

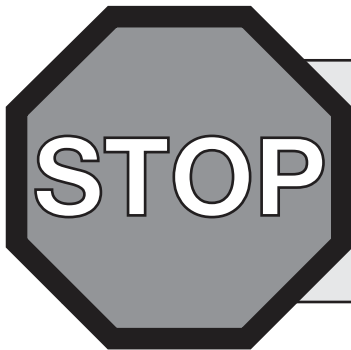
# Vocations

*Answering God's Call*

## TEACHER GUIDE

*Living in Christ*

Michael T. Greene



To access the ancillary teaching resources for this course, go to <http://www.smp.org/resourcecenter/books/>



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*Michael T. Greene*

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# Introducing the Living in Christ Series

*Vocations: Answering God's Call* is an elective course in the Living in Christ series, and is taught most appropriately at the junior or senior level in high school.

Saint Mary's Press developed the Living in Christ series in response to the needs of important stakeholders in the catechesis process. The courses follow the sequence and contain the material from the USCCB's Curriculum Framework. Each course also contains other material in the student book and teacher guide that students should know, understand, and be able to carry out. Each course responds to the varied needs that teachers have expressed, especially about limited time and the range of catechesis the young people in a high school religion class have had, offering wisdom from "secular" educational methods that can address both time limits and diversity in the classroom.

With the Living in Christ series, Catholic high school students will understand foundational concepts about the Bible, Jesus Christ as a member of the Trinity, the Paschal Mystery, the Church, the Sacraments, and morality. They will also have skills to learn more about their faith by studying Scripture, reading primary theological sources, consulting the Catholic faith community, doing self-reflection, and having conversations with their peers. In this current course on vocations, the students will be given the opportunity to learn more about God's call to the various members of his Church, and, most personally, will be helped to discern God's call to each one of them as unique individuals. With your guidance your graduates will possess a lived faith as they move into their future.

## The Living in Christ Series

The Living in Christ series has a different look and feel from traditional high school theology textbooks and teaching manuals.

- **The teacher guide, rather than the student book, provides the scope and sequence for the course.** Teaching with the student book is more like teaching with *The Catholic Faith Handbook for Youth* (Saint Mary's Press, 2008) than a textbook. The sequence of a textbook is important because the content builds on what has come before. A handbook provides material in a sensible order, but because the content does not rely on what has come before in quite the same way, the material can be presented in several different sequences.
- **The teacher guide provides you with ideas about how to teach not only with the student book but also with the Bible, resources on the Saint Mary's Press Web site ([smp.org/LivinginChrist](http://smp.org/LivinginChrist)), and other resources found on the Internet.** The teacher guide works as a command center for the course, providing ways for you to teach key concepts to the students by bringing in a wide variety of resources.

- **The Living in Christ series invites you as teacher to develop your abilities to facilitate learning.** This series asks you to become an expert about your own students, discern how they learn best, and then lead them to understand main concepts in a way that speaks to their lived experiences and the issues of the day.
- **The Living in Christ series invites the students to be more engaged in their own learning.** This series asks the students to take charge of their learning process and to practice what it will mean to be adult Catholics who must translate scriptural and Church teaching into their real world.

These changes will enable the students to consider the most important concepts in the course at a deeper level.

### **The Series Web Site: [smp.org/Living in Christ](http://smp.org/Living in Christ)**

In addition to the teacher guide and student book, the Living in Christ series provides an extensive collection of digital resources for each course to assist you in guiding the learning of your students. The digital resources are sorted on the Web site by course and unit. For each unit in a course, you will find the following resources at [smp.org/LivinginChrist](http://smp.org/LivinginChrist):

- **Handouts** All handouts for a unit are provided in multiple digital formats, including Word and rich text formats that you can revise.
- **Method articles** Method articles explain teaching methods introduced in a unit that might be unfamiliar to some teachers.
- **Theology articles** Theology articles provide an in-depth exploration of key theological concepts presented in a unit to assist you in explaining the concept and responding to student questions.
- **PowerPoint presentations** Student learning in each unit is enhanced with PowerPoint presentations. Beyond simply repeating student book content, these PowerPoint presentations engage students through reflection and discussion. All of the Living in Christ PowerPoint presentations are in a format that allows you to revise them.
- **Useful links** Links to other resources are provided so you can enhance your students' learning with additional resources. The links direct your students to Web sites you can trust, which are continually checked for appropriateness and to ensure that they are active.
- **Student vocabulary quiz** For each unit there is an interactive vocabulary quiz for students. The quiz provides questions to assess students' knowledge of the vocabulary for a unit. Additionally, as the students respond to each vocabulary question, they are provided with the full definition along with a reference to the student book page where the word is defined and explored so they can read the word in context to deepen their understanding.



At [smp.org/LivinginChrist](http://smp.org/LivinginChrist) you will also have access to an **online test generator**, which provides hundreds of additional questions for each course, beyond what is provided in the unit tests. You can use test questions as they are presented or modify them for your students' learning needs. You can also upload your own questions, which will be formatted by the test generator. Further, the test generator allows you to select the questions you want for inclusion on a test and provides you with an answer key for the custom test you develop for your classroom.

## **Introducing *Vocations: Answering God's Call***

This course leads the students toward a deeper understanding of God's call in the life of his people, the Church, and in each of our own personal lives. The course first explores foundational concepts integral to an understanding of vocation as God's call and our response. The broad spectrum of vocations is introduced first through an exploration of the call of the laity and an overview of the four states of life: married, single, ordained, and consecrated. In the first unit, both the committed single life and marriage are explained as responses to God's call to love and service. The Sacrament of Matrimony is given particular emphasis in the next two units. This is followed by two units focusing on the Sacrament of Holy Orders. A unit on God's call to consecrated life, and the variety of responses available within that call, is presented. Finally, an entire unit on discernment (How do we know God is calling? How do we choose to respond?) brings a personal focus to vocation as God's personal call to each of us, and our response. Ultimately, all vocations are a personal response to God's call within a relationship to Jesus Christ, in the strength and love of the Holy Spirit. The unit on discernment brings this relationship into sharp focus as a starting point for hearing and responding to God's call.

The course has eight units centered on eight important questions or concepts about the meaning of vocation. Each unit builds on the knowledge, skills, and understanding of the previous one. Within each unit the knowledge, skills, and understanding also build as it progresses. The eight units are as follows:

- Unit 1: Living Our Christian Vocation: God's Call and Our Response
- Unit 2: The Essential Vocation of the Laity
- Unit 3: The Theology of Christian Marriage
- Unit 4: The Sacrament of Matrimony
- Unit 5: The Theology of Holy Orders and the Three Degrees of Holy Orders
- Unit 6: The Formation of a Priest, and the Sacrament of Holy Orders
- Unit 7: Understanding Consecrated Life
- Unit 8: Discerning God's Will

## The Structure of Each Unit in This Teacher Guide

This teacher guide offers the teacher one path through each unit, referring the students to the student book, the Bible, resources on the Saint Mary's Press Web site ([smp.org/LivinginChrist](http://smp.org/LivinginChrist)), and other Internet resources.

The path for each unit has the goal of leading all the students to comprehend four “understandings” with the related knowledge and skills. This curriculum model assumes that you will adjust your teaching according to the needs and capabilities of the students in your class. You do not have to complete every learning experience provided, and we hope you substitute your own ideas for those in the guide when needed.

Each unit has three basic parts: the Overview, the Learning Experiences, and handouts.

### Overview

The Overview is a snapshot of the whole unit. It provides the following information:

- the concepts the students should understand by the end of the unit
- the questions the students should be able to answer by the end of the unit
- a brief description of the summary assessments (final performance tasks) offered, which will show that the students understand the most important concepts
- a list of articles from the student book covered in the unit
- a summary of the steps in the Learning Experiences section (Each step in the unit builds on the one before but must be adjusted to fit your schedule and the needs of the students. The use of *steps* is more flexible than is a structure based on 60-minute periods, for example.)
- a list of background material on content and methods that can be found on the Saint Mary's Press Web site ([smp.org/LivinginChrist](http://smp.org/LivinginChrist))
- a list of Scripture passages used
- a list of vocabulary that comes from the student book and from the learning experiences in the teacher guide

### Learning Experiences

The instruction and learning occur in this section. Each unit contains a similar process for instruction.

## **Preassess Student Knowledge of the Concepts**

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Each unit opens with one or more options for preassessing what the students already know about a topic. It is useful to know this information as you prepare to present new material.

Preassessing the students' knowledge can help you to determine how to use your time effectively throughout the unit. It is not worth your time to teach the students what they already know or to teach above their heads. Students learn most effectively when new concepts build on what they already know. More often, you have a mixed group knowledge-wise, which is good, because the students can help one another.

Unit 1 offers a more comprehensive questionnaire to help you see where the students are coming from religiously and in terms of knowledge and belief. This preassessment will help you to make choices throughout the unit. Based on what you learn in your preassessment in unit 1, you may decide to spend more or less time on given topics.

## **Present the Final Performance Tasks to the Students**

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A final performance task is a type of summary assessment, which means that it is a means of determining what the students understand, know, and can do after a period of instruction such as a unit. (The unit test is also a summary assessment.)

In addition to providing a unit test, we encourage you to assess (determine) student understanding of the four most important concepts in each unit by assigning one of the short projects called final performance tasks. Through these projects the students can demonstrate their understanding of the main concepts. This assignment allows you to have another snapshot of what the students understand.

For example, the four understandings for unit 1 are:

- A vocation is a personal call from God to use all of our gifts in service to him and to one another.
- Old and New Testament stories of God's call and the free response of the human person provide powerful models of vocation for us.
- Every Christian vocation must be rooted in Baptism and must lead us to communion with God—the Father, the Son, and the Holy Spirit.
- We are all called, as disciples of Christ, to work for our own salvation and the salvation of others.

The handout "Final Performance Task Options for Unit 1" (Document #: TX002764) in the teacher guide outlines the assignment options. Note that for all the options, the students must show their understanding of these concepts. The first final performance task option directs the students to write an autobiographical essay exploring the ways God may be calling them to discipleship. Pointed questions about their own experiences, gifts, and talents help the

students to structure their essay in order to help them understand vocation not as an abstract idea but as a particular and personal response to God's gifts to them. The second option asks them to create a vocations pamphlet outlining the roots of the Christian call in the Sacraments of Christian Initiation, explaining the four vocational states of life, and providing a brief guide for thought and prayer about living the Christian life more fully.

We suggest that you explain the performance task options early in the unit so the students can focus on the knowledge and skills they can use for the final performance task they choose. This also helps to decrease the number of the "Are we learning anything today?" or "Why do we have to learn this?" questions by giving the students the big picture of where they are headed and how they will get there.

### **Provide Learning Experiences for the Students to Deepen Their Understanding of the Main Concepts**

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This teacher guide uses the term *learning experiences* rather than *activities* to emphasize that much of what goes on in the classroom should contribute to student learning, such as explaining assignments; presenting new material; asking the students to work individually, in pairs, or in groups; testing the students; and asking them to present material to their peers.

Each step in the teacher guide leads the students toward deeper understanding of the four key understandings of a unit. At times learning experiences are grouped into a single step because they work toward the same goal. At other times a step includes only one learning experience. If you have a better way of achieving a step goal, by all means use it. However, if new vocabulary or content is introduced in a step you have chosen to skip, you may want to go over that material in some way, or remove that material from the unit test.

Throughout the steps, references are made to student book articles, resources at [smp.org/LivinginChrist](http://smp.org/LivinginChrist), and other Internet resources. Often the teacher guide addresses the content in the student book early in the unit and then asks the students to uncover a deeper meaning with various learning experiences throughout. When applicable the book refers to [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for resources at your fingertips.

The goal of this course is for the students to gain a deeper understanding of the material. But what is understanding? The understanding we want the students to gain is multifaceted. Understanding encompasses several of the "facets of understanding," used by Jay McTighe and Grant Wiggins in their book *Understanding by Design*:

We have developed a multifaceted view of what makes up a mature understanding, a six-sided view of the concept. When we truly understand we

**Explain**

**Can explain**—via generalizations or principles, providing justified and systematic accounts of phenomena, facts, and data; make insightful connections and provide illuminating examples or illustrations.

**Interpret**

**Can interpret**—tell meaningful stories; offer apt translations; provide a revealing or personal historical dimension to ideas and events; make the object of understanding personal or accessible through images, anecdotes, analogies, and models.

**Apply**

**Can apply**—effectively use and adapt what we know in diverse and real contexts—we can “do” the subject.

**Perceive**

**Have perspective**—see and hear points of view through critical eyes and ears; see the big picture.

**Empathize**

**Can empathize**—find value in what others might find odd, alien, or implausible; perceive sensitively on the basis of prior direct experience.

**Reflect**

**Have self-knowledge**—show metacognitive awareness; perceive the personal style, prejudices, projections, and habits of mind that both shape and impede our own understanding; are aware of what we do not understand; reflect on the meaning of learning and experience.

(P. 84)

**Understand**

Note that Saint Mary’s Press has created icons for each facet of understanding. When three or more facets are present, there will be an “understand” icon. When relevant, all facets of understanding should be addressed in each unit. If you are used to Bloom’s Taxonomy, see [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for a comparison of both models of understanding and learning.

## **Provide a Day or Partial Day for the Students to Work on the Final Performance Tasks**

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This guide encourages you to give the students time in class to work on their final performance tasks if you have assigned them. You do not, however, have to wait until the end of the unit. Not only does this day give the students time to work in groups if needed or to do some research, but it also gives you the opportunity to identify any students who may be having trouble with the assignment and allows you to work with them during class time.

## **Give the Students a Tool to Help Them Reflect on Their Learning**

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The handout “Learning about Learning” (Document #: TX001159; see Appendix) is a generic way to help the students think about what they have learned during the entire unit. This process, whether done this way or in another fashion, is valuable for several reasons:

- The students do not get much time to reflect while they are moving through each unit. Looking over the unit helps them to make connections, revisit any “aha!” moments, and identify which concepts remain difficult for them to understand.
- We give students a gift when we help them learn how they learn best. Insights such as “I didn’t get it until we saw the video” or “Putting together the presentation required that I really knew my stuff” can be applied to all the disciplines they are studying.

Feel free to have the students discuss the handout questions in pairs at times for variety.

