

##### Lesson 7 – Watch a TED talk and respond

- This lesson has students viewing and listening critically to an exemplar oral presentation.

##### Lesson 8 – Develop script and visuals from position paper

- Students plan for re-presenting their research and position in the form of a TED talk.

##### Lesson 9 – Deliver and View Presentations

- Students deliver and attend to others’ presentations.

##### Lesson 10 – Reflect on Learning

- Students assess themselves and reflect on learning achieved and next steps.

**Note to teacher that this unit can be taught successively entirely, or broken into components**

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*NOTE: All highlighted/shaded areas indicate faith permeation.*

### **Catholic Faith Focus for Learning**

And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Matthew 25:40

The dignity of the human person requires the pursuit of the common good. Everyone should be concerned to create and support institutions that improve the conditions of human life. (*Catechism of the Catholic Church* 1926)

### **Catholic Faith Big Ideas**

Students will understand that:

- Love of God cannot be separated from love of neighbor.
- Christ's love for all humanity springs up also in the heart of every Christian, expressed through concrete acts of service.
- When any part of humanity suffers, the Church reaches out to express God's love.

### **Catholic Faith Essential Skills**

Students will be able to:

- Understand the main themes of Catholic Social Teaching
- Analyze a particular global issue in the light of Catholic Social Teaching
- Apply knowledge of Catholic Social Teaching and current world events to create a compelling proposal of action for global development

### **Catholic Faith Essential Questions**

- What kind of world does God desire?
- How can Catholic Social Teaching make the world a better place?
- How is your generation called by God to contribute to the common good?
- How does the Church participate with the world in pursuit of social justice?

### **Description of Culminating Task - Integrating Catholic Faith**

Students will research, create and present a multimedia presentation in the style of a TED talk, on the topic of a global social issue, with the purpose of persuading the local school community to act in a manner that is responsive to Catholic Social Teaching.

As part of their research, students will discuss themes of Catholic Social Teaching, read Church documents, view and critique websites, posters and a documentary and develop inquiry questions to guide research in global development.

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## Unit Instruction Plan/Lesson Sequence

### Lesson 1: Building Community and Purpose – Anticipating the Final Project

**Outcome:** AR B 30.2 Reflect on and assess understanding of self as a self-directed, self-appraising, and strategic learner.

Prompts for students on the board:

*“You change the world by being yourself.” - Yoko Ono*

*“In order to change the world, you have to get your head together first.” - Jimi Hendrix*

Students turn to partner and rephrase each quote in their own words.

Writing question: What kind of world do you want?

Students freewrite for 10 minutes to answer the question.

**Discussion question: What kind of world do you think God wants?**

Take 5 minutes to scan their writing and make adjustments and comments on how students see their own desired world align or contrast with what they perceive as God’s desired world.

Turn to partner and discuss how the world you want relates to the world God wants.

**Preview Activity:** Teacher distributes Appendix A for students to consider the assignment to be completed in Lesson 6. Students will anticipate and set goals for the assignment.

Over the next unit, you will complete the following assignment; consider how you will successfully complete it. Choosing one of the Seven Themes of Catholic Social Teaching, research a current global issue which involves your theme. Develop your position in relation to what action response in your view is most consistent with Catholic Social Teaching.

What will you need to **know** in order to complete this assignment?

What will you need to be **able to do** in order to complete this assignment?

What do you already know about issues around the globe?

**Produce a list of questions about Catholic Social Teaching.**

- Ask as many questions as you can.
- Do not stop to discuss, judge, or answer the questions.
- Write down every question exactly as it is stated.
- Change any statement into a question.

What global issue do you think you will research and what do you think your position will be on it?

**Resource:** Appendix A: Building Community and Purpose

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## Lesson 2: Themes of Catholic Social Teaching

**Outcome:** CC B30.3 Create and defend an informed critical response to a global issue in formal (including a workshop presentation, a debate, and an oral reading of poetry or a prose passage related to the issue) and informal (including discussion and collaborative group work) situations.

**Before Class:** Put up seven posters around room, each with Seven themes of CST as title:

1. Life and Dignity of the Human Person
2. Call to Family, Community and Participation
3. Rights and Responsibilities
4. Option For and With the Poor
5. Dignity of Work and Rights of Workers
6. Solidarity
7. Care for God's Creation

Students form groups of seven and read Appendix B: Seven Themes of Catholic Social Teaching.

- On seven cue cards, group writes a re-phrasing of each theme in their own words.
- On seven cue cards, group writes an example of each theme in action (local or global).
- Assign one scripture verse per student from Scripture Study (Appendix C) – they are to look up the verse, write or summarize it on a cue card, and categorize it according to which theme it matches.
- Each student takes three cue cards focussed on one theme to the corresponding poster where they meet their new group. They stick their cue cards to poster, and explain each card to their new group.

Teacher puts webpage of news headlines on projector

- <http://wn.com/headlines>
- <http://www.nytimes.com/pages/todaysheadlines/>
- <http://www.cnn.com>

Students scan headlines for current events that fall under their poster's theme – they write the headline on a cue card and post it on the poster.

Option: Students present their learning through their poster in 2 minutes.

Students **read** No Man is An Island by John Donne – see Appendix D.

### Response Questions

1. What does John Donne suggest about the interconnection of humanity?
2. What connections can you make between No Man is an Island and your personal knowledge, experience and insights?
3. How would John Donne respond to one of the headlines found today?

### Paragraph Question:

Identify ways in which these informational and literary texts might promote social change.

### Reflection Question:

What effect did looking at different kinds of text have on your learning?

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### Lesson 3: Caritas In Veritate

**Outcome:** CR B 30.1 View, listen to, read, comprehend, and respond to a variety of grade-appropriate international, including indigenous, texts that address...social action (agency) (Addressing the Issues).