## **Handouts**

All the handouts in the teacher guide, as well as the unit tests, are available on the Saint Mary’s Press Web site at [smp.org/LivinginChrist](http://smp.org/LivinginChrist), as PDFs, as Word documents, or in rich text format (RTFs), for downloading, customizing, and printing. The handouts found at the end of each unit in this guide are simply for teacher reference.

## **Appendixes**

The teacher guide has two appendixes. In the first appendix, you will find a handout that is used in each unit. It is also available at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for downloading, customizing, and printing. The second appendix provides a correlation between the teacher guide and the student book, identifying the unit and step where each student book article is addressed.

## Thank You

We thank you for putting your confidence in us by adopting the Living in Christ series. Our goal is to graduate students who are in a relationship with Jesus Christ, are religiously literate, and understand their faith in terms of their real lives.

Please contact us and let us know how we are doing. We are eager to improve this curriculum, and we value your knowledge and expertise. You may e-mail us at [LivinginChrist@smp.org](mailto:LivinginChrist@smp.org) to offer your feedback.

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# Unit 1 Living Our Christian Vocation: God's Call and Our Response

## Overview

This unit will introduce the students to the meaning of Christian vocation as a pure gift that is celebrated and strengthened in the Sacraments of Christian Initiation. It will examine the Christian vocation in light of Old and New Testament stories of God's call and the free response of the human person, and it will explore the dual meaning of vocation as a fundamental call to Christian discipleship as well as a call to a particular state in life.

## Key Understandings and Questions

Upon completing the unit, the students will have a deeper understanding of the following key concepts:

- A vocation is a personal call from God to use all of our gifts in service to him and to one another.
- Old and New Testament stories of God's call and the free response of the human person provide powerful models of vocation for us.
- Every Christian vocation must be rooted in Baptism and must lead us to communion with God—the Father, the Son, and the Holy Spirit.
- We are all called, as disciples of Christ, to work for our own salvation and the salvation of others.

Upon completing the unit, the students will have answered the following questions:

- Why can the perfection of love be called the universal vocation?
- At what two levels of meaning can we understand the idea of "vocation" as it relates to us and to the Church?
- Why does living an authentic Christian vocation inevitably involve sacrifice, and what is the ultimate end of such sacrifice?
- How is our relationship with God and with one another an essential dimension of our individual vocation?




## How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout “Final Performance Task Options for Unit 1” (Document #: TX002764)
- handout “Rubric for Final Performance Tasks for Unit 1” (Document #: TX002765)
- handout “Unit 1 Test” (Document #: TX002772)

## Student Book Articles

This unit draws on articles from the *Vocations: Answering God's Call* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from section 1, “Living Our Christian Vocation,” and are as follows:

- “What Is a Vocation?” (article 1)
- “God's Call in the Old Testament” (article 2)
- “God's Call in the New Testament” (article 3)
- “The Foundation of the Christian Life” (article 4)
- “We Listen to Our Teacher” (article 5)
- “We Respond in Discipleship” (article 6)
- “We Respond as the People of God” (article 7)

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students to enable them to discover what it means to be called by Christ and to generously respond to that vocation by living out their baptismal calling as disciples in the Church. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed any knowledge or skills required in later units.



**Step 1:** Preassess what the students know and would like to know about the meaning of a Christian vocation.

Understand

**Step 2:** Follow this assessment by presenting the students with the handouts “Final Performance Task Options for Unit 1” (Document #: TX002764) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX002765).

Empathize

**Step 3:** Engage the students in an icebreaker exercise and then have them work together to set the ground rules for this course.

Reflect

**Step 4:** Invite the students to participate in a personal inventory exercise that will help them begin to identify the direction in which God may be leading them.

Interpret

**Step 5:** Guide the students in preparing and performing dramatic skits based on vocation stories from the Old Testament.

Apply

**Step 6:** Lead the class through the PowerPoint “God’s Call in the New Testament” (Document #: TX002776).

Explain

**Step 7:** Have the students work in groups to discuss the Sacraments of Christian Initiation as the foundation of the Christian vocation.

Apply

**Step 8:** Guide the students in an exercise of discovery about the meaning of Christian discipleship.

Empathize

**Step 9:** Lead the students through a self-discovery exercise on the meaning of discipleship.

Understand

**Step 10:** Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

**Step 11:** Provide the students with a tool for reflecting about what they learned in the unit and how they learned.

## Background for Teaching This Unit

Visit [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for additional information about these and other concepts taught in this unit:

- “You Have Heard . . . But I Say” (Document #: TX002775)
- “Living God’s Call” (Document #: TX002774)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using the Think-Pair-Share Method” (Document #: TX001019)
- “Using Skits in Teaching” (Document #: TX002100)
- “The Whip-Around” (Document #: TX002066)

## Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis 12:1–4, 15:1–6, 17:1–8 (the call of Abraham)
- 1 Samuel 13:1–11 (the call of Samuel)
- 1 Samuel 16:1–13 (the call of David)
- Jeremiah 1:4–19 (the call of Jeremiah)
- Matthew 5:21–24 (whoever is angry with a brother [or sister] is liable to judgment)
- Matthew 5:27–30 (whoever looks lustfully at a woman commits adultery)
- Matthew 5:38–39 (turn the other cheek)
- Matthew 5:41 (go the extra mile)
- Matthew 5:43–48 (love your enemies)
- Mark 12:28–31 (love God and neighbor)
- Luke 10:29–37 (the Parable of the Good Samaritan)
- John 8:1–11 (forgiveness of the adulterous woman)
- John 13:34–35 (the New Commandment: love one another)

## Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 1” (Document #: TX002766), one for each student.

actual graces	People of God
agape	Sacraments of Christian Initiation
age of reason	sacramental graces
Beatitudes	Sacred Chrism
charism	sanctifying grace
Church	Tradition
disciple	vocation
Paschal Mystery	

# Learning Experiences

## Explain

### Step 1

*Preassess what the students know and would like to know about the meaning of a Christian vocation.*

1. **Prepare** by downloading and printing copies of the handout “A Preassessment of My Knowledge of the Meaning of a Christian Vocation” (Document #: TX002763), one for each student. Also gather pens or pencils, one for each student.
2. **Distribute** the handout and pens or pencils. Instruct the students to complete the handout individually and in silence. Consider playing soft, instrumental music as the students work. Walk around the room as the students work in case any of the questions on the handout require further clarification. When the students have completed the handout, have them form pairs and use the think-pair-share method to review each other's work (see the method article “Using the Think-Pair-Share Method” [Document #: TX001019] for background information). After the student pairs have reviewed all of their responses, invite the students to share their answers (or questions) with the class. As you conclude this learning experience, collect all of the handouts in order to review what the students wrote. Return the handouts to the students in the next class session.
3. **Conclude** by inviting the students to ask questions or make comments.

### Teacher Note

You may wish to require that students vary their final performance tasks throughout the course. For example you may require that students complete at least two individual and two partner or group final performance tasks. Or you may require that students choose different types of final performance tasks, such as written, multimedia, or artistic. If you have these requirements, share them with the students now so that they can choose their final performance tasks appropriately.

## Understand

### Step 2

*Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 1” (Document #: TX002764) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX002765).*

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: writing an autobiographical essay focusing on God's calling, creating a pamphlet on vocations, or developing a multimedia presentation on the vocation of a saint. Refer to “Using Final Performance Tasks to Assess

Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 1” (Document #: TX002764) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX002765), one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose options 1, 2, or 3. If you wish to work with a partner, you may choose options 2 or option 3 only.
  - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the type of knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need in order to show you that they understand the theological foundations for the Catholic idea of vocations.

### Teacher Note

You will want to assign due dates for the final performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

### Empathize

### Step 3

*Engage the students in an icebreaker exercise and then have them work together to set the ground rules for this course.*

1. **Prepare** by collecting magazines, scissors, glue, and 5-x-7-inch unlined index cards for each group of four. Have enough index cards for each student to have one. Also obtain a sheet of newsprint to post ground rules that the class will develop.
2. **Invite** the students to participate in an icebreaker exercise. (It is not necessary to bill it as such.) Divide the class into groups of four. Give each group

a stack of magazines, two pairs of scissors, glue, and a 5-x-7-inch index card for each student. Invite the students to page through the magazine and find an image that can serve as a symbol or metaphor for what they feel or see as their calling in life at this point. Give the students instructions, using these or similar words:

- ▶ You will be looking through magazines to find an image that you believe serves as a symbol or metaphor for your calling in life as you see it at this moment. Cut out the image and glue it onto the index card. You need not choose a specific career but rather a general calling. Then label your index card with your calling. For example, if you feel a calling to be a good listener, you may choose something like an image of a large ear or stethoscope. If you feel a calling to bring people with contrasting points of view together, you may choose the image of a bridge. When I give you a signal, you will share your symbol or metaphor with the other members of your group and explain how this image relates to your calling.

*Choose a signal that the students will recognize.*

3. **Instruct** the students, when you see that they have chosen images and glued them onto their index cards, to share their images and special callings with other members of their group. After all have shared, invite the students who wish to do so to share their images and callings with the entire class. Consider collecting the index cards and posting them in the room, on a bulletin board or on a sheet of newsprint.

### Teacher Note

In the initial session, it is important to use a learning experience that helps to build group trust, as open and frank sharing of feelings, ideas, questions, fears, and challenges is important to the success of this course. Icebreakers or trust-building exercises are helpful even for students who know or think they know one another. Creating an atmosphere of trust may eventually help the students to discover a life-transforming calling.

4. **Move** the students from the initial icebreaker exercise to a group effort to establish several basic ground rules for this class. Begin by reminding the students of some of the expectations they've grown accustomed to following in other classes. For example, classes often work best when there is general respect for other students' ideas, when the class keeps sensitive conversations confidential, when students who work in groups stick to their deadlines for the good of the group, and so on. Keeping the students in the same groups as before, ask each group to write down three ground rules that they would like to establish for this class. After each group has completed its list, ask one member to write the group's ground rules on the sheet of newsprint. After all the groups have posted their ground rules, eliminate any duplicate rules and invite the class to vote on five to seven most important ground rules for the class. These should be posted in the classroom later, on a clean sheet of newsprint. Consider inviting one or more students to make this poster.



Article  
1

**Reflect****Step 4**

*Invite the students to participate in a personal inventory exercise that will help them begin to identify the direction in which God may be leading them.*

- 1. Prepare** by downloading and printing the handout “Who Is God Calling Me to Become?” (Document #: TX002767), one for each student.
- 2. Assign** the students to read article 1, “What Is a Vocation?” in the student book as preparation.
- 3. Introduce** this learning experience by explaining that the students will first be engaging in a time of serious reflection about their own vocations. They should write carefully considered and personal reflections as though they were keeping a personal journal. After the students have finished reflecting, they will meet in groups of three to discuss any parts of their reflections they would like to share with other students. Distribute the handout, and invite the students to begin. Consider playing soft, instrumental music as the students work.
- 4. Call** the students to attention after they have completed their writing. Explain to them that they have engaged in a type of exercise that they should repeat many times in their lives. Reflection on where God is calling each of us at this moment in time should become a lifelong process. Divide the class into groups of three, and direct them to discuss any part of their reflections they are willing to share. Remind the students that these reflections are personal and confidential, and they should be treated with utmost respect.
- 5. Conclude** by inviting the students to ask questions or make comments.

**Teacher Note**

This course lends itself to the incorporation of a learning journal. If requirements for a journal are specified at the beginning of the course as a daily activity, the journal itself could suffice for an ultimate final performance task. This exercise provides one good model for organizing a learning journal, using questions for reflection. The instructor can provide the questions for reflection, or the student may generate her or his own questions.





Article  
2

Interpret

## Step 5

Guide the students in preparing and performing dramatic skits based on vocation stories from the Old Testament.

### Teacher Note

Skits can be excellent teaching tools, but extra preparation is required on your part. In most classes it is best to preassign the groups so that you know that the different personalities will be able to work together. Having the students prepare in different spaces works well but can create logistics problems: Who will supervise the students? How can you check on each group to be sure they are staying on task? Having the students work in one larger location, such as a school cafeteria, where groups can move to different parts of the room, works better. If that is not an option, you will need to find other teachers to help you supervise the groups. The background article “Using Skits in Teaching” (Document #: TX002100) contains other helpful hints for using skits in the classroom.

1. **Prepare** by downloading and printing the handout “A Dramatic Call: Lessons from the Old Testament” (Document #: TX002768), one for each student. Make Bibles available, one for each student, or ask the students to bring their Bibles to class. Also, either provide some props for the students to use, or ask the students to bring props for their skits. This learning experience works better over two class sessions: the first for student preparation, and the second for student performances.
2. **Organize** the class into four groups in advance to create skits for four Scripture passages found at the bottom of the handout. Have the students move into these groups now, and either assign each group a passage, or have the groups draw slips out of a hat or bowl to determine which group gets which passage. If your class is large, have more than one group work on the same passage.
3. **Assign** the students to read article 2, “God’s Call in the Old Testament,” in the student book as preparation.
4. **Introduce** the learning experience by distributing the handout and by sharing the following information with the students:
  - ▶ In the next few class sessions, we will begin looking at both the Old and New Testaments for a deeper understanding of what it means to be called by God. Scripture contains many “call” stories that can serve as wonderful models of vocation.

- ▶ In the next two class sessions, you will be working in assigned groups to create and perform skits based on Scripture stories of God’s call and a human being’s response.
- ▶ As you read your assigned Scripture passage and begin to write your skit, keep in mind the following general characteristics of a vocation, which you will find on your handout.

The person called . . .

- is attracted, or at least open, to serving God or others
- feels that she or he is singled out by name for some special purpose



- experiences the call as scary but thrilling at the same time
  - “tests” the call to make sure it is real; may show some resistance to God’s call
  - is ultimately confirmed by others whom she or he can trust; the call is validated
- The handout provides the guidelines you will need to follow. In addition to these, keep in mind that the purpose of this exercise is to explore the meaning of an authentic vocation. You may begin working. Use your creativity!
5. **Provide** ample time for the students to complete their skits. A full class session is recommended for preparing and a full class (or more) for presenting.
  6. **Conclude** with a brief discussion about what lessons about vocations the skits (and Scripture sources) provided.



Article  
3

Apply

## Step 6

Lead the class through the PowerPoint “God’s Call in the New Testament” (Document #: TX002776).

1. **Prepare** by downloading and printing copies of the handout “God’s Call in the New Testament” (Document #: TX002769), one for each student. Prepare also by securing a laptop, PowerPoint projector, and screen and downloading the PowerPoint presentation of the same name (Document #: TX002776). Have at least one Bible available.
2. **Assign** the students to read article 3, “God’s Call in the New Testament,” in the student book as preparation.
3. **Lead** the students, by using the PowerPoint presentation, through a question-and-answer process. (See the “Teacher notes” sections on the PowerPoint slides for guidance.) The handout repeats the questions that are in the PowerPoint. Encourage the students to answer before you volunteer information yourself. As an alternative to using the handout, you may wish to direct the students to take notes in their learning journals or on a sheet of paper.

### Teacher Note

This PowerPoint presentation is an interactive presentation. The question-and-answer format, along with interesting images can keep the students engaged if they are allowed to do most of the dialogue. Offer answers to the questions yourself only if the students seem to be missing the point.



Article  
4

### Explain

## Step 7

Have the students work in groups to discuss the *Sacraments of Christian Initiation as the foundation of the Christian vocation.*

1. **Prepare** by downloading and printing the handout “Sacraments of Christian Initiation: The Foundation of Our Vocation” (Document #: TX002770), one for each student.
2. **Assign** the students to read article 4, “The Foundation of the Christian Life,” in the student book as preparation.
3. **Introduce** the learning experience using the following question as a prompt:
  - Why are the Sacraments of Christian Initiation the foundation of any Christian vocation?

Invite several students to respond.

4. **Divide** the class into groups of four. Distribute the handout, and instruct the group members to work together to “build” the foundation to the Church by describing how each Sacrament of Christian Initiation helps those who are initiated to authentically live their Christian vocation. Allow 15 minutes for the groups to work on their responses (5 minutes per Sacrament). When the groups are finished, have each read its responses to the class.
5. **Share** the following information with the students, and then invite them to respond to the questions:
  - We’ve just talked about the Sacraments of Christian Initiation as the foundation of our Christian vocation. These Sacraments—Baptism, Confirmation, and the Eucharist—give us grace to live the Christian life. The Church identifies several types of graces.
  - What is sanctifying grace?
 

*Sanctifying grace is a supernatural gift of God, infused into our souls by the Holy Spirit, that continues the work of making us holy.*
  - What is actual grace?
 

*Actual grace is God’s interventions and support for us in the everyday moments of our lives.*
  - What are sacramental graces and charisms?
 

*Sacramental graces are those graces, or gifts of God’s presence, that are proper to each of the Sacraments. Charisms are God’s graces within us manifested through particular spiritual gifts. Charisms help us to live out our commitment to a state in life and to carry out the*

*responsibilities of that state. One important charism today is the gift of being able to listen to and understand Jesus the Teacher, who guides us in our daily lives.*



Article  
5

Apply

## Step 8

Guide the students in an exercise of discovery about the meaning of Christian discipleship.

1. **Prepare** by acquiring a copy of the film *Dead Poets Society* (128 minutes, 1989, rated PG) or by locating the proper segment of the film on the Internet. View segment 21:00 to 27:58, the scene in which John Keating (Robin Williams) begins introducing poetry to his English class. Also download and print the handout “The Key to Happiness: Listening to the Teacher!” (Document #: TX002771), one for each student.
2. **Assign** the students to read article 5, “We Listen to Our Teacher,” in the student book, as well as the introductory material to part 2, as preparation.
3. **Inform** the students that they will be watching a film clip from *Dead Poets Society* as inspiration for a group exercise and class discussion. Introduce the film, using these or similar words:
  - You will be watching a segment from the beginning of the film *Dead Poets Society*, in which an English teacher introduces poetry. As you watch, focus on the type of teacher John Keating is. Why does he take this approach to teaching poetry?
4. **Divide** the class into groups of three or four. Distribute the handout and direct the groups to work through all of the Scripture passages. As they begin working, remind them that Jesus, although he respected traditions and laws, was often an unconventional teacher who challenged many assumptions and cultural traditions of his day. Many people who heard him would have been as surprised as the students were in John Keating’s classroom. Allow the students 25 minutes to complete the chart on the handout.
5. **Instruct** the students to discuss the question that follows the chart and to write their answer after they come to a consensus. When you see that most of the groups have finished looking up the Scripture passages and discussing them, invite each group to share its insights with the rest of the class.
6. **Conclude** by sharing the following ideas. Suggest that the students take notes in their learning journals, on a sheet of paper, or on their handout.
  - We have seen that although only some of these passages begin with the words “You have heard it said,” in each passage Jesus challenges long-established assumptions—not unlike John Keating challenging his poetry class. Do you think that after more than two millennia since

Jesus walked on the earth, most people understand his new standard of love?

*Invite the students to respond.*

- Based on your reading of article 5, “We Listen to Our Teacher,” in the student book, what is meant by the word *agape*?

*Invite the students to respond. Make sure they understand that this word refers to the highest form of self-giving love.*

- Briefly discuss the following question with your group and come to a group consensus: What are some of the cultural assumptions today that Jesus might challenge, based on the Scripture passages you examined?

*Invite the students to respond. Their answers will vary. You may contribute other examples, such as the following: A common false assumption today is that many social problems are purely and simply individuals' problems. For example, some people may believe that poverty is caused by laziness and is not something that a society and its government must address. Not every person embraces Jesus' Law of Love; however, the Church calls upon individuals and societies such as ours to embrace a reasonable ethical standard of charity.*



Article  
6, 7

**Empathize**

## Step 9

**Lead the students through a self-discovery exercise on the meaning of discipleship.**

1. **Prepare** by locating a recording of Carole King's “You've Got a Friend” (from her album *Tapestry*), either on a CD or on the Internet, and have it ready for the beginning of class. Also gather blank sheets of white paper and colored markers for the students. Have at least one Bible available for reading two Gospel passages aloud. Be prepared to conduct a whip-around exercise for part 4 of this learning experience (see the method article “The Whip-Around” [Document #: TX002066] at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information).
2. **Assign** the students to read article 6, “We Respond in Discipleship,” and article 7, “We Respond as the People of God,” in the student book as preparation.
3. **Set** the atmosphere before the students arrive by dimming the lights and lighting a candle (if this is permissible in your school). Then, when all are settled, play Carole King's “You've Got a Friend.” Ask the students to listen attentively, thinking of it as a prayer to Jesus. While the students are

listening, distribute the blank sheets of paper and colored markers. When the song ends, instruct the students to write down words or phrases that they associate with friendship as inspired by this song, or to draw images that represent friendship.

**4. Conduct** a whip-around exercise, giving every student an opportunity to share one idea about, or image of, friendship. After all have finished sharing, read aloud the following Scripture passage from the Gospel of John:

- “[Jesus said to his disciples,] I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father” (John 15:13–15).

**5. Raise** the lights in the classroom. Then ask the students:

- What does it mean to be a friend of Jesus?

*Invite several students to respond. Then continue as follows:*

- The final articles in this unit, about responding to Christ in discipleship and responding as the People of God, describe to us what our vocation means. To be a disciple means to be a friend of Jesus, and to be a member of the People of God means to be friends with all of Jesus' other friends.
- The part about being friends with all of Jesus' other friends causes many people the biggest problems. Do you find yourself grouping together types of people that you believe just cannot possibly be friends of Jesus? I will list a variety of groups of people. As you hear names of groups, jot down the ones you have difficulty thinking can be friends of Jesus.

*Read the list slowly. Some names are intended to be humorous, but most are serious.*

Christians	artists
Jewish people	lawyers
dark-skinned people	redheaded people
people who like sushi	short people
blonde-haired people	intellectual people
homeless people	murderers
babies	people who like coconut ice cream
rich people	soccer players
doctors	Native Americans
European people	Jesuits
gay and lesbian people	poor people
English teachers	terrorists
white people	

thin people	illegal immigrants
politicians	mentally ill people
people who volunteer to help others	

**6. Ask:**

- Is there any group in this list who could not be a friend of Jesus?

*Discuss why some of groups are more difficult to accept as friends of Jesus. Note that others seem to be accepted easily. For example, no one has a problem with thinking of a baby as a friend of Jesus—no matter what its race or nationality or family fortune.*

**7. Explain** that the teachings of Jesus emphasize not only love of those we know and care about (those who are easy to love) but also love of those we perceive as “enemies” or “outsiders.” Ask a volunteer to read aloud Matthew 5:43–48. Conclude that the love that Jesus teaches as his standard of love is not an ordinary love, but an extraordinary one.

**8. Ask** two or three volunteers, if time permits, to read aloud the Parable of the Good Samaritan (Luke 10:29–37). As this Gospel story illustrates, the true disciple will go to great lengths to reach out to someone considered an outsider or an enemy. Thus each of us be a true disciple only if we are merciful to others, including those we may identify as “enemy” or “in the wrong group” or “not like me.” The students may have questions about how the “murderer” or “terrorist” can possibly be considered a friend of Jesus, in any sense. Jesus died on the Cross for everyone. Though we have an obligation to protect society against those who would harm us, we also have an obligation as Christians to show mercy even to those who do the most heinous acts.

**9. Share** the following:

- The beginning of this section of the student book (see “Part 2: We Respond to God’s Call”) introduced the clever “I-dea” (pun intended) that “there is no *I* in *Church* or *People of God*.” We’re all in this together. With Jesus, *all* means *all*. So, as we end this class session, think about whether the “us and them” attitude that is so prevalent today authentically represents the Christian vocation.
- In the next unit, we will examine four types of vocations officially recognized by the Church: the single life, the married life, ordination to the priesthood, and consecrated life.

**10. Conclude** by inviting the students to ask questions or make comments.

## Understand

**Step 10**

*Make sure the students are all on track with their final performance tasks, if you have assigned them.*

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 1” (Document #: TX002764) and “Rubric for Final Performance Task Options for Unit 1” (Document #: TX002765). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

## Reflect

**Step 11**

*Provide the students with a tool for reflecting about what they learned in the unit and how they learned.*

This learning experience will provide the students with an excellent opportunity to reflect on how their understanding of the Christian vocation has developed throughout the unit.

1. **Prepare** for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

# **A Preassessment of My Knowledge of the Meaning of a Christian Vocation**

How do Christians understand the word *vocation*?

What are the requirements of becoming a follower of Jesus?

Which Sacrament(s) ritually celebrate God's fundamental call and our response to embrace the Christian life in the Catholic Church? Briefly explain.

Summarize at least two stories, one from the Old Testament and one from the New Testament, that describe God's call and a human person's response.





From a Christian perspective, who is called by God?

Is a Christian vocation a personal call or a call to relationship or both? Explain.

What does it mean to become a Christian disciple?

What are the four states of life to which one may be called that are officially recognized by the Catholic Church?



# Final Performance Task Options for Unit 1

## Important Information for All Three Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- A vocation is a personal call from God to use all of our gifts in service to him and to one another.
- Old and New Testament stories of God's call and the free response of the human person provide powerful models of vocation for us.
- Every Christian vocation must be rooted in Baptism and must lead us to communion with God—the Father, the Son, and the Holy Spirit.
- We are all called, as disciples of Christ, to work for our own salvation and the salvation of others.

## Option 1: An Autobiographical Essay Exploring How God May Be Preparing You for Discipleship

Write a four- to five-page autobiographical essay that explores the ways God has been present to you, caring for you in the good and difficult times of your life. What did you learn from these important experiences? After examining the gifts and talents you have discovered you possess, explore at least three possible ways that God may be leading and guiding you to use these gifts. (It is possible to use these gifts in more than one way. For example, a priest may also be a wonderful physics professor. A wife and mother may be a gifted violinist.) At this point in your life, which path seems most attractive to you and why?

## Option 2: A Vocations Pamphlet

Create a pamphlet, either digitally or by hand, that has three major sections. You may also create front and back cover pages, if you wish. The pamphlet should follow this structure:

- Section 1: A general description of the fundamental Christian calling that accompanies the Sacraments of Christian Initiation
- Section 2: A list of the four vocational states of life and explanation of how each can provide a unique opportunity for discipleship
- Section 3: A brief guide for those who are thinking and praying about living the Christian life more fully, including questions that such people may find helpful to consider



## Option 3: A Presentation on a Saint or Other Holy Christian Person

Choose a favorite saint or holy Christian about whom ample information is available. You should be able to find information about the saint in your school library or possibly on the Internet. If you choose to use the Internet, make sure your teacher approves the source of information **before** you create your presentation. Your presentation should contain the following components:

- an outline from which you will deliver your presentation that describes the manner in which the saint was called to discipleship, the state of life in which the saint chose to pursue her or his vocation, the particular charisms the saint exemplified, and the qualities in this saint's life that should be emulated
- a visual element, such as a poster or PowerPoint presentation, that includes a picture or painting of the saint, a symbol that helps to define the saint's charism, and a contemporary example that shows how some of the qualities of this saint could be lived out today
- a well-prepared 5- to 10-minute presentation that you will deliver to the class (unless the instructor chooses not to include oral presentations)



# Rubric for Final Performance Tasks for Unit 1

Criteria	4	3	2	1
<b>Assignment includes all items requested in the instructions.</b>	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
<b>Assignment shows understanding of the following concept: <i>A vocation is a personal call from God to use all of our gifts in service to him and to one another.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Old and New Testament stories of God's call and the free response of the human person provide powerful models of vocation for us.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Every Christian vocation must be rooted in our Baptism and must lead us to communion with God—the Father, the Son, and the Holy Spirit.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>We are all called, as disciples of Christ, to work for our own salvation and the salvation of others.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment uses proper grammar and spelling.</b>	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
<b>Assignment is neatly done.</b>	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



# Vocabulary for Unit 1

**actual graces:** God's interventions and support for us in the everyday moments of our lives. Actual graces are important for conversion and for continuing growth in holiness.

**agape:** Unconditional love. A Greek word used in Scripture and by the early Christians to describe a self-giving love that puts aside one's own immediate self-interest for the interest of another.

**age of reason:** The age at which a person can be morally responsible. This is generally regarded to be the age of seven.

**Beatitudes:** The teachings of Jesus during the Sermon on the Mount in which he describes the actions and attitudes that should characterize Christians and by which one can discover genuine meaning and happiness.

**charism:** A special gift or grace of the Holy Spirit given to an individual Christian or community, commonly for the benefit and building up of the entire Church.