**Hook discussion question:** When the Pope says something, who listens?

(Teacher could also put [twitter.com/Pontifex](https://twitter.com/Pontifex) on the projector to see what the Pope is saying.)

Distribute Appendix E: What is an Encyclical? and assign students to read.

In partners, students read one section, then one partner rephrases the content of that section to the other; each set of partners alternates rephrasing.

Distribute the introduction to *Caritas In Veritate*.(Appendix F)

Assign students to read the introduction and answer questions (Appendix G).

#### A. Form

1. What is your first reaction to the translated title “Charity in Truth”?
2. Who wrote this encyclical? On what topic? To whom does it seem to be directed?
3. What seems to be the intent of the encyclical?
4. What current events or issues connect to the message of this encyclical?

#### B. Ideas and Messages

1. As you read, make notes about the big ideas the author explores, and key messages he tries to make.
2. Using your own words and examples, explain what the author suggests are some of the reasons why charity is so important to Christian living.
3. Write your own titles for each of the nine paragraphs in the text.
4. Predict what the rest of the Encyclical would be about (it goes on for 40 pages).
5. In paragraph two Benedict clarifies what charity is and is not. Complete a t-chart in which you identify the distinction in this paragraph.

#### C. Paragraph Response

Benedict says “Charity needs Truth and Truth needs Charity. “

- Test this idea: In paragraph form and approximately 150 words, assess how correct this assertion is. What would Charity look like without Truth? What would Truth look like without Charity?

### Reflection Question

What did you do while reading the introduction to *Caritas In Veritate* that helped you understand its meaning?

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## Lesson 4: Development and Peace

**Outcome:** CR B 30.2 View, comprehend, and evaluate critically a variety of visual and multimedia texts by international, including indigenous, artists and authors from various cultural communities, and identify how the texts address beliefs, values, and power.

### Class Focus:

How are information, ideas, issues and opinions communicated effectively in visual and video texts?

**N.B.:** The following lesson offers more resources and texts than could be covered in a single class. Depending on resources available, the teacher can choose from several options in exploring these texts:

- Study one text or several, together as a class
- Assign groups to different texts
- Assign individual students to one or several texts
- Allow students to choose a text form, or several
- Jigsaw groups from one text to share their findings with other students studying other texts

### Paragraph question:

Using specific references to your studied texts, answer the following question in paragraph form:  
**How are information, ideas, issues and opinions communicated effectively in visual and video texts?**

### Texts:

Website: <http://www.devp.org/en/education/fall2013>

Three posters: A Voice for Justice

[https://www.devp.org/sites/www.devp.org/files/documents/materials/devpeace\\_fall2013\\_posters\\_for\\_printing.pdf](https://www.devp.org/sites/www.devp.org/files/documents/materials/devpeace_fall2013_posters_for_printing.pdf)

Backgrounder: "An Ombudsman for Responsible Mining"

[https://www.devp.org/sites/www.devp.org/files/documents/materials/devpeace\\_fall2013\\_backgrounder\\_for\\_printing.pdf](https://www.devp.org/sites/www.devp.org/files/documents/materials/devpeace_fall2013_backgrounder_for_printing.pdf)

Film: *A New Leaf*

<http://www.devp.org/en/resources/documentaries/aneuleaf> or  
[https://www.youtube.com/watch?v=A7MiJ\\_V4JJg](https://www.youtube.com/watch?v=A7MiJ_V4JJg)

Graphic Novel: *Roza or The Courage to Choose Life*

<http://issuu.com/developmentandpeace/docs/roza/3?e=0/5945544> or  
[http://www.devp.org/sites/www.devp.org/files/documents/materials/devpeace\\_graphic\\_novel\\_drc\\_roza\\_or\\_the\\_courage\\_to\\_choose\\_life.pdf](http://www.devp.org/sites/www.devp.org/files/documents/materials/devpeace_graphic_novel_drc_roza_or_the_courage_to_choose_life.pdf)

(only pages 9-36 are necessary to print out – colour printing is preferable)

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## Response Questions

Students view webpage “2013 Education campaign”

1. What is the purpose of the webpage?
2. What is the audience of the webpage?
3. How do the sections and links on this webpage try to accomplish its purpose and connect to its audiences?

Students view one or more posters, alone, in groups, or as a class.

1. What is the poster representing?
2. How are the images and text on the poster arranged? Why?
3. What is the intent of the poster? How effective is the poster at achieving the intent?
4. Who is the intended audience of the poster?
5. Whose point of view is present in the poster? Whose is not?
6. How does the tone of the poster connect to audience and persuade to action?

Students read the backgrounder.

1. What is the problem, according to the section “A Call to Action from our Partners in the Global South”?
2. What values are evident in the section “Canadian Mining Overseas: Who Benefits?”
3. What beliefs underlie the statements of Catholic bishops about international mining?
4. What are Development and Peace’s interests in the issue of mining and justice?
5. What assumptions does the backgrounder make about Canadians and justice?

Students view *A New Leaf*

1. What is the argument of the film? Outline the major sections of the film.
2. What images are particularly effective in the film? Describe them.
3. How is music and sound used in the film? What tone do they generate?

Students read and view “Roza or the Courage to Choose Life”

1. From what perspective is the graphic novel written?
2. What is the graphic novel biased towards? Against? Do you share these biases?
3. What beliefs are questioned by the graphic novel?
4. What values motivate the characters of the graphic novel?
5. How does power shift among the characters throughout the graphic novel?

### Paragraph question:

**Using specific references to your studied texts, answer the following question in paragraph form:  
How are information, ideas, issues and opinions communicated effectively in visual and video texts?**

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## Lesson 5 Research own topic

**Outcome:** CR B 30.4 Read and demonstrate comprehension of a range of contemporary ... grade-appropriate informational (including position papers, magazine and newspaper articles, and electronic communications) ... texts from various international, including indigenous, cultures and analyze the philosophical, ethical, and social influences that have shaped information, issues, characters....

**Task:** Choosing one of the Seven themes of Catholic Social Teaching, research a current global issue which involves your theme. Develop your position in relation to what action response in your view is most consistent with Catholic Social Teaching.

**Process:** Research a global social issue and develop a position paper to teach others about the issue:

- Consider your own and others' expertise and knowledge to explore breadth and depth of knowledge and focus inquiry or research based on parameters of task
- Formulate inquiry or research questions and refine them through reflection and discussion of topic, purpose, and context
- Develop and select from a repertoire of inquiry strategies, and adjust plan according to needs (audience, purpose, context, topic parameters, time available)
- Evaluate and select ideas and information from prior knowledge of inquiry or research topic appropriate for audience, purpose, and perspective or focus
- Identify and examine diverse information sources relevant to particular inquiry or research needs
- Evaluate factors that affect the credibility, authenticity, accuracy, and bias of information sources for inquiry or research
- Synthesize information, ideas, and perspectives from a variety of sources to solve problems, answer questions, and seek solutions; document sources accurately
- Evaluate information for completeness, accuracy, currency, historical context, relevance, balance of perspectives, bias
- Access information efficiently and effectively, evaluate information critically and competently, and use information accurately and creatively for the issue
- Use technology as a tool to research, organize, evaluate, and communicate information, and demonstrate a fundamental understanding of the ethical and legal issues surrounding the access and use of information.
- Identify a global issue with a strong connection to at least one of the **Seven Themes of Catholic Social Teaching**

**Resource:** Appendix H Position Paper

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Students will complete the following steps:

1. Choose topic
2. Generate questions:
  - Ask as many questions as you can.
  - Do not stop to discuss, judge, or answer the questions.
  - Write down every question exactly as it is stated.
  - Change any statement into a question.
3. Prioritize the Questions: Choose your three most important questions.
  - Next Steps: How are you going to use your questions?
4. Research to answer questions
5. Record source information correctly
6. Use note making to better understand texts

## Resources

Consult your local teacher-librarian, teacher-chaplain and other resources available to you. The following websites are provided as potential resources for student research.

Other campaigns at [www.devp.org](http://www.devp.org)

Education for Justice: An excellent CST resource. Individual subscription is less than \$5 per month. Students can find a resource they need and teacher can print them out.

<https://educationforjustice.org/resource-maps-social-justice-topics>

Amnesty International

[www.amnesty.org](http://www.amnesty.org)

(Amnesty International actively campaigns for abortion access, which Catholic Social Teaching sees from a very different perspective; the teacher needs to consider whether this resource is suitable for this topic.)

United Nations Education, Scientific and Cultural Organization

<https://en.unesco.org/>

United States Conference of Catholic Bishops Action Centre

<http://cqrcengage.com/catholicbishops/home>

Human Rights Watch: Something like a news agency on violations of human rights.

<http://www.hrw.org/>

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## Lesson 6 Write Position Paper

**Outcome:** CC B 30.4 Compose and create narrative, descriptive, expository, and persuasive writings that include a position paper, a comparative essay, a letter of inquiry, a critique of an author's style, and a short story or essay that uses parody, satire, and/or irony.

**Task:** Choosing one of the Seven Themes of Catholic Social Teaching, research a current global issue which involves your theme. Develop your position in relation to what action response in your view is most consistent with Catholic Social Teaching.

**Process:** Write a position paper which delivers a convincing argument. It should:

- Address an issue which the writer feels strongly about
- Introduce the topic and states a position at the beginning
- Support the writer's position with the most important facts, details, and logical reasons
- Be arranged in a coherent and convincing order
- Defend the writer's position against one important objection to it
- End with a strong restatement of the writer's position
- Defend the position well and compel the reader to act in response
- Create confidence in position through a clear and strong voice
- Use inclusive and respectful language
- Use "fair" words and qualifiers – that is, emotionally charged words are used responsibly
- Ensure all parts work together to build a thoughtful convincing position
- Establish your position with reference to Catholic Social Teaching

If at all possible, students should have several class periods in which to draft their work and have access to word-processing computers to finish their position paper.

Students should evaluate their own work prior to turning it in, including assigning their work a grade.

**Resource:** Appendix H: Position Paper

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## Lesson 7 Watch TED talk and Respond

**Outcome:** CR B 30.3 Listen to and comprehend grade-appropriate informational and literary texts created by international, including indigenous, speakers and authors, and analyze the perspectives, biases, beliefs, values, identities, and power presented in each text.

**Focus Question:** How can you convince a room of people to take action on a global issue?

Students will view and analyze a TED talk (A Warm Embrace) that showcases a response to a global issue and implicitly argues for an approach to solving problems.

If resources permit, students can independently view a talk and answer questions online at <http://ed.ted.com/on/i2rRD2e5> - students will have to create a login account.

Alternatively, the class can **watch** the video at

<http://ed.ted.com/lessons/jane-chen-a-warm-embrace-that-saves-lives>

(or another talk selected and previewed at <http://ed.ted.com/series/troubleshooting-the-world>)

Students **answer** the following questions:

1. What is the speaker talking about?
2. What is the purpose of the TED talk?
3. What is the **central focus** of the talk?
4. What are 3 **strong messages** included in the talk?
5. Outline how the speaker **organizes ideas in logical and appropriate sequences**. Identify the **transitions** from one idea to the next.
  - a. Hook the audience
  - b. Identify and establish that a problem exists
  - c. Analyze the problem
  - d. Provide possible or previous solutions
  - e. Select a solution
  - f. Persuade the audience to accept your solution
  - g. Provide a call to action.
6. What **visuals** are used and how are they presented?
7. What **logical and convincing conclusions** are provided?
8. What **problems** does the speaker identify?
9. What **solutions** are presented?
10. How does the speaker **persuade** the audience?
11. What did you notice about your thinking about the issue as you listened to this talk?
12. What theme(s) of Catholic Social Teaching were evident in this issue?