**Church:** The term *Church* has three inseparable meanings: (1) the entire People of God throughout the world; (2) the diocese, which is also known as the local Church; (3) the assembly of believers gathered for the celebration of the liturgy, especially the Eucharist. In the Nicene Creed, the Church is recognized as One, Holy, Catholic, and Apostolic—traits that together are referred to as "Marks of the Church."

**disciple:** Comes from a Greek word meaning "a learner." A disciple of Jesus is one who has made the decision to learn from him.

**Paschal Mystery:** The work of salvation accomplished by Jesus Christ mainly through his Passion, death, Resurrection, and Ascension.

**People of God:** Another name for the Church, the name is scriptural in origin and refers to God's plan from the beginning of time to call a people to himself.

**Sacraments of Christian Initiation:** The three Sacraments—Baptism, Confirmation, and the Eucharist—through which we enter into full membership in the Church.

**sacramental graces:** The gifts proper to each of the Seven Sacraments.

**Sacred Chrism:** Perfumed olive oil that has been consecrated. It is used for anointing in the Sacraments of Baptism, Confirmation, and Holy Orders.

**sanctifying grace:** The grace that heals our human nature wounded by sin and restores us to friendship with God by giving us a share in the divine life of the Trinity. It is a supernatural gift of God, infused into our souls by the Holy Spirit, that continues the work of making us holy.



**Tradition:** This word (from the Latin, meaning “to hand on,”) refers to the process of passing on the Gospel message. Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in Scripture, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit.

**vocation:** A call from God to all members of the Church to embrace a life of holiness. Specifically, it refers to a call to live the holy life as an ordained minister, as a vowed religious (sister or brother), or in a Christian marriage. Single life that involves a personal consecration or commitment to a permanent, celibate gift of self to God and one's neighbor is also a vocational state.









# A Dramatic Call: Lessons from the Old Testament

In the box below, circle the passage that your group has been assigned. Based on this passage, your group will create a contemporary skit (5 to 7 minutes).

Keep in mind that many Scripture stories of God's call and humans' responses contain these general elements:

The person called . . .

- is attracted, or at least open, to serving God or others
- feels that she or he is singled out by name for some special purpose
- experiences the call as scary but thrilling at the same time
- "tests" the call to make sure it is real; may show some resistance to God's call
- is ultimately confirmed by others whom she or he can trust; the call is validated

Follow these guidelines for creating your skit:

- Create an original skit (5 to 7 minutes). Write a modern dialogue that includes all the major characters and dramatic events in your assigned Scripture passage. Create dramatic tension by showing the deliberations of the person who is called.
- You may change the names from the original story, and you may add extra characters. People in your group may also serve as "props."
- All members of your group must participate!
- Introduce your skit by identifying the Scripture story on which it is based. For example, "This skit is based on the biblical story of the call of Abraham."
- You may use humor if it contributes to the effectiveness of the drama.
- Bring in small "props" that enhance the action; they can include objects (a telephone, for example) or clothing items.
- Include a narrator, if needed, to explain the context to the audience.
- Conclude your skit by having one member of your group explain all that you found most significant about the story and how the story is a testimony to the meaning of a true vocation.

## Scripture Passages

The Call of Abraham (Genesis 12:1–4, 15:1–6, 17:1–8)

The Call of Samuel (1 Samuel 3:1–11)

The Call of Jeremiah (Jeremiah 1:4–19)

The Call of David (1 Samuel 16:1–13)

*Note:* Include more of the Scripture passage than listed above if time permits.



# God's Call in the New Testament: Vocations of Two Women Named Mary

This handout will guide you through the accompanying PowerPoint presentation. Try to formulate answers on your own to contribute to the class discussion.

## **Slide 2: The Annunciation (Luke 1:26–38)**

What do you see in this image?

## **Slide 3: The Annunciation (*continued*)**

From whom does the invitation to Mary come?

What difference would it have made to the Jewish people at this time if they had known that the invitation comes from God?

## **Slide 4: The Annunciation (*continued*)**

Who conveys God's invitation to its appointed destination?

What is Gabriel's status in this Scripture account?

Why Mary?



**Slide 5: The Annunciation (*continued*)**

To which country and people is this invitation sent?

What could be important about a little country that is about the size of Rhode Island?

**Slide 6: The Annunciation (*continued*)**

What would a young Jewish girl's social status have been in the first century?

How does Mary respond to the Angel Gabriel's greeting and invitation?

Why is Mary afraid?

**Slide 7: The Annunciation (*continued*)**

What makes this story so strikingly unusual?

Which elements of a "call story" are present in this account?



**Slide 8: The Call of Mary Magdalene (John 20:1–18)**

**Slide 9: The Call of Mary Magdalene (*continued*)**

As this Scripture account begins, what is Mary Magdalene doing?

How does Mary Magdalene know who is offering her an invitation?

**Slide 10: The Call of Mary Magdalene (*continued*)**

What does Jesus ask Mary Magdalene to do?

How does Mary Magdalene respond?

**Slide 11: The Call of Mary Magdalene (*continued*)**

Do you find anything unusual about this story?

Which elements of a “call story” are present in this Scripture account?



**Slide 12: The Call of Mary Magdalene (*continued*)**

What is new in your understanding of God's call?

Is God's call always dramatic?

What do you think God's call to you today would be like?



# Sacraments of Christian Initiation: The Foundation of Our Vocation

With your group, "build" the foundation of the Church by describing how each Sacrament of Christian Initiation helps those who are initiated to authentically live their Christian vocation. Write your group's response in the box for each Sacrament.

<b>Eucharist</b>	
<b>Confirmation</b>	
<b>Baptism</b>	



## The Key to Happiness: Listening to the Teacher!

In each of the following Scripture passages, Jesus takes up an older ethical standard and “re-creates” it according to a new standard of love—the standard of his Passion and death on a Cross. We call this love *agape*, the highest ethical standard and form of self-giving love. Read each passage with your group and then describe the established standard and compare it with the new standard of love.

Scripture Passage	The “old” standard	The new standard: <i>agape</i>
Matthew 5:21–24		
Matthew 5:27–30		
Matthew 5:38–42		
Matthew 5:43–48		
Mark 12:28–31		



Luke 10:29–37		
John 8:1–11		
John 13:34–35		

What new insights into Jesus the Teacher do you have after reviewing these Scripture passages? Use specific evidence from the Scripture passages to support your view.





# Unit 1 Test

## Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. \_\_\_\_ In our life as Christians, a vocation is \_\_\_\_\_.
  - A. vocational training
  - B. something we are naturally good at
  - C. a call from God to a life of holiness
  - D. a job or career
  
2. \_\_\_\_ The human heart is fully satisfied by \_\_\_\_\_.
  - A. love of family
  - B. love of friends
  - C. material possessions
  - D. God alone
  
3. \_\_\_\_ God has fully satisfied the longing of the human heart through \_\_\_\_\_.
  - A. Scripture
  - B. Tradition
  - C. the Incarnation of Jesus Christ
  - D. personal prayer
  
4. \_\_\_\_ The \_\_\_\_\_ are the foundation of Christian life.
  - A. Ten Commandments
  - B. Beatitudes
  - C. communal prayers
  - D. Sacraments of Christian Initiation
  
5. \_\_\_\_ The universal call to holiness is a call to each member of the Body of Christ given to us in \_\_\_\_\_.
  - A. Baptism
  - B. Confirmation
  - C. the Eucharist
  - D. all of the above
  
6. \_\_\_\_ Jesus taught that happiness comes from \_\_\_\_\_.
  - A. success in life
  - B. living the Beatitudes
  - C. having power over others
  - D. accumulating material things



7. \_\_\_\_ Abraham is a model of response to God because he \_\_\_\_\_.
- A. listened to God and obeyed him
  - B. was seventy-five years old when God called him
  - C. left his home
  - D. was a refugee and shepherd
8. \_\_\_\_ \_\_\_\_\_ helped Samuel to hear God's call.
- A. Abraham
  - B. David
  - C. Jeremiah
  - D. Eli
9. \_\_\_\_ Jeremiah is a good model for hearing God's call and overcoming \_\_\_\_\_.
- A. pride
  - B. doubts and limitations
  - C. lack of education
  - D. anger
10. \_\_\_\_ By questioning \_\_\_\_\_, Mary of Nazareth was helped to understand God's call.
- A. Joseph
  - B. Jesus
  - C. Joachim and Anna
  - D. the angel Gabriel
11. \_\_\_\_ The story of Jesus and Nathanael reminds us that, most important, \_\_\_\_\_.
- A. Jesus knows us, loves us, and has plans for us
  - B. we should take time for leisure
  - C. we should not make snap judgments
  - D. we should listen to good ideas from friends
12. \_\_\_\_ When Jesus told Peter to feed his sheep, Jesus meant that \_\_\_\_\_.
- A. Peter should apologize for his denial
  - B. Peter should take responsibility for the Church
  - C. Peter should become a shepherd
  - D. Peter would die as a martyr
13. \_\_\_\_ Viktor Frankl, a psychotherapist who survived a Nazi concentration camp, discovered that the meaning of life is \_\_\_\_\_.
- A. survival
  - B. success
  - C. love
  - D. hope



14. \_\_\_\_ The story of David's call to be king of Israel reminds us that \_\_\_\_\_.
- A. God sees not appearances but the heart
  - B. God favors the youngest in the family
  - C. God always chooses shepherds to be kings
  - D. God chooses only good-looking people
15. \_\_\_\_ Because she carried the news of Jesus' Resurrection to the Eleven, Mary Magdalene is known as \_\_\_\_\_.
- A. the Bearer of Good News
  - B. the Gardener
  - C. the Woman Witness
  - D. the Apostle to the Apostles

## Part 2: Matching

Match each term or phrase in column 1 with a description from column 2. Write the letter that corresponds to your choice in the space provided.

### Column 1

1. \_\_\_\_ *agape*
2. \_\_\_\_ washing of the feet
3. \_\_\_\_ the Great Commandment
4. \_\_\_\_ "perfection of charity"
5. \_\_\_\_ the Parable of the Good Samaritan
6. \_\_\_\_ disciple
7. \_\_\_\_ love of self
8. \_\_\_\_ living our vocation with others
9. \_\_\_\_ Church
10. \_\_\_\_ states of life
11. \_\_\_\_ single life
12. \_\_\_\_ married life

### Column 2

- A. A call to holiness through helping spouse and children to live good and holy lives.
- B. The perfection of love, including love of enemies.
- C. From a Greek word meaning "learner"; in Christian life, one who has made the decision to learn from Jesus.
- D. Also known as the people God calls; the People of God.
- E. This story that Jesus told answers the question, "Who is my neighbor?"
- F. Committed single life; married life; ordained life; consecrated life.
- G. Seeing oneself as made in the image and likeness of God; taking care of oneself in body, mind, heart, and soul.
- H. A life of service to others but not bound by vows.
- I. The love of God with one's whole being, and the love of neighbor as oneself, as taught by Jesus.
- J. A Greek word meaning "unconditional love."
- K. In the Gospel of John, Jesus symbolized service to others with this gesture.
- L. Includes the challenge of respect and love for others.

## Part 3: Short Answer





# Unit 1 Test Answer Key

## Part 1: Multiple Choice

- |      |       |       |
|------|-------|-------|
| 1. C | 6. B  | 11. A |
| 2. D | 7. A  | 12. B |
| 3. C | 8. D  | 13. C |
| 4. D | 9. B  | 14. A |
| 5. D | 10. D | 15. D |

## Part 2: Matching

- |      |      |       |
|------|------|-------|
| 1. J | 5. E | 9. D  |
| 2. K | 6. C | 10. F |
| 3. I | 7. G | 11. H |
| 4. B | 8. L | 12. A |

## Part 3: Short Answer

1. A job or career involves the work we do every day. This work is important, as it helps us to grow and serve others. But a job or career is changeable. It can be part of a wider and deeper vocation, which is the call from God to a life of holiness. A vocation is a personal call from God to embrace a certain way of life: married, single, ordained, or consecrated life. A vocation is a way to serve God and others and to become holy.
2. Baptism gives us the grace we need to say yes to whatever call we may hear at any future point in our lives. We can say yes each day to God's will in our daily lives. In Confirmation we receive the grace to share more completely in the mission of Christ. In the Eucharist we take Christ into ourselves and deepen our baptismal call to communion with God. Each of these Sacraments calls us to holiness, and enables us to accept other calls from God in the future. When we come closer to Jesus Christ through these Sacraments, we can hear God's voice more clearly. The grace of these Sacraments is the foundation on which our Christian lives and vocations—our vocation to holiness—are based.
3. *(This question requires that the student examine his or her personal life—at home, at school, at a workplace, and with friends. In this examination the implementation of self-giving, serving, caring love should be the focus. When and how is one's own immediate interest put aside for the interest of another? How is one's own agenda set aside to meet another's need? These actions can be taken in very small ways, but each one prepares for a future vocation. Note: Make clear to the students that unconditional love never means accepting situations of abuse.)*
4. *(Student answers may include any one of the following.)*
  - a. Committed single life is one way to live out the baptismal call. It is a state of life not bound by public vows, but is a way that people may respond to God's call to serve others and the Church.



- b. Married life is also based on the baptismal call to holiness. However, the Sacrament of Matrimony bestows the particular sacramental graces proper to marriage, in order to help the married man and woman live out their vocation: to help spouse and children become holy in a life of love.
- c. Ordained life is another way to live out the baptismal call. The ordination of bishops, priests, and deacons is essential to the organic structure of the Church. The Sacrament of Holy Orders bestows the particular sacramental graces proper to the ordained ministry, so that the bishop, priest, or deacon can fulfill his duties to the People of God.
- d. Consecrated life stems directly from the Sacrament of Baptism and its call to live in holiness. Although the taking of religious vows is not a sacrament, the vows signify an intention to follow Christ more closely and to pursue a life of perfect love in service to the Kingdom. Consecrated life witnesses to the coming of the Kingdom both now and in the world to come.





# Unit 2

# The Essential Vocation of the Laity

## Overview

In this unit the students will continue the discussion of Christian vocation with an emphasis on the unique vocation of the laity. They will understand the importance of the vocation of laypeople (who are the vast majority of Catholics) in their role of making Christ present among everyone and in every place they find themselves. This unit is a particularly important foundational unit because most of the students will live their lives as lay Christians with the tremendous potential of positively influencing other people and the world around them.

## Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- The primary vocation of the Catholic laity is to be a witness to Christ in the midst of daily life.
- The laity shares in Christ's mission as priest, prophet, and king by fully participating in the spiritual and sacramental life of the Church, by proclaiming the Good News of salvation, and by modeling service to others.
- In their relationship to the local parish, laypeople participate in the life of the universal Church.
- The single lay state of life can be a uniquely graced position from which to live out the Christian vocation of faith and justice.

Upon completing the unit, the students will have answered the following questions:

- What are the two meanings of *laity* in the Church?
- How is a vocation different from a career?
- What does it mean when we say that the laity is called to be *in* the world but not *of* the world?
- In which ways is the laity encouraged to take a greater role in ministry in the Church today?

## How Will You Know the Students Understand?


The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout "Final Performance Task Options for Unit 2" (Document #: TX002778)



- handout “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002779)
- handout “Unit 2 Test” (Document #: TX002784)

## Student Book Articles

This unit draws on articles from the *Vocations: Answering God’s Call* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from section 1, “Living Our Christian Vocation,” and are as follows:

- “Who Are the Lay Faithful?” (article 8)
- “Called to Be Priest, Prophet, and King” (article 9)
- “The Single Life” (article 10)

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students to enable them to discover what it means for the layperson to be called by Christ and to generously respond by embracing his or her baptismal calling and commitment in the midst of everyday life. It is not necessary to use all the learning experiences provided in the unit. However, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required in later units.



**Step 1:** Preassess what the students know and would like to know about the Christian calling of the layperson.



**Step 2:** Follow the assessment by presenting the students with the handouts “Final Performance Task Options for Unit 2” (Document #: TX002778) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002779).



**Step 3:** Invite the students to complete a questionnaire about vocation and then conduct interviews with each other about their views.



**Step 4:** Direct the students to work in groups to explore ways they can make their everyday activities opportunities to evangelize.

Interpret

**Step 5:** Guide the students in reading about some of the compelling needs in the world today described in the Vatican II document *The Church in the Modern World (Gaudium et Spes, 1965)* and reflect on ways they may respond as modern-day “evangelists.”

Apply

**Step 6:** Lead the students in finding and presenting stories from the Internet, a newspaper, or a magazine to the class about a person who models the vocation of the laity as “priest,” “prophet,” or “king.”

Explain

**Step 7:** Lead the students through a PowerPoint presentation on lay ecclesial ministries.

Apply

**Step 8:** Engage the students in working in groups on some special considerations concerning the lay single life.

Understand

**Step 9:** Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

**Step 10:** Provide the students with a tool for reflecting about what they learned in the unit and how they learned.

## Background for Teaching This Unit

Visit [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for additional information about these and other concepts taught in this unit:

- “The Witness of One” (Document #: TX002787)
- “Communities of Salt and Light: A Summary” (Document #: TX002786)

The Web site also includes information on these and other teaching methods used in the unit:

- “Think-Pair-Share Method” (Document #: TX001019)
- “The Whip-Around” (Document #: TX002066)
- “Setting Up a Blog ” (Document #: TX001052)
- “Blogging and Beyond” (Document #: TX001053)

## Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Matthew 9:35–38 (“The harvest is abundant but the laborers are few” [verse 37].)
- Galatians 3:26–27 (being clothed in Christ at Baptism)

- Ephesians 4:20–24 (being clothed in Christ at Baptism)
- Ephesians 6:10–17 (being clothed in Christ at Baptism)
- Colossians 3:9 (being clothed in Christ at Baptism)
- Colossians 3:12–15 (being clothed in Christ at Baptism)

## Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 2” (Document #: TX002780), one for each student.

.....

apostolate

laity

collaboration

parish

common good

prophet

evangelize

spiritual director

# Learning Experiences

## Explain

### Step 1

*Preassess what the students already know and would like to know about the Christian calling of the layperson.*

1. **Prepare** by downloading and printing the handout “A Preassessment of My Knowledge of the Role of the Laity” (Document #: TX002777), one of each for each student. Also gather pens or pencils, one for each student.
2. **Distribute** the handout and pens or pencils, and allow the students adequate time to complete the preassessment. When everyone is finished, divide the class into groups of three or four.
3. **Instruct** the students, after they have moved into their groups, to begin discussing their survey responses with one another, one statement at a time. Guide them in discussing why they chose the response they did. Monitor the groups as they work.
4. **Call** the students to attention after all have had an adequate amount of time for conversation. While the students are still in their groups, invite each group member to tell the class one new idea he or she received from the small-group discussion. Collect the students' handouts, and return them to the students during the next class session.
5. **Conclude** by inviting the students to ask questions or make comments.

## Understand

### Step 2

*Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 2” (Document #: TX002778) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002779).*

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: participating in a class blog, creating a parish resource guide for the laity, or writing a reflective essay on making an apostolate out of studies or participation in athletics. Refer

to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 2” (Document #: TX002778) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002779), one of each for each student.
2. **Distribute** the handouts. Give the student a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose either option 2 or option 3. If you wish to work with a partner, you may choose option 2. To work in a group, you may choose option 1, which is a class blog.
  - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need in order to show you that they understand the growing importance of the vocation of the laity.

### Teacher Note

You will want to assign due dates for the final performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

### Teacher Note

Option 1 entails having the entire class or a portion of the class participate in a class blog. Setting up a blog requires careful advanced preparation. Refer to the method articles “Setting Up a Blog” (Document #: TX001055) and “Blogging and Beyond” (Document #: TX001053) at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for information about setting up a class blog. This option will require that you choose and post articles to the blog for the students to read each week of the project. Each participating student will enroll in the blog and then contribute three times a week, according to your guidelines. Make sure you are familiar with the school’s Internet use policy and guidelines before proceeding with this project. Do not hesitate to ask your school’s technology department for assistance.

## Interpret

## Step 3

Invite the students to complete a questionnaire about vocation and then conduct interviews with each other about their views.

- 1. Prepare** by downloading and printing the handout “Dressing Up as Christ” (Document #: TX002781), one for each student. Prepare also by organizing the students into pairs who will be able to interview each other respectfully. Make sure there is at least one Bible available.
- 2. Introduce** a short Bible study comparing living a Christian life to “putting on Christ” as a garment. Ask volunteers to read the following passages, and then add your comment as indicated:
  - Galatians 3:26–27  
*Comment:* All who have been baptized into Christ have been clothed in Christ, have “put on” Christ, symbolized by the white baptismal garment.
  - Ephesians 4:20–24  
*Comment:* Again putting on the “new self” refers to the Sacrament of Baptism.
  - Ephesians 6:10–17  
*Comment:* Here the clothing referred to is the dress and equipment of the Roman soldier, illustrating a Christian’s readiness to fight evil.
  - Colossians 3:9  
*Comment:* We have put on the new self in Baptism.
  - Colossians 3:12–15  
*Comment:* Compassion, love, and peace are the consequences of putting on the new self.
- 3. Share** with the students that they will begin this class by working alone on a reflection questionnaire concerning their own baptismal vocation to be an “other Christ,” to “put on Christ” in their everyday lives. Then they will meet in the pairs you have prearranged to interview each other. Distribute the handout and ask the students to begin the reflection immediately. Instruct them that they will conduct interviews with their partners after they have completed the questionnaire. You may wish to play soft instrumental music as the students work.

4. **Ask** the students, when you see that they have had adequate time to write their responses, to meet with their partners. Use the following words to direct them:
- You will be interviewing each other, using the questions on your handout, to find out each other's views on vocation. The person who will be interviewed first is the person whose birthday is first in the calendar year. As your partner asks you the questions, respond in your own words if possible rather than simply reading your written responses. You may refer to what you wrote. After both interviews are completed, we will conclude with a brief class whip-around exercise. Listen carefully to each other so that you will be able to answer the questions I ask during the whip-around.
5. **Direct** the students to return to their usual seats. Use the whip-around teaching method to make sure each student has an opportunity to share. See the method article "The Whip-Around" (Document #: TX002066) at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information. All the students should respond to a question before you move to the next question. Ask the following questions:
- Name one positive quality that you possess.
  - How might you apply the expression "Just do it!" to "putting on Christ"?
  - Describe one hypothetical example of a situation in which a person might be called to transcend her or his own personal preferences to act as Christ would act.
6. **Remind** the students, after all have had an opportunity to share their views, that living the Christian vocation—whether as a layperson or as an ordained minister—is fundamentally a free daily choice to either "put on Christ" or not.

### Teacher Note

In his book *Mere Christianity* (see chapter 7, "Let's Pretend"), C. S. Lewis says that being a Christian means "dressing up as Christ" each day. The connection to the symbolism of the Pauline epistles is evident. Our Baptism calls us to put on Christ; this is the essential meaning of the Christian vocation. Make certain that the students have an adequate understanding of the Incarnation (Christ shares our humanity in order that we might share his divinity, his perfect love) in order that they gain a more complete understanding of our baptismal calling, which is the purpose of this unit. "Dressing up as Christ" means that we are to "put on" the quality of Christlike empathy, which is not always easy.



Article  
8

**Reflect****Step 4**

Direct the students to work in groups to explore ways they can make their everyday activities opportunities to evangelize.

1. **Prepare** by gathering sheets of newsprint and sets of colored markers, one of each for each group of three or four. Also write the definition of *evangelize* on the board.
2. **Assign** the students to read article 8, “Who Are the Lay Faithful?” in the student book as preparation.
3. **Divide** the class into groups of three or four. Distribute the newsprint and markers. Introduce this learning experience in these or similar words:
  - You will be working in your groups on a simple exercise that will help to raise your awareness of what it means to evangelize. By “dressing up as Christ,” as C. S. Lewis would say, we become a new kind of personal presence in the world. As we become less self-centered, paradoxically we begin to discover our truest selves.
  - On your sheet of newsprint, create four equal columns. Then, as a group, decide on four everyday activities in which you interact with other people. Write a short description of each activity at the top of each of the four columns.
  - After choosing these activities, discuss with your group some of the ways you can use these occasions as opportunities to evangelize. You may refer to the definition of *evangelize* on the board. Then in each column list some of these ways you can evangelize through these ordinary daily interactions.
4. **Give** the groups about 20 minutes to fill out the columns on their newsprint.
5. **Call** each group to come forward and present its insights to the class.
6. **Review** some of the ideas that the students presented, especially those that reflect an understanding of the importance of validating and supporting another person’s thoughts, feelings, or sufferings in a Christlike manner. Remind the students that they should never underestimate the importance of even seemingly small acts of kindness and love.



## Interpret

## Step 5

Guide the students in reading about some of the compelling needs in the world today described in the Vatican II document *The Church in the Modern World (Gaudium et Spes, 1965)* and reflect on ways they may respond as modern-day “evangelists.”

- 1. Prepare** by downloading and printing the handout “The Lay Evangelist: Making Christ Present by Promoting the Common Good” (Document #: TX002782), one for each student. Also prearrange the class into student pairs for the think-pair-share exercise in part 4.
- 2. Introduce** this learning experience by telling the students that they will be reading an excerpt from the Second Vatican Council's document *The Church in the Modern World*, a document that has greatly influenced the Church's self-understanding of its role in the modern world, and then reflecting in silence on the questions that follow. Tell the students that after they have had adequate time to read and write their responses, they will move into pairs. If the students are not familiar with the think-pair-share method, review it with them, using the method article “Using the Think-Pair-Share Method” (Document #: TX001019), at [smp.org/LivinginChrist](http://smp.org/LivinginChrist), for your background information.
- 3. Distribute** the handout, and direct the students to begin reading and answering questions. You might like to play soft instrumental music as the students work.
- 4. Have** the students move into their preassigned pairs after they have finished writing. Tell them that they will have a timed period to discuss each question. Even if they feel that they have answered the question, they should continue “brainstorming” their ideas until you instruct them to move on to the next question. Allow the pairs about 3 or 4 minutes to discuss each question.
- 5. Conclude** by allowing as many pairs as possible to share their ideas with the entire class. Allow a brief time for student comments or questions.

## Teacher Note

It is a good idea to introduce primary reading sources with a little background information. For example, make sure that the students are keyed into the prophetic nature of *The Church in the Modern World* and that this document has had a tremendously important impact on the Church's understanding of its role in the modern world. Carefully monitor the students as they read, making sure they are giving it their best effort. Walk around the room, making sure the students are remaining focused. Ask questions about their work if students seem to be drifting off task.



Article  
9

**Apply****Step 6**

*Lead the students in finding and presenting stories from the Internet, a newspaper, or a magazine to the class about a person who models the vocation of the laity as “priest,” “prophet,” or “king.”*

1. **Prepare** by instructing the students at least a day or two in advance to find a personal interest story about a person who models the Christian role of priest, prophet, or king. You may wish to divide the class into three groups, giving one of the roles to each group.
2. **Assign** the students to read article 9, “Called to Be Priest, Prophet, and King” in the student book as preparation.
3. **Direct** the students to locate and carefully read the personal interest story. (Remind them to read article 9 before they attempt to find a story.) They should then make an outline or write a short essay on the ways in which the person manifests the Christlike qualities of priest, prophet, or king. They should be prepared to briefly describe the story (3 minutes) to the other students in class and the ways the person manifests one of these three qualities.
4. **Begin** this learning experience, on the day that the students are to present, by describing the manner in which the class will proceed. Create an order of student presentation in advance so that student presentations are well mixed according to their personality types and abilities. Inform the students that they will be called forward in a specific predetermined order and that their presentations will be limited to 3 minutes. They will first briefly tell the story of the person they’ve chosen and then describe the ways they understand the person to exemplify the role of priest, prophet, or king. Before calling the students forward, give a short description of each role to reinforce the countercultural quality of each.
5. **Conclude** by asking the students which of the stories they heard were the most compelling to them and why. Underscore any particularly interesting insights by reviewing them a final time.

**Explain****Step 7**

*Lead the students through a PowerPoint presentation on lay ecclesial ministries.*

1. **Lead** the students through the PowerPoint presentation “Lay Ecclesial Ministries” (Document #: TX002788), structured in a series of questions and answers. Encourage the students to answer before offering information yourself. You may wish to direct them to take notes in their learning journals or on a sheet of paper.
2. **Invite** the students to make comments or to ask questions.

**Teacher Note**

This PowerPoint presentation is interactive. The question-and-answer format, along with interesting images, can keep the students engaged if they are allowed to be fully engaged in the dialogue. Offer answers to the questions only if the students seem to be missing the point.