Transferring learning from viewing to speaking:

- A. What's your issue? What's your problem? What's your solution?
- B. How will you explain? tell a story? persuade?
- C. How will your use of presentation tools help your audience understand and accept your message?

**Resource:** Appendix I Analyze Media Message

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## Lesson 8 Develop script and visuals from Position Paper

**Outcome:** CC B 30.2 Create a visual or multimedia presentation that suits the topic, purpose, and audience; teaches others about a global social issue; and persuades them to act on the issue in a responsible manner.

Students will develop a script and accompanying visuals for presentation of their ideas for the culminating assignment. Students will need time to script, plan, rehearse, and revise their presentations, along with access to presentation materials and resources.

**Task:** Create and deliver a multimedia presentation in the style of a TED talk on a global social issue to persuade the local school community to act in a manner that is responsive to Catholic Social Teaching

### Questions for getting started

- What are the key ideas for my message?
- What is the best way to organize this message?
- What is the most appropriate language to use?
- What register and tone are appropriate?
- What is the best way to present this message?
- How does Catholic Social Teaching reflect on this issue?

### Questions during the drafting process

- How should I arrange my ideas and sequence and connect them?
- Are my sentences clear? Complete? Interesting? Varied?
- Do my sentences sound right when I speak them out loud?
- Did I choose the right words and did I use them correctly?
- How can I make my presentation more interesting? More effective? More vivid?
- Are my accompanying visuals or multimedia choices appropriate?
- How can I refer to Catholic Social Teaching in a way that is appropriate to my listening audience?

### Questions during rehearsal

- Have I included everything I want to say?
- Do I need to add other information?
- Are there enough details?
- Are there unrelated ideas that distract the listener?
- Does my presentation look and sound like other TED talk presentations?
- Have I prayed for the clarity and confidence to present to the best of my ability?

**Resource:** Appendix I “Culminating Assignment – Multimedia Presentation”

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## Lesson 9 Deliver and View Presentations

**Outcome:** CR B 30.1 View, listen to, read, comprehend, and respond to a variety of grade-appropriate international, including indigenous, texts that address: ... social responsibility (e.g., Social Criticism), and social action (agency) (e.g., Addressing the Issues).

Presentation and evaluation of the culminating assignment can take place in various ways, and parameters of the assignment, such as length of each presentation, can be adjusted to suit.

The standard TED time limit is a maximum 18 minutes. For a class of 30 students, this maximum would total 9 hours of speaking time, never mind transition between speakers.

For students presenting in class, I suggest a maximum time of 9 minutes, with the guideline that any presentation less than 4 minutes long will likely not meet the expectations of the assignment. I do not advise time penalties to the academic grade, rather I suggest a clearly stated strict cut-off time and grading any presentation's content and pacing holistically.

Scheduling presentations for a 60-minute class, for example, could have 6 students who are assigned to present "for sure" while 6 more students are "on-deck" where they could be called up to present in the case of absences or short presentations. The following class, any "on-deck" students who have not yet gone will "for sure" be presenting.

Other delivery models can be employed:

- Hold lunch-hour presentation sessions open to staff, student and community members, perhaps with a common theme for each session
- Hold an evening event in the school's theatre, inviting parents, parishioners, feeder school students, workers for social justice and academics from post-secondary institutions
- Assign students to record themselves presenting and upload their recording to YouTube (can be done privately)
- A "carousel" approach where students present in different rooms to smaller audiences – this will cut the time of the event, but it would be a challenge to evaluate unless all sessions were recorded.
- If your school participates in Development and Peace's "ThinkFast", some students can present to those participating in the Fast. Presenting students may or may not be participating in the Fast.

**In other words, the presentation of these talks can engage the wider school and local community, extending learning beyond the classroom and advocating for social reform inspired by Christ through Catholic Social Teaching.**

It is possible to apply for and hold a TED-Ed Club event for students to present their talks.

<http://ed.ted.com/clubs>

Also, it is possible to apply for a license to hold a TEDxYouth event, perhaps for an entire division.

<http://www.ted.com/participate/organize-a-local-tedx-event>

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## **Lesson 10 Reflect on learning**

**Outcomes:** AR B 30.1 Assess own and others' work for precision, clarity, and artistry.

AR B 30.2 Reflect on and assess understanding of self as a self-directed, self-appraising, and strategic learner.

### **Before Presenting**

Assign students to grade themselves according to the criteria the teacher will use to evaluate their presentation.

### **After Presenting (Immediately, if possible)**

#### Strongest – a “Shining Moment”

What moment of my presentation was the best example of being “in the zone” – when I most clearly connected my message to my audience?

#### Weakest- An “Awkward Moment”

What moment of my presentation was the most difficult – when I most struggled to stay and continue?

#### Next time – ...And There Will Be A Next Time

What will I do the next time I speak to an audience?

### **During Viewing**

Evaluate 3 other student presentations according to the criteria listed in the assignment. Also, offer one shining moment, one awkward moment, and a suggestion for next time to each student.

### **After Viewing**

Which student presentation did you view that was the most memorable? What sticks in your mind?

After seeing other students' presentations, what could you do differently to make your presentation more precise, clear and effective?

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**What have I learned about teaching this unit?**

**Subject: English Language Arts**

**B30**

**Unit II: The Social Experience**

What permeation ideas worked well in this unit?

How well did the permeation prompts engage the students?

Describe how the faith permeation prompts helped your students to grow in understanding the Catholic faith.

As a teacher, describe how the faith permeation prompts helped you to grow in understanding the Catholic faith.

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It would have been good to have...

If I adapted / modified this unit I would...

General Comment:

Please share these comments with your religion coordinator.

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**Addressing the Issues****Appendix A  
Building Community and Purpose****Your Assignment Will Be:**

Choosing one of the 7 themes of Catholic Social Teaching, research a current global issue which involves your theme. Develop your position in relation to what action response in your view is most consistent with Catholic Social Teaching.

What will you need to **know** in order to complete this assignment?

What will you need to be **able to do** in order to complete this assignment?

What do you already know about issues around the globe?

What global issue do you think you will research and what do you think your position will be on it?

## **Addressing the Issues**

### **Appendix A Building Community and Purpose**

**Produce a list of questions** about Catholic Social Teaching.

- Ask as many questions as you can.
- Do not stop to discuss, judge, or answer the questions.
- Write down every question exactly as it is stated.
- Change any statement into a question.

**Prioritize the Questions:** Choose your three most important questions – label them 1-3.

**Next Steps:** How are you going to use your questions?

## **Addressing the Issues**

### **Appendix B Seven Themes Of Catholic Social Teaching**

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition.

#### **Life and Dignity of the Human Person**

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

#### **Call to Family, Community, and Participation**

The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

#### **Rights and Responsibilities**

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.

#### **Option for the Poor and Vulnerable**

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

## Addressing the Issues

### Appendix B Seven Themes Of Catholic Social Teaching

#### **The Dignity of Work and the Rights of Workers**

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

#### **Solidarity**

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice.<sup>1</sup> The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

#### **Care for God's Creation**

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

This summary should only be a starting point for those interested in Catholic social teaching. A full understanding can only be achieved by reading the papal, conciliar, and episcopal documents that make up this rich tradition.

For a copy of the complete text of *Sharing Catholic Social Teaching: Challenges and Directions* (No. 5-281) and other social teaching documents, call 800-235-8722.

<sup>1</sup> Paul VI, *For the Celebration of the Day Of Peace*. . . (Rome: January 1, 1972).

Text is drawn from *Sharing Catholic Social Teaching: Challenges and Directions* (Washington, DC: USCCB, 1998) and *Faithful Citizenship: A Catholic Call to Political Responsibility* (Washington, DC: USCCB, 2003).

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

## Addressing the Issues

## Appendix C

## Catholic Social Teaching Scripture Search

<b>Group 1</b>	<b>Group 2</b>	<b>Group 3</b>	<b>Group 4</b>	<b>Group 5</b>
Genesis 1:26-27	Deuteronomy 10:17-19	Luke 10:25-37	1 Corinthians 3:16	1 John 3:1-2
Genesis 4:8-15	Jeremiah 7:5-7	Acts 2:43-47	Romans 12:4-8	1 John 4:19-21
Tobit 4:5-11	Isaiah 1:16-17	Matthew 25:31-46	Acts 4:32-35	James 2:14-18
Proverbs 31:8-9	Sirach 4:1-10	Isaiah 58:5-7	Luke 6:20-23	1 John 3:17-18
Genesis 2:1-3	Sirach 34:20-22	Jeremiah 22:13	Matthew 20:1-16	James 5:1-6
Genesis 12:1-3	Zechariah 8:16	Matthew 5:9	Romans 13:8-10	1 Corinthians 12:12-26
Genesis 1:1,31	Genesis 2:15	Leviticus 25:1-17	Psalms 24:1-2	Romans 1:20





## Addressing the Issues

### Appendix E

# What kind of text form is a Papal encyclical?

For the modern Catholic Church, a Papal encyclical is a **letter**, usually explaining some aspect of Catholic doctrine, **sent by the Pope** and usually **addressed to the bishops** of the world (or sometimes to the Catholic bishops of a particular area).

However, this form of letter can vary widely, and often designates a **wider audience** – such as priests, deacons, consecrated persons and the lay faithful, for example, or even “all people of good will”.

The word “encyclical” in its Greek origin is closely related to a “circular letter” –that is, passed around.

Other kinds of papal pronouncements include:

- apostolic constitution,
- bull,
- apostolic exhortation,
- apostolic letter or
- a papal speech.

## Use of encyclicals

Within Catholicism in recent times, an encyclical is generally used for significant issues, and is second in importance only to the highest ranking document now issued by popes, an Apostolic Constitution.

Encyclicals generally indicate high Papal priority for an issue at a given time. Pontiffs define when, and under which circumstances, encyclicals should be issued.

Popes have differed on the use of encyclicals, for example, issuing them:

- on the issue of birth control and contraception,
- on matters of war and peace
- on social issues
- on theological matters

The basic intention of an encyclical is to express papal authority for the guidance of the Church in matters that have emerged recently and/or generated controversy.

## Language

As a general rule, the official version of the encyclical is always written in **Latin**. In rare cases, when the encyclical is directed to one nation, the official version may be in the language of that land.

The **title** of the encyclical is usually taken from its first few words (its *incipit*).

For example: *Caritas En Veritate*, or “Charity (Love) in Truth”

## History

The first encyclical was released by Pope Benedict XIV on December 3, 1740. Since then, the Popes have written nearly 300 encyclicals.

## Addressing the Issues

### Appendix F

#### **CARITAS IN VERITATE: ON INTEGRAL HUMAN DEVELOPMENT IN CHARITY AND TRUTH POPE BENEDICT XVI**

#### INTRODUCTION

1. Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. Love — *caritas* — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God, Eternal Love and Absolute Truth. Each person finds his good by adherence to God's plan for him, in order to realize it fully: in this plan, he finds his truth, and through adherence to this truth he becomes free (cf. Jn 8:32). To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of charity. Charity, in fact, “rejoices in the truth” (1 Cor 13:6). All people feel the interior impulse to love authentically: love and truth never abandon them completely, because these are the vocation planted by God in the heart and mind of every human person. The search for love and truth is purified and liberated by Jesus Christ from the impoverishment that our humanity brings to it, and he reveals to us in all its fullness the initiative of love and the plan for true life that God has prepared for us. In Christ, *charity in truth* becomes the Face of his Person, a vocation for us to love our brothers and sisters in the truth of his plan. Indeed, he himself is the Truth (cf. Jn 14:6).