**Apply****Step 8**

*Engage the students in working in groups on some special considerations concerning the lay single life.*



Article  
10

1. **Prepare** by downloading and printing the handout “It’s All about You! The Single Lay Christian” (Document #:TX002783), one for each student. Divide the class into groups of three or four. Have a least one Bible available.
2. **Assign** the students to read article 10, “The Single Life,” in the student book as preparation.
3. **Direct** the students to move into their assigned groups, and then distribute the handout. Instruct groups to each choose a group leader who will ensure that all members of the group contribute to the conversation. Inform the students that they will use the questions on the handout to guide their group in a discussion of the single life. Remind them that not only are they single now but also statistically likely to remain single for approximately ten more years—or possibly permanently. What they choose to do with this time of their lives is critical to the way they will live the rest of their lives.
4. **Monitor** the students as they work. When all the groups have had an opportunity to discuss all of the questions, bring the class back together. Ask them which topics they discussed most and why. Remind the students that **they are the single layperson** (they are the majority of Catholics in the Church!), and this is the time that they should begin discerning their own calling and willingness to commit to Christ.

5. **Lead** the class in praying for a strengthening of our Christian vocation. Ask for a volunteer to read Matthew 9:35–38 from the Bible upon your cue:
- ▶ Let us conclude our consideration of the vocation of the laity with a prayer that God may strengthen us in our resolve to put on Christ each day of our lives.
  - ▶ We pray to you, Lord Jesus, to continue to inspire us to find you present in our everyday lives. May we see you in a kind smile, in a word of encouragement, in an expression of forgiveness. May we see your face in the face of the stranger, the person who is considered an outcast, the person who is despised, and in the poor. Prevent us from turning away from you. Help us to embrace our baptismal promises, that we may help to re-make the world into your Kingdom of peace and love.
  - ▶ A reading from the Gospel of Matthew  
*Cue the student volunteer to read Matthew 9:35–38.*
  - ▶ Let us pray the Lord's Prayer together: Our Father, who art in heaven  
...

Understand**Step 9**

*Make sure the students are all on track with their final performance tasks, if you have assigned them.*

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 2” (Document #: TX002778) and “Rubric for Final Performance Task Options for Unit 2” (Document #: TX002779). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

**Reflect****Step 10**

*Provide the students with a tool for reflecting about what they learned in the unit and how they learned.*

This learning experience will provide the students with an excellent opportunity to reflect on how their understanding of the vocation of the laity has developed throughout the unit.

- 1. Prepare** for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
- 2. Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
- 3. Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

## A Preassessment of My Knowledge of the Role of the Laity

For each statement, choose "A" if you agree with the statement, choose "U" if you are undecided, or choose "D" if you disagree. Some statements are either false or partially incorrect as they stand. Use the lines below the chart to write any comments or questions you may have.

STATEMENTS	A	U	D
The term <i>laity</i> technically includes all who are not ordained ministers, including brothers and sisters in religious orders.			
The vocation of the laity in the Church is relatively unimportant compared to the role of the clergy.			
The laity is called to be <i>in</i> the world but not <i>of</i> the world.			
All that is not sin is sacred.			
The word <i>evangelize</i> refers exclusively to the role of the clergy to spread the gospel.			
Lay ecclesial ministers are laypeople who are given special authority by the bishop to assist in certain roles that otherwise would most likely be performed by clergy.			
Lay ecclesial ministers must be ordained.			
An apostolate is a particular work through which a person may carry out his or her Christian vocation.			
Through the Sacraments of Christian Initiation, we become full members of Christ's Body, the Church, and are empowered to carry out our vocation.			
The laity is called to share all three primary roles of Christ as priest, prophet, and king.			
The priestly role of the laity is to bless children and animals.			
An important priestly role of the laity is to make every action an act of praise of God.			
The most important quality of a prophet is the ability to foresee the future.			





# Final Performance Task Options for Unit 2

## Important Information for All Three Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content:

- The primary vocation of the Catholic laity is to be a witness to Christ in the midst of daily life.
- The laity shares in Christ's mission as priest, prophet, and king by fully participating in the spiritual and sacramental life of the Church, by proclaiming the Good News of salvation, and by modeling service to others.
- In their relationship to the local parish, laypeople participate in the life of the universal Church.
- The single lay state of life can be a uniquely graced position from which to live out the Christian vocation of faith and justice.

## Option 1: A Class Blog

Your teacher will provide instructions for enrolling in the blog. He or she will post the unit's key understandings at the beginning of the blog, and will invite you to respond to a short article that she or he posts weekly. You should refer to the key understandings each time you respond. For example, the article may concern a person who is living her or his Christian vocation in an extraordinary manner, or it may be about a person's difficulty in living the Christian life in the midst of life's distractions. Your teacher may choose to simply ask for your response to the article in light of the current unit or to answer a short set of questions after reading the article. You are required to post a response on the blog *at least three times a week*. Your teacher will specify particular requirements for your posts. In general, your posts must be constructive and positive, and at least one of them must be a response to another student's post. Your teacher will keep a weekly record of your posts in order to evaluate whether or not you have illustrated an adequate grasp of the unit's essential understandings. You must fulfill all of your teacher's requirements to receive an exemplary evaluation.

## Option 2: A Parish Resource Guide for the Laity

Follow these steps in creating a parish resource guide for the laity:

- Give your guide a title, and type one to two pages of information for lay parishioners—something they could pick up and read fairly quickly.
- Write a brief "mission statement" for the layperson, describing his or her calling to bring Christ's presence to all with the help of the parish community. Explain the meaning of an apostolate.
- Include the following information in your guide:
  - names and phone numbers of the pastor, his associate (parochial vicar), the director of religious education (DRE), the liturgy director, and others who hold positions of authority in the parish along with a short description of ways they may assist the layperson
  - the parish schedule of liturgical services, especially Sunday Masses
  - names and contact information of spiritual directors that the parish recommends





- names and contact information of all laypersons who lead such groups as a social justice committee, a protect life committee, or a group who ministers to the sick
- information about where to find print resources, such as a parish library (also include at least two specific resources for lay ministers); also include several Web resources
- names of lay ecclesial ministries that are available in the diocese or in the parish
- a list of several other ideas that a layperson could help to get started, such as a prayer group for laypeople

## Option 3: A Reflective Essay

Write an essay in which you reflect upon the manner in which your studies or participation in sports can be a genuine apostolate for you, an opportunity to witness to Christ in midst of daily life. Use the following guidelines to write your essay:

- Incorporate the essential understandings and information from unit 2 in your essay.
- Include reflections about how your work or play can be of service to Christ, particularly in the way you witness to others.
- Include reflections about how both your talents and your challenges can help you to live as a more authentic Christian.
- Your essay must be at least four pages, typed and double-spaced.



# Rubric for Final Performance Tasks for Unit 2

Criteria	4	3	2	1
<b>Assignment includes all items requested in the instructions.</b>	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
<b>Assignment shows understanding of the following concept: <i>The primary vocation of the Catholic laity is to be a witness to Christ in the midst of daily life.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>The laity shares in Christ's mission as priest, prophet, and king by fully participating in the spiritual and sacramental life of the Church, by proclaiming the Good News of salvation, and by modeling service to others.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>In their relationship to the local parish, laypeople participate in the life of the universal Church.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>The single lay state of life can be a uniquely graced position from which to live out the Christian vocation of faith and justice.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment uses proper grammar and spelling.</b>	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
<b>Assignment is neatly done.</b>	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



## Vocabulary for Unit 2

**apostolate:** The Christian person's activity that fulfills the apostolic nature of the whole Church when he or she works to extend the Kingdom of Christ to the entire world. If your school shares the wisdom of its founder, its namesake, or the charism of the religious order that founded it, it is important to learn about this person or order and his or her charism, because as a graduate you will likely want to incorporate this charism into your own apostolate.

**collaboration:** To work jointly with others or together especially in an intellectual [or spiritual] endeavor.

**common good:** Social conditions that allow for all citizens of the earth, individuals and families, to meet basic needs and achieve fulfillment.

**evangelize:** The action of proclaiming the Good News of Jesus Christ through words and witness.

**laity:** All members of the Church with the exception of those who are ordained as bishops, priests, and deacons. The laity share in Christ's role as priest, prophet, and king, witnessing to God's love and power in the world.

**parish:** A specific community of believers, commonly but not always defined geographically, whose pastoral and spiritual care is guided by a priest or other leader appointed by a bishop.

**prophet:** A person God chooses to speak his message of salvation. In the Bible, primarily communicator of a divine message of repentance to the Chosen People, not necessarily a person who predicted the future.

**spiritual director:** A priest or other person who is experienced and knowledgeable about faith, prayer, and spirituality, and helps others to grow in their relationship with God.









# The Lay Evangelist: Making Christ Present by Promoting the Common Good

The following excerpt from the Vatican II document *The Church in the Modern World* (*Gaudium et Spes*, 1965) focuses on the vocation of all Christians, particularly the laity, as a call to responsible interdependence. It reminds us that living the Christian vocation today compels us to consider the common good in every decision we make.

Read the passage below and reflect on its meaning in your life, using the questions that follow to assist you. Answer each question as thoughtfully as you can.

## ***Gaudium et Spes* (excerpts from chapter 2, “The Human Community”)**

### The Common Good

26. Because of the increasingly close interdependence which is gradually extending to the entire world, we are today witnessing an extension of the role of the common good, which is the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily. The resulting rights and obligations are consequently the concern of the entire human race. Every group must take into account the needs and legitimate aspirations of every other group, and even those of the human family as a whole.<sup>1</sup>

At the same time, however, there is a growing awareness of the sublime dignity of human persons, who stand above all things and whose rights and duties are universal and inviolable. They ought, therefore, to have ready access to all that is necessary for living a genuinely human life: for example, food, clothing, housing, the right freely to choose their state of life and set up a family, the right to education, work, to their good name, to respect, to proper knowledge, the right to act according to the dictates of conscience and to safeguard their privacy, and rightful freedom, including freedom of religion.

The social order and its development must constantly yield to the good of the person, since the order of things must be subordinate to the order of persons and not the other way around, as the Lord suggested when he said that the Sabbath was made for men and women and not men and women for the Sabbath. (Mk. 2:27) The social order requires constant improvement: it must be founded in truth, built on justice, and enlivened by love: it should grow in freedom towards a more humane equilibrium.<sup>2</sup> If these objectives are to be attained there will first have to be a renewal of attitudes and far-reaching social changes.

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1. See John XXIII, Encyclical *Mater et Magistra: Acta Apostolicae Sedis* 53 (1961), p. 417.

2. See John XXIII, Encyclical *Pacem in Terris: Acta Apostolicae Sedis* 55 (1963), p. 266.



The Spirit of God, who, with wonderful providence, directs the course of time and renews the face of the earth, assists at this development. The ferment of the Gospel has aroused and continues to arouse in human hearts and unquenchable thirst for human dignity.

### Respect for the Human Person

27. Coming to topics which are practical and of some urgency, the council lays stress on respect for the human person: everybody should look upon his or her neighbor (without any exception) as another self, bearing in mind especially their neighbor's life and the means needed for a dignified way of life, (see James 2:15–16) lest they follow the example of the rich man who ignored Lazarus, who was poor. (See Lk 16:19–31.)

Today, there is an inescapable duty to make ourselves the neighbor of every individual, without exception, and to take positive steps to help a neighbor whom we encounter, whether that neighbor be an elderly person abandoned by everyone, a foreign worker who suffers the injustice of being despised, a refugee, an illegitimate child wrongly suffering for a sin of which the child is innocent, or a starving human being who awakens our conscience by calling to mind the words of Christ: "As you did it to one of the least of these my brothers or sisters, you did it to me" (Mt 25:40).

The varieties of crime are numerous: all offenses against life itself, such as murder, genocide, abortion, euthanasia and willful suicide; all violations of the integrity of the human person, such as mutilation, physical and mental torture, undue psychological pressures; all offenses against human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions where people are treated as mere tools for profit rather than free and responsible persons: all these and the like are criminal: they poison civilization; and they debase the perpetrators more than the victims and militate against the honor of the creator.

### Respect and Love for Enemies

28. Those also have a claim on our respect and charity who think and act differently from us in social, political, and religious matters. In fact, the more deeply, through courtesy and love, we come to understand their ways of thinking, the more easily will we be able to enter into dialogue with them.

## Reflection Questions

1. Why is the promotion of the common good an essential dimension of evangelization for the Christian laity?

(This excerpt reprinted from *Vatican Council II: Constitutions, Decrees, Declarations*, Austin Flannery, general editor (Northport, NY: Costello Publishing Company, 1996). Copyright © 1996 by Reverend Austin Flannery. Used with permission of Costello Publishing Company.)







# It's All about You! The Single Lay Christian

Use these questions to guide you through a discussion of the single life, whether temporary or permanent.

- Do you think that you will choose to live permanently as a single person?
- More people are choosing to remain single today, and those who marry are doing so at an older age. If you hope or intend to marry, how long do you expect you might live as a single person before you are ready for marriage?
- You are a single layperson now. Many young people are living at home longer and waiting longer to choose a career. How can you live your Christian vocation in a way that will continue to keep you engaged with this important dimension of who you are?
- Do you plan to continue your Christian formation after high school?
- What is the distinction between the secular (that is, the everyday world) and the sacred? One helpful way of framing this issue is to say, "All that is not sin is sacred." Can this approach help you to find the sacred in the ordinary events of your daily life?
- Jesus lived his entire life as a single person. Which aspects of Jesus' lifestyle might you want to emulate? Why?
- Would you consider becoming a lay ecclesial minister? Why or why not?
- Do you have questions or concerns about the vocation of the laity that have not been addressed so far? Write them here.



## Unit 2 Test

### Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. \_\_\_\_ The \_\_\_\_\_ are baptized Catholics who have not received the Sacrament of Holy Orders.
  - A. consecrated religious
  - B. ordained
  - C. laity
  - D. missionaries
  
2. \_\_\_\_ Laypeople are called to be \_\_\_\_\_.
  - A. of the world but not in the world
  - B. against the world but also for the world
  - C. above the world and below the world
  - D. in the world but not of the world
  
3. \_\_\_\_ The highest priorities for a lay Christian are \_\_\_\_\_.
  - A. wealth and fame
  - B. love, honor, and service
  - C. pleasurable experiences
  - D. attainment of beauty
  
4. \_\_\_\_ The official Church term for a layperson serving the Church as a youth minister, school principal, or as head of a diocesan liturgical office is \_\_\_\_\_.
  - A. an ordinary person
  - B. an ordained minister
  - C. a lay ecclesial minister
  - D. a lay worker
  
5. \_\_\_\_ To proclaim the Good News in words and witness is to \_\_\_\_\_.
  - A. evangelize
  - B. proselytize
  - C. deputize
  - D. energize
  
6. \_\_\_\_ Laypeople living out their vocation as priest, prophet, and king are spiritually supported primarily by participation in \_\_\_\_\_.
  - A. family events
  - B. parish life
  - C. yearly retreats
  - D. spiritual reading



7. \_\_\_\_ When laypeople witness to the saving power of Christ in the world, by word and action, they fulfill the \_\_\_\_\_ aspect of their vocation.
- A. priestly
  - B. kingly
  - C. prophetic
  - D. sacramental
8. \_\_\_\_ When laypeople lead and serve others, they fulfill the \_\_\_\_\_ aspect of their vocation.
- A. priestly
  - B. kingly
  - C. prophetic
  - D. sacramental
9. \_\_\_\_ Offering their lives to God each day is one way laypeople fulfill the \_\_\_\_\_ aspect of their vocation.
- A. priestly
  - B. kingly
  - C. prophetic
  - D. sacramental
10. \_\_\_\_ Laypeople participate in the worldwide universal Church primarily through their \_\_\_\_\_.
- A. diocesan newspaper or Web site
  - B. diocese
  - C. parish
  - D. prayer group
11. \_\_\_\_ Remaining single for the sake of Christ is called \_\_\_\_\_.
- A. the dedicated or committed single life
  - B. the consecrated religious life
  - C. the married life
  - D. the single life
12. \_\_\_\_ His vibrant faith, love for the poor, and joyous approach to life made this dedicated single person a model for single Catholics:
- A. Saint Vincent de Paul
  - B. Blessed Pope John XXIII
  - C. Blessed Pier Giorgio Frassati
  - D. Saint Dominic Savio
13. \_\_\_\_ Someone knowledgeable about faith and prayer, who helps others to grow in their relationship to God, is called a \_\_\_\_\_.
- A. life coach
  - B. spiritual director
  - C. counselor
  - D. spiritual soul-mate



14. \_\_\_\_\_ Single people can often participate more fully in parish and Church life because they have more \_\_\_\_\_.
- A. money  
B. friends  
C. faith  
D. freedom
15. \_\_\_\_\_ Single people are called to seek lasting joy through living a life of \_\_\_\_\_.
- A. poverty  
B. chastity  
C. obedience  
D. stability

## Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (Note: There are two extra terms in the word bank.)

kingly	servicing	evangelize	laity
prophet	prophetic	engaged	apostolate
priestly	collaboration	Baptism	glory

- The \_\_\_\_\_ are also known as lay faithful or laypeople.
- The four characteristics of lay ecclesial ministry are authorization, leadership, close mutual \_\_\_\_\_ with bishops and priests, and preparation and formation.
- The \_\_\_\_\_ is the Christian person's activity when he or she works to extend the Kingdom of Christ to the entire world.
- Through words and witness, the lay Christian can \_\_\_\_\_ in a unique way.
- Being "in the world but not of the world" means that a lay Christian is fully \_\_\_\_\_ in the world not simply as a citizen of secular society but as a son or daughter of God.
- We are incorporated into Christ's Body, the Church, in \_\_\_\_\_.
- All the baptized share in Christ's priestly, prophetic, and \_\_\_\_\_ mission.
- The lay faithful are called to live so that the gift of their lives is offered for the \_\_\_\_\_ of God.
- A \_\_\_\_\_ is one who speaks for God.
- The laity share Christ's kingly mission by leading and \_\_\_\_\_ others.



## Part 3: Essay

Respond to the following with two to three substantial paragraphs.

1. Explain the meaning of the lay vocation as “in the world but not of the world.” Use examples from your own experience.
2. How is a baptized lay person a priest, a prophet, and a king?
3. What is the role of the parish in the life of a lay Christian?
4. What are some good reasons for remaining single for the sake of Christ?



## Unit 2 Test Answer Key

### Part 1: Multiple Choice

- |      |       |       |
|------|-------|-------|
| 1. C | 6. B  | 11. A |
| 2. D | 7. C  | 12. C |
| 3. B | 8. B  | 13. B |
| 4. C | 9. A  | 14. D |
| 5. A | 10. C | 15. B |

### Part 2: Fill-in-the-Blank

- |                  |              |             |
|------------------|--------------|-------------|
| 1. laity         | 5. engaged   | 9. prophet  |
| 2. collaboration | 6. Baptism   | 10. serving |
| 3. apostolate    | 7. prophetic |             |
| 4. evangelize    | 8. glory     |             |

### Part 3: Essay

1. Laypeople are called to be *in* the world in the sense that it is their vocation to participate fully in the goodness of ordinary daily life. The laity are fully engaged in the world, because their lives are engaged in every legitimate aspect of the human experience, not just those that are explicitly Church-related. On the other hand, Christian laypeople are called to be not of the world, meaning that they are not meant to regard themselves simply as citizens of secular society. They should understand their lives in relation to their identity as adopted sons and daughters of God and in light of the truth as it is revealed by God and taught by the Church. Lay Christians understand that the most important things are not material but spiritual. The highest priorities for lay Christians are love, honor, and service of God and neighbor. (*The next paragraph should describe examples from the student's own experience.*)
2. As priests, the laity are called to offer every aspect of their lives as a spiritual sacrifice to the Father. In this way they are fulfilling the priestly aspect of their vocation; that is, every action of their daily lives, no matter how mundane or seemingly insignificant, should be done as a gift to God. Laypeople also share in Christ's priestly mission by participating in the Church's life of prayer, by assisting in some specific ministries of the Church (such as that of lector, choir member, or altar server), and by living a vibrant sacramental life.

As prophets, laypeople are called to a prophetic vocation in that they are called to serve as witnesses to the saving power of Christ to the world. They do this by leading lives in accord with Christ's teaching and by demonstrating their firm belief in the mysteries of our faith. Through their Christian way of life, the lay faithful have the chance to introduce Christ to those who may never have had a genuine encounter with Christ or the opportunity to know his Church. They might also collaborate with the hierarchy in specific ministries in their parish or diocese, such as that of catechist or religion teacher.



As kings, or leaders sharing in Christ's kingly office, the laity are called to serve others. The laity can also share in Christ's kingly mission by taking on appropriate lay leadership roles in the parish through membership on various parish committees. They sometimes serve the hierarchy as consultants in councils and synods.

3. For laypeople the parish is their spiritual home. Members of a parish celebrate the Eucharist together on Sunday and Holy Days, and parishes are places where many of the other Sacraments are celebrated as well. Coming together as a community strengthens one's faith, and the formation of deep friendships with other parishioners can be the source of great support throughout one's life. Parishes often have a variety of groups that parishioners can participate in, such as Bible-study groups and prayer groups. Other groups focus on living one's faith through charitable outreach and participating in social justice efforts.

A parish community is also responsible for the faith formation of its members. This includes Sacrament preparation for engaged couples about to marry, for the parents of infants to be baptized, for those who will celebrate First Reconciliation and First Holy Communion and Confirmation, and for adults who are becoming Catholic. Parish faith formation efforts also include programs of catechesis, or religious education, for both children and adults. These programs are designed to help people to learn the truths of faith and live as disciples. A parish community also celebrates special events together and usually maintains its own traditions, such as an annual parish picnic or a feast day festival.

4. A man or woman may choose to remain single because he or she has a sense that this is the will of God for him or her in a special way. A person may sense a call to love God with an undivided heart by choosing to remain single for the sake of Christ while not entering a formal religious community.

Some people choose a permanent commitment to single life if they have discerned a call to a full-time mission that would make it difficult to live out any other state of life at the same time. For example, a young Catholic might feel called to go to medical school and become a doctor who travels to foreign countries to provide healthcare to the poorest of the poor. The travel, time, and, sometimes, the risks to personal safety involved in such missions can make other states of life more difficult.

Other Catholics might feel called to committed single life because they have serious responsibilities to which they must attend. For instance, a single lay Catholic might have the obligation of caring for elderly parents or a disabled sibling. Though caring for a parent or sibling does not necessarily preclude another vocation, it may be that the single person comes to understand that these life circumstances in fact reveal his or her particular call for serving others and the Church.







# Unit 3

# The Theology of Christian Marriage

## Overview

In this unit the students will explore the vocation of marriage by connecting real-life experiences with the biblical and theological Tradition of the Church. By focusing on marriage in the Old and New Testament, and on the central meaning of sacramental covenant, the students will have an opportunity to deepen their understanding of marriage as vocation.

## Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Marriage is a sacramental covenant that joins a man and a woman in an indissoluble union.
- In Sacred Scripture we learn that marriage is a sacred covenant created and blessed by God and given the dignity of being numbered among the Seven Sacraments.
- As a Sacrament at the Service of Communion, Matrimony promotes the salvation of others and serves to build up the Church.
- The intimate communion of life and love that characterizes Christian marriage is a sign and symbol of God's covenant with his people, a covenant of love and grace in Jesus Christ.

Upon completing the unit, the students will have answered the following questions:


- How does the scriptural imagery of the Church as the “bride of Christ” strengthen our understanding of marriage?
- Why are the two purposes of marriage essential to its meaning as a vocation?
- Why is marriage a permanent covenant?
- In what ways can the vocation of marriage strengthen society and the Church?

## How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout “Final Performance Task Options for Unit 3” (Document #: TX002790)
- handout “Rubric for Final Performance Tasks for Unit 3” (Document #: TX002791)
- handout “Unit 3 Test” (Document #: TX002799)

## Student Book Articles

This unit draws on articles from the *Vocations: Answering God's Call* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 2: Married Life,” and are as follows:

- “God, the Author of Marriage” (article 11)
- “Marriage in the Old Testament” (article 12)
- “Marriage in the New Testament” (article 13)

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students to enable them to discover the theological roots of the vocation of Christian marriage. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required for later units.



**Step 1:** Preassess what the students already know and would like to know about the theology of Christian marriage.



**Step 2:** Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX002790) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX002791).



**Step 3:** Have the students work in groups to discuss their own life experiences that have informed them, up to this point, about the meaning of marriage.

Reflect

**Step 4:** Guide the students through a reading of Old Testament Scripture passages, exploring the relationship between marriage and God's fidelity to His Chosen People.

Interpret

**Step 5:** Lead the students through an interactive PowerPoint presentation on the difference between a contract and a marriage covenant.

Apply

**Step 6:** View a segment of the film *Cinderella Man* (2005, 144 minutes, rated A-III and PG-13), and lead the students to explore what the film clip communicates about the marriage covenant.

Interpret

**Step 7:** Lead the students through an exploration of New Testament Scripture passages that concern Christian marriage.

Reflect

**Step 8:** Have the students evaluate a series of statements concerning ways the marriage covenant serves the Church.

Understand

**Step 9:** Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

**Step 10:** Provide the students with a tool for reflecting about what they learned in the unit and how they learned.

## Background for Teaching This Unit

Visit [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for additional information about these and other concepts taught in this unit:

- "Conversion's Impact on Marriage" (Document #: TX002801)
- "The Future of Marriage" (Document #: TX002802)

The Web site also includes information on these and other teaching methods used in the unit:

- "The Whip-Around" (Document #: TX002066)
- "Using the Jigsaw Process" (Document #: TX001020)
- "Using the Think-Pair-Share Method" (Document #: TX001019)

## Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis 1:27–28 (creation of man and woman)
- Genesis 2:18–24 (man and woman as wife and husband)

- Exodus 20:1–17 (The Ten Commandments prohibit adultery and coveting another’s wife or husband.)
- Psalm 127 (Children are blessings from the Lord.)
- Psalm 128 (image of a peaceful home)
- Song of Songs 4:8–10 (the beauty of love)
- Ben Sira 26:1–4 (the joy of a good husband and wife)
- Isaiah 54:5–7 (God is the Maker and husband of Israel.)
- Hosea 2:16,22 (God is a faithful spouse to Israel.)
- Matthew 19:3–12 (the prohibition against divorce)
- John 2:1–11 (the Wedding at Cana)
- Ephesians 5:21–30 (the mutual relationship between husbands and wives)
- Revelation 19:7 (the Lamb as Bridegroom of the Church)
- Revelation 21:2 (the Church as Bride of Christ)

## Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 3” (Document #: TX002792), one for each student.

.....

natural law  
wisdom literature  
idolatry

covenant  
Pharisees  
nuptial

# Learning Experiences

**Explain****Step 1**

*Preassess what the students already know and would like to know about the theology of Christian marriage.*

- 1. Prepare** by downloading and printing one or two copies of the handout “A Preassessment of My Knowledge of the Theology of Marriage” (Document #: TX002789). Provide sheets of blank paper and pens or pencils, one of each for each of eight groups.
- 2. Divide** the class into eight prearranged groups that will each discuss one topic or, if the class is small, four groups that will receive two discussion topics each. Cut apart the handout along the dotted lines and place the slips in a hat or bowl. (The statements are all taken from section 2, part 1, of the student book.) Have each group draw a statement randomly. Distribute the paper and pens or pencils. Before the students begin, give the following specific instructions:
  - On the sheet of paper provided to you, use your own words to rephrase the statement you chose. Then, after discussing the statement with your group, make a list of everything you know or think you know about this topic, including any background information you may be aware of. Write explanations that positively represent the Church’s teaching. If you disagree or have difficulty with your statement, note your disagreement or difficulty along with a brief explanation of your point of view. Choose a group leader to keep the conversation moving, a scribe to record the information your group comes up with, and a spokesperson who will present your group’s ideas to the class. Every member of the group must contribute ideas. You will have about 15 minutes to work.
- 3. Monitor** each group’s progress as they work, providing assistance when necessary. When the allotted time for discussion and writing is done, call the class to attention. Invite the groups, one by one, to present their ideas. If a particular group presents incorrect information, ask them, “Are you sure about X?” It is not necessary to formally correct misinformation at this time; however, this preassessment exercise provides an opportunity for you to raise important questions that will be discussed during this unit.
- 4. Call** the students to back to attention after all the groups have presented, and invite the class to make comments or ask questions. Collect the students’ notes so that you can use this information to evaluate the class’s knowledge of the topics covered in this unit.