2. Charity is at the heart of the Church's social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law (cf. Mt 22:36- 40). It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones). For the Church, instructed by the Gospel, charity is everything because, as Saint John teaches (cf. 1 Jn 4:8, 16) and as I recalled in my first [Encyclical Letter](#), “God is love” (*Deus Caritas Est*): *everything has its origin in God's love, everything is shaped by it, everything is directed towards it*. Love is God's greatest gift to humanity, it is his promise and our hope.

I am aware of the ways in which charity has been and continues to be misconstrued and emptied of meaning, with the consequent risk of being misinterpreted, detached from ethical living and, in any event, undervalued. In the social, juridical, cultural, political and economic fields — the contexts, in other words, that are most exposed to this danger — it is easily dismissed as irrelevant for interpreting and giving direction to moral responsibility. Hence the need to link charity with truth not only in the sequence, pointed out by Saint Paul, of *veritas in caritate* (Eph 4:15), but also in the inverse and complementary sequence of *caritas in veritate*. Truth needs to be sought, found and expressed within the “economy” of charity, but charity in its turn needs to be understood, confirmed and practised in the light of truth. In this way, not only do we do a service to charity enlightened by truth, but we also help give credibility to truth, demonstrating its persuasive and authenticating power in the practical setting of social living. This is a matter of no small account today, in a social and cultural context which relativizes truth, often paying little heed to it and showing increasing reluctance to acknowledge its existence.

## Addressing the Issues

3. Through this close link with truth, charity can be recognized as an authentic expression of humanity and as an element of fundamental importance in human relations, including those of a public nature. *Only in truth does charity shine forth*, only in truth can charity be authentically lived. Truth is the light that gives meaning and value to charity. That light is both the light of reason and the light of faith, through which the intellect attains to the natural and supernatural truth of charity: it grasps its meaning as gift, acceptance, and communion. Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. In a culture without truth, this is the fatal risk facing love. 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.

4. Because it is filled with truth, charity can be understood in the abundance of its values, it can be shared and communicated. *Truth*, in fact, is *lógos* which creates *diá-logos*, and hence communication and communion. Truth, by enabling men and women to let go of their subjective opinions and impressions, allows them to move beyond cultural and historical limitations and to come together in the assessment of the value and substance of things. Truth opens and unites our minds in the *lógos* of love: this is the Christian proclamation and testimony of charity. In the present social and cultural context, where there is a widespread tendency to relativize truth, practising charity in truth helps people to understand that adhering to the values of Christianity is not merely useful but essential for building a good society and for true integral human development. A Christianity of charity without truth would be more or less interchangeable with a pool of good sentiments, helpful for social cohesion, but of little relevance. In other words, there would no longer be any real place for God in the world. Without truth, charity is confined to a narrow field devoid of relations. It is excluded from the plans and processes of promoting human development of universal range, in dialogue between knowledge and praxis.

5. Charity is love received and given. It is “grace” (*cháris*). Its source is the wellspring of the Father's love for the Son, in the Holy Spirit. Love comes down to us from the Son. It is creative love, through which we have our being; it is redemptive love, through which we are recreated. Love is revealed and made present by Christ (cf. Jn 13:1) and “poured into our hearts through the Holy Spirit” (Rom 5:5). As the objects of God's love, men and women become subjects of charity, they are called to make themselves instruments of grace, so as to pour forth God's charity and to weave networks of charity.

This dynamic of charity received and given is what gives rise to the Church's social teaching, which is *caritas in veritate in re sociali*: the proclamation of the truth of Christ's love in society. This doctrine is a service to charity, but its locus is truth. Truth preserves and expresses charity's power to liberate in the ever-changing events of history. It is at the same time the truth of faith and of reason, both in the distinction and also in the convergence of those two cognitive fields. Development, social well-being, the search for a satisfactory solution to the grave socio-economic problems besetting humanity, all need this truth. What they need even more is that this truth should be loved and demonstrated. Without truth, without trust and love for what is true, there is no social conscience and responsibility, and social action ends up serving private interests and the logic of power, resulting in social fragmentation, especially in a globalized society at difficult times like the present.

## Addressing the Issues

6. “*Caritas in veritate*” is the principle around which the Church's social doctrine turns, a principle that takes on practical form in the criteria that govern moral action. I would like to consider two of these in particular, of special relevance to the commitment to development in an increasingly globalized society: *justice and the common good*.

First of all, justice. *Ubi societas, ibi ius*: every society draws up its own system of justice. *Charity goes beyond justice*, because to love is to give, to offer what is “mine” to the other; but it never lacks justice, which prompts us to give the other what is “his”, what is due to him by reason of his being or his acting. I cannot “give” what is mine to the other, without first giving him what pertains to him in justice. If we love others with charity, then first of all we are just towards them. Not only is justice not extraneous to charity, not only is it not an alternative or parallel path to charity: justice is inseparable from charity<sup>[1]</sup>, and intrinsic to it. Justice is the primary way of charity or, in Paul VI's words, “the minimum measure” of it<sup>[2]</sup>, an integral part of the love “in deed and in truth” (1 Jn 3:18), to which Saint John exhorts us. On the one hand, charity demands justice: recognition and respect for the legitimate rights of individuals and peoples. It strives to build the *earthly city* according to law and justice. On the other hand, charity transcends justice and completes it in the logic of giving and forgiving<sup>[3]</sup>. The *earthly city* is promoted not merely by relationships of rights and duties, but to an even greater and more fundamental extent by relationships of gratuitousness, mercy and communion. Charity always manifests God's love in human relationships as well, it gives theological and salvific value to all commitment for justice in the world.

7. Another important consideration is the common good. To love someone is to desire that person's good and to take effective steps to secure it. Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of “all of us”, made up of individuals, families and intermediate groups who together constitute society<sup>[4]</sup>. It is a good that is sought not for its own sake, but for the people who belong to the social community and who can only really and effectively pursue their good within it. To desire the *common good* and strive towards it *is a requirement of justice and charity*. To take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society, juridically, civilly, politically and culturally, making it the *pólis*, or “city”. The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love them. Every Christian is called to practise this charity, in a manner corresponding to his vocation and according to the degree of influence he wields in the *pólis*. This is the institutional path — we might also call it the political path — of charity, no less excellent and effective than the kind of charity which encounters the neighbour directly, outside the institutional mediation of the *pólis*. When animated by charity, commitment to the common good has greater worth than a merely secular and political stand would have. Like all commitment to justice, it has a place within the testimony of divine charity that paves the way for eternity through temporal action. Man's earthly activity, when inspired and sustained by charity, contributes to the building of the universal *city of God*, which is the goal of the history of the human family. In an increasingly globalized society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations<sup>[5]</sup>, in such a way as to shape the *earthly city* in unity and peace, rendering it to some degree an anticipation and a prefiguration of the undivided *city of God*.

## Addressing the Issues

8. In 1967, when he issued the Encyclical *Populorum Progressio*, my venerable predecessor Pope Paul VI illuminated the great theme of the development of peoples with the splendour of truth and the gentle light of Christ's charity. He taught that life in Christ is the first and principal factor of development<sup>[6]</sup> and he entrusted us with the task of travelling the path of development with all our heart and all our intelligence<sup>[7]</sup>, that is to say with the ardour of charity and the wisdom of truth. It is the primordial truth of God's love, grace bestowed upon us, that opens our lives to gift and makes it possible to hope for a “development of the whole man and of all men”<sup>[8]</sup>, to hope for progress “from less human conditions to those which are more human”<sup>[9]</sup>, obtained by overcoming the difficulties that are inevitably encountered along the way.

At a distance of over forty years from the Encyclical's publication, I intend to pay tribute and to honour the memory of the great Pope Paul VI, revisiting his teachings on *integral human development* and taking my place within the path that they marked out, so as to apply them to the present moment. This continual application to contemporary circumstances began with the Encyclical *Sollicitudo Rei Socialis*, with which the Servant of God Pope John Paul II chose to mark the twentieth anniversary of the publication of *Populorum Progressio*. Until that time, only *Rerum Novarum* had been commemorated in this way. Now that a further twenty years have passed, I express my conviction that *Populorum Progressio* deserves to be considered “the *Rerum Novarum* of the present age”, shedding light upon humanity's journey towards unity.

9. Love in truth — *caritas in veritate* — is a great challenge for the Church in a world that is becoming progressively and pervasively globalized. The risk for our time is that the *de facto* interdependence of people and nations is not matched by ethical interaction of consciences and minds that would give rise to truly human development. Only in *charity, illumined by the light of reason and faith*, is it possible to pursue development goals that possess a more humane and humanizing value. The sharing of goods and resources, from which authentic development proceeds, is not guaranteed by merely technical progress and relationships of utility, but by the potential of love that overcomes evil with good (cf. Rom 12:21), opening up the path towards reciprocity of consciences and liberties.

The Church does not have technical solutions to offer<sup>[10]</sup> and does not claim “to interfere in any way in the politics of States.”<sup>[11]</sup> She does, however, have a mission of truth to accomplish, in every time and circumstance, for a society that is attuned to man, to his dignity, to his vocation. Without truth, it is easy to fall into an empiricist and sceptical view of life, incapable of rising to the level of praxis because of a lack of interest in grasping the values — sometimes even the meanings — with which to judge and direct it. Fidelity to man requires *fidelity to the truth*, which alone is the *guarantee of freedom* (cf. Jn 8:32) and of *the possibility of integral human development*. For this reason the Church searches for truth, proclaims it tirelessly and recognizes it wherever it is manifested. This mission of truth is something that the Church can never renounce. Her social doctrine is a particular dimension of this proclamation: it is a service to the truth which sets us free. Open to the truth, from whichever branch of knowledge it comes, the Church's social doctrine receives it, assembles into a unity the fragments in which it is often found, and mediates it within the constantly changing life-patterns of the society of peoples and nations<sup>[12]</sup>.

## **Addressing the Issues**

### **Appendix G**

#### **Reading *Caritas In Veritate***

## **Form**

1. What is your first reaction to the translated title “Charity in Truth”?
2. Who wrote this encyclical? On what topic? To whom does it seem to be directed?
3. What seems to be the intent of the encyclical?
4. What current events or issues connect to the message of this encyclical?

**Addressing the Issues**

**Appendix G**

**Reading *Caritas In Veritate***

**Ideas and Messages**

As you read, make notes about the big ideas the author explores, and key messages he tries to make.

<b>Big ideas</b>	<b>Key Messages</b>
Charity in Truth	<ul style="list-style-type: none"><li>•</li><li>•</li><li>•</li><li>•</li></ul>

Using your own words and examples, explain what the author suggests are some of the reasons why charity is so important to Christian living.

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**Addressing the Issues**

**Appendix G**

**Reading *Caritas In Veritate***

**Engaging with the text**

Write your own titles for each of the 9 paragraphs in the text.

1.

2.

3.

4.

5.

6.

7.

8.

9.

Predict what the rest of the encyclical would be about.

**Addressing the Issues**  
**Appendix G**  
**Reading *Caritas In Veritate***

## Responding to the text

In paragraph 2 Benedict clarifies what charity is and is not. Complete a t-chart in which you identify the distinction in this paragraph.

Pope Benedict XVI <i>Caritas In Veritate</i>	
What charity is	What charity is not

Benedict says Charity needs Truth and Truth needs Charity. Test this idea: In paragraph form and approximately 150 words, assess how correct this assertion is. What would Charity look like without Truth? What would Truth look like without Charity?