## Understand

## Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX002790) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX002791).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: writing an essay on the covenant of marriage as reflected in the film *Cinderella Man* (2005, 144 minutes, rated A-III and PG-13) or creating a presentation with a poster that outlines what the Sacred Scriptures reveal about the marriage covenant. Refer to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information.

- 1. Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose option 1 or option 2. If you wish to work with a partner, you may choose option 2.
  - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
- 2. Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
- 3. Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the theology of Christian marriage.

**Teacher Note**

You will want to assign due dates for the final performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.



Article  
11

### Interpret

## Step 3

*Have the students work in groups to discuss their own life experiences that have informed them, up to this point, about the meaning of marriage.*

### Teacher Note

As you begin the two units on marriage, be as cognizant as possible of those students whose parents have divorced or are experiencing difficulties with their marriage. Avoid making statements about divorce that such students might perceive to be judgmental. Of course, you cannot be aware of every student's personal situation. Be aware that students who may be in a trying situation at home may feel that participating in certain learning experiences is too painful for them at this time. At the time that you provide an overview of the unit, consider inviting students to talk with you privately if there may be a learning experience in which they would feel uncomfortable participating. If you do know of a difficult situation, help the student to choose the best mode of participation without totally opting out of the learning experience.

1. **Prepare** by downloading and printing the handout "Why Sacramental Marriage?" (Document #: TX002793), one for each student. Also gather pens or pencils, one for each student.
2. **Assign** the students to read article 11, "God, the Author of Marriage," in the student book as preparation.
3. **Divide** the class into groups of three or four. Distribute the handout and pens or pencils, and direct the groups to discuss the questions together, one by one, and also to record their own personal responses to the questions. Monitor the students as they work. Have the students return to their regular seats in classroom after groups have had an adequate time to discuss the questions.
4. **Use** the whip-around method (see "The Whip-Around" [Document #: TX002066] at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information) to have the students respond to the following question so that each student will have an opportunity to share. All the students should respond to the question, if possible. You may choose to give the students the option to pass. The question is:
  - Can you describe one new insight into the meaning of the Sacrament of Matrimony that you gained today?

### Reflect

## Step 4

*Guide the students through a reading of Old Testament Scripture passages, exploring the relationship between marriage and God's fidelity to His Chosen People.*



Article  
12

1. **Prepare** by downloading and printing the handout "Marriage in the Old Testament" (Document #: TX002794), one for each student. Prepare also by reviewing the learning technique "Using the Jigsaw Process" (Document #: TX001020) and by downloading and printing the accompanying handout,



“Jigsaw Process” (Document #: TX001161), so that each group of four will have a copy. It is best to prearrange both the pairs and the groups that will participate in the jigsaw process. Make Bibles available, one for each student, or ask the students to bring their Bibles to class.

2. **Assign** the students to read article 12, “Marriage in the Old Testament,” in the student book as preparation.
  3. **Review** briefly with the students some of the key concepts from the student book article they read for homework, including the following:
    - Marriage is a source of protection from the effects of Original Sin.
    - Marriage is a source of many of life’s blessings.
    - Marriage is a natural source of revelation of God and his relationship to humankind.
  4. **Distribute** the copies of the handout “Marriage in the Old Testament” (Document #: TX002794) to the students. Divide the class into the prearranged pairs, and share the following instructions:
    - Each student pair will be assigned one or two Scripture passages. Locate the Scripture passage in the Bible. One student will read the Scripture passage aloud in a low voice. After carefully listening to the passage, work with your partner to complete the handout. I will walk around the classroom as you work so that you may ask questions or seek assistance if you need it.
- Allow about 15 minutes for the students to work. Each student should complete his or her own handout.
5. **Direct** the students out of their pairs and ask them to form groups of four, each student joining with others who have different Scripture passages. Give each group a copy of the handout “Jigsaw Process” (Document #: TX001161). Instruct the students to write each of their names on the top of the handout.
  6. **Instruct** the groups as follows:
    - Before you begin, examine the handout so that you will know what type of information you are seeking. First, each member of the group will read the Old Testament passage that he or she was originally assigned. You will hear four different passages. After listening to the passages, complete the handout, one item at a time. All members of the group should contribute. When all the groups have finished, I will call on each group to share one or more of the insights you gained into the Old Testament theology of marriage.

Allow about 15 minutes for students to complete their work. Call on students to share their insights with the entire class, time permitting.

## Interpret

## Step 5

## Teacher Note

You can make any PowerPoint into an interactive presentation. A couple of ideas for keeping the students engaged include frequently asking questions about the content as you proceed and providing an incomplete outline of, or chart for, the material to be covered for the students to complete as they listen.

## Teacher Note

Exploring the difference between a contract and a covenant in a discussion of marriage can help the students to better understand the nature of a covenant. They may find humor in a discussion of *contract* in relationship to marriage. Don't avoid humor! Some humor will likely help the student to remember the discussion. However, it is wise to lead the students to a more mature understanding of Christian marriage as a sacred covenant. Unfortunately, marriage for many today is technically a contract rather than a sacred covenant. The "vows" many spouses take are little more than legal agreements (contracts). Sometimes these "marriage contracts" take the form of prenuptial agreements. It is worth taking time to help the students understand just how profoundly our understanding of a sacred covenant may be distorted by our "product" culture. Fill out your own chart on the handout "Marriage: Contract or Covenant?" (Document #: TX002795) comparing contracts to covenants to use as a reference.

Lead the students through an interactive PowerPoint presentation on the difference between a contract and a marriage covenant.

1. **Prepare** by arranging to have a PowerPoint projector, screen, and computer available, and by downloading and preparing to use the PowerPoint presentation "Marriage: Contract or Covenant?" (Document #: TX002803). Also download and make copies of the handout "Marriage: Contract or Covenant?" (Document #: TX002795), one for each student.
2. **Lead** the students through the PowerPoint. Encourage them to participate by inviting them to answer the questions, to note the characteristics of both contract and covenant, and to fill out the chart on the handout "Marriage: Contract or Covenant?" (Document #: TX002795).
3. **Conclude** by inviting the students to ask questions or make comments.

## Apply

## Step 6

View a segment of the film *Cinderella Man* (2005, 144 minutes, rated A-III and PG-13), and lead the students to explore what it communicates about the marriage covenant.

1. **Prepare** by securing a laptop with a projector and screen, or a TV and DVD combination. Locate and set up the DVD version of *Cinderella Man*, a film based on the true story of prize fighter Jim Braddock and his wife Mae. Also download and print the handout "When Do You Know a Marriage Covenant Is Real? Reflections on the film *Cinderella Man*" (Document #: TX002796), one for each student.

2. **Distribute** the handout, and then share the following instructions with the students:
  - ▶ We will be watching a video clip from the film *Cinderella Man*. The film is about an aspiring prize fighter, Jim Braddock, and his wife Mae. As the story begins, we meet Jim and Mae, a young Irish Catholic couple with three children who are struggling to survive during the Great Depression in New Jersey. Times are incredibly tough. Watch and listen carefully so that you will be able to participate in a class discussion afterwards.
  - ▶ As you watch and listen, reflect on what the marriage covenant *really* means. Use the questions on your handout to guide you through the video and to help focus your reflections. Do not write out full answers to questions, but jot down a few of your reflections to help you remember them. Then we'll have a class discussion. The video segment is about 37 minutes.

Start the DVD at 7:58 (chapter 2) and continue to 44:30.

3. **View** the video with the students, making sure that the students are focused during the video segment. When the clip ends, lead a class discussion focusing on how the film portrays the marriage covenant between Jim and Mae Braddock. You need not follow the questions on the handout. These are primarily intended to help the students focus and reflect as they view the video clip. The central question of the discussion should be the following: How does the film's metaphor of a "fight" pull these dramatic events together to convey, in a *real* way, the meaning of the Christian marriage covenant?
4. **Conclude** by telling the students that Jim Braddock continued boxing and won the world championship, giving financial stability to his family. Jim was given the title Cinderella Man because he literally went from rags to riches. After ending his fighting career, Jim fought in the Second World War, and, after he returned home, he opened a successful business as a marine equipment supplier near the docks where he had worked as a day laborer during the Depression. He and his wife raised their children in the Catholic faith and lived a fulfilling marriage together in New Jersey until their deaths. Allow the students to make comments or ask questions.



Article  
13

Interpret

## Step 7

Lead the students through an exploration of New Testament Scripture passages that concern Christian marriage.

1. **Prepare** for this learning experience by downloading and printing the handout “Marriage in the New Testament” (Document #: TX002797), one for each student. Make Bibles available, one for each student, or ask the students to bring their Bibles to class. Have three volunteers carefully prepare to read the three Scripture passages to be considered in this exercise.

### Teacher Note

The Sacrament of Matrimony represents the ideal of Christ’s love for the Church. Because of human sinfulness and frailty, humans often fail to live up to this ideal. On the one hand, it is important to acknowledge that many marriages fail, (Catholic marriages no less than others, unfortunately). On the other hand, it is critically important that the students understand that sacramental marriage, if humbly and faithfully entered into, means accepting a life of grace that enables sinful humans like us to transcend our limitations in mutual self-giving for the sake of others and for God’s Kingdom. This focus should not be forgotten.

2. **Assign** the students to read article 13, “Marriage in the New Testament,” in the student book as preparation.
3. **Distribute** the handout to each student, and direct the students to form pairs. Adapt the think-pair-share method for this exercise (see the method article “Using the Think-Pair-Share Method” [Document #: TX001019] at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information).
4. **Call** the first student reader to read the first Scripture passage: John 2:1–11. Following the reading, have the student pairs answer the questions on the handout. Each student should write his or her own answers after discussing the question with his or her partner. Allow about 5 minutes for the students to work. Proceed with the second Scripture passage, Ephesians 5:25–32, and the third, Matthew 19:3–12, in the same manner.
5. **Ask** the student pairs to join with another student pair, and direct them to compare their answers. Conclude by inviting student groups to share their insights or questions, and by underscoring the permanence of the marriage covenant as a powerful sign of God’s fidelity in the world.

## Reflect

**Step 8**

*Have the students evaluate a series of statements concerning ways the marriage covenant serves the Church.*

1. **Prepare** by downloading and printing the handout “How Does Marriage Serve the Church?” (Document #: TX002798), one for each student.
2. **Divide** the class into groups of three or four, and distribute the handout. Direct the students to read each statement carefully and then to add five statements of their own that express marriage as serving the Church through love. Then ask them to rank each statement, including their own, from 1 to 15, with 1 being the most important and 15 being the least important.
3. **Direct** the groups to evaluate why they chose their first two statements, noting whether the statement is one that they created. End with a brief whip-around” (see the method article “The Whip-Around” [Document #: TX002066] at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information) to hear why each student considers this aspect of marriage to be most important.

## Understand

**Step 9**

*Make sure the students are all on track with their final performance tasks, if you have assigned them.*

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 3” (Document #: TX002790) and “Rubric for Final Performance Task Options for Unit 3” (Document #: TX002791). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

**Reflect****Step 10**

*Provide the students with a tool for reflecting about what they learned in the unit and how they learned.*

This learning experience will provide the students with an excellent opportunity to reflect on their understanding of the theology of Christian marriage.

1. **Prepare** for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

# A Preassessment of My Knowledge of the Theology of Marriage

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Marriage is not purely a human institution. God is the author of marriage.

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Marriage promotes the salvation of others and serves to build up the Church.

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Marriage is always between one man and one woman.

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Because the [Old Testament] Law held marriage to be a covenant and a sacred institution, men and women were required to strive to overcome their sinful tendencies for the good of each other as well as for the good of the community.

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A covenant is an agreement that goes much deeper than an exchange of goods. A covenant is an exchange of *persons*.

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Although marriage existed before the coming of Jesus Christ in the Incarnation, Jesus affirmed the goodness of marriage and raised it to the dignity of a Sacrament at the time of his first miracle during the changing of water into wine at the wedding feast at Cana.

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In the New Testament, marriage is not only a covenant and a Sacrament; it also becomes a key analogy for understanding God's love for us.

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## Final Performance Task Options for Unit 3

### Important Information for Both Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content:

- Marriage is a sacramental covenant that joins a man and a woman in an indissoluble union.
- In Sacred Scripture we learn that Marriage is a sacred covenant created and blessed by God and given the dignity of being numbered among the Seven Sacraments.
- As a Sacrament at the Service of Communion, Matrimony promotes the salvation of others and serves to build up the Church.
- The intimate communion of life and love that characterizes Christian marriage is a sign and symbol of God's covenant with his people, a covenant of love and grace in Jesus Christ.

### Option 1: An Essay on the Movie *Cinderella Man*

View the entire film *Cinderella Man* (2005, 144 minutes, rated A-III and PG-13) and write a reflection paper on how the film reflects all the essential understandings for this unit. Follow these guidelines in writing your essay:

- You may focus on one essential understanding for your thesis, but try to include all in your essay.
- Have a central thesis, and be well organized.
- Use concrete examples from the film to support your thesis.
- Use examples from Sacred Scripture to support your thesis. (You may use the list of Scripture passages at the beginning of unit 3 as a resource.)
- Your essay must be at least three pages, typed and double-spaced.

### Option 2: A Presentation on Bible Passages That Refer to the Marriage Covenant

Create a chart that contains at least three Old Testament passages and three New Testament passages. Write the Scripture reference on the left-hand side with an abbreviated quotation. You may choose your own passages, or use those listed at the beginning of unit 3. On the right-hand side, describe what the passage reveals about the marriage covenant. Use the essential understandings to guide your reflections. Be prepared to present your information to the class.





## Rubric for Final Performance Tasks for Unit 3

Criteria	4	3	2	1
<b>Assignment includes all items requested in the instructions.</b>	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
<b>Assignment shows understanding of the following concept: <i>Marriage is a sacramental covenant that joins a man and a woman in an indissoluble union.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>In Sacred Scripture we learn that marriage is a sacred covenant created and blessed by God and given the dignity of being numbered among the Seven Sacraments.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>As a Sacrament at the Service of Communion, Matrimony promotes the salvation of others and serves to build up the Church.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>The intimate communion of life and love that characterizes Christian marriage is a sign and symbol of God's covenant with his people, a covenant of love and grace in Jesus Christ