## Addressing the Issues

### Appendix H

# Position Paper

**Task:** Choosing one of the 7 themes of Catholic Social Teaching, research a current global issue which involves your theme. Develop your position in relation to what action response in your view is most consistent with Catholic Social Teaching.

Criteria	Indicators	Evaluation
<p><b>Compose and Create B30.1</b></p> <p><b>Research a global social issue and develop a problem scenario and position paper to teach others about issue</b></p>	<ul style="list-style-type: none"> <li>○ Consider own and others' expertise and knowledge to focus inquiry or research based on parameters of task</li> <li>○ Formulate inquiry or research questions and refine them through reflection and discussion of topic, purpose, and context</li> <li>○ Develop and select from a repertoire of inquiry strategies, and adjust plan according to needs (audience, purpose, context, topic parameters, time)</li> <li>○ Evaluate and select ideas and information from prior knowledge of inquiry or research topic appropriate for audience, purpose, and perspective or focus</li> <li>○ Identify and examine diverse information sources relevant to particular inquiry or research needs</li> <li>○ Evaluate factors that affect the credibility, authenticity, accuracy, and bias of information sources for inquiry or research</li> <li>○ Synthesize information, ideas, and perspectives from a variety of sources to solve problems, answer questions, and seek solutions; document sources accurately</li> <li>○ Evaluate information for completeness, accuracy, currency, historical context, relevance, balance of perspectives, bias</li> <li>○ Access information efficiently and effectively, evaluate information critically and competently, and use information accurately and creatively for the issue</li> <li>○ Use technology as a tool to research, organize, evaluate, and communicate information, and demonstrate a fundamental understanding of the ethical and legal issues surrounding the access and use of information.</li> <li>○ Identify a global issue with a strong connection to at least one of the <b>7 Themes of Catholic Social Teaching</b></li> </ul>	
<p><b>Compose and Create B30.4</b></p> <p><b>Write a position paper which is a convincing argument</b></p>	<ul style="list-style-type: none"> <li>○ Address an issue the writer feels strongly about</li> <li>○ Introduce topic and state position in beginning</li> <li>○ Support writer's position with the most important facts, details, and logical reasons arranged in a coherent and convincing order</li> <li>○ Defend position against an important objection</li> <li>○ End with a strong restatement of the writer's position</li> <li>○ Defend position well and compel reader to act</li> <li>○ Create confidence in position through a clear and strong voice</li> <li>○ Use inclusive and respectful language</li> <li>○ Use "fair" words and qualifiers</li> <li>○ Ensure all parts work together to build a thoughtful convincing position.</li> <li>○ Establish your position with reference to Catholic Social Teaching</li> </ul>	

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**Addressing the Issues****Appendix I**

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# Analyze Media Message

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**Task:** Analyze how media messages are constructed, for what purposes, and using which tools, characteristics, and conventions.

**Watch** a TED talk.

1. What is the speaker talking about?
2. What is the purpose of the TED talk?
3. What is the **central focus** of the talk?
4. What are 3 **strong messages** included in the talk?
5. Outline how the speaker **organizes ideas in logical and appropriate sequences**. Identify the **transitions** from one idea to the next.
6. What **visuals** are used and how are they presented?
7. What **logical and convincing conclusions** are provided?
8. What **problems** does the speaker identify?
9. What **solutions** are presented?
10. How does the speaker **persuade** the audience?
11. What did you notice about your thinking about the issue as you listened to this talk?
12. What theme(s) of Catholic Social Teaching were evident in this issue?

## Addressing the Issues

### Appendix J: Culminating Assignment

# Multimedia Presentation

**Task:** Create and deliver a multimedia presentation in the style of a TED talk on a global social issue to persuade the local school community to act in a manner that is responsive to Catholic Social Teaching

Criteria	Indicators	Evaluation
<b>Meaning and Purpose: Persuasion</b>	<ul style="list-style-type: none"> <li>• Identify and establish that a problem exists (e.g., crime in a community)</li> <li>• Analyze the problem (e.g., what are the causes?)</li> <li>• Provide possible solutions (What has been tried? What has not been tried?)</li> <li>• Select a solution (What's best? What are possible future obstacles?)</li> <li>• Persuade audience to implement solution</li> <li>• Use digital presentation tools or other media to highlight the problem and point to possible solutions.</li> </ul>	
<b>Form and Structure: Multimedia Presentation</b>	<ul style="list-style-type: none"> <li>• Exhibit logical structures appropriate to audience, purpose, and context</li> <li>• Has a central focus and strong messages</li> <li>• Organize ideas in logical and appropriate sequences</li> <li>• Include smooth transitions</li> <li>• Use a variety of forms and technologies such as sound, photographs, models and understand how ideas are communicated through elements of design (e.g., colour, shape, line, texture, placement) and principles of design (e.g., proximity, alignment, repetition, and contrast)</li> <li>• Provide logical and convincing conclusions.</li> </ul>	
<b>Style and Conventions</b>	<ul style="list-style-type: none"> <li>• Use a visual as a basis for creating an analysis of recurrent themes and variations in a piece of text.</li> <li>• Apply accurately and effectively language cues and conventions, including rhetorical devices</li> <li>• Use appropriately a variety of audio-visual aids to support and enhance oral presentations and to engage an audience.</li> <li>• Select a media form to suit the topic, purpose, and audience for a visual or multimedia text, and explain why it is an appropriate choice.</li> <li>• Identify a variety of conventions and/or techniques appropriate to a visual or multimedia form, and explain how these will help communicate specific aspects of intended meaning.</li> </ul>	
<b>Oral Language</b>	<ul style="list-style-type: none"> <li>• Use a variety of vocal strategies, including tone, pace, pitch and volume, towards accomplishing purpose</li> <li>• Use a variety of non-verbal cues, including facial expression, gestures, eye contact and silence, towards accomplishing purpose.</li> </ul>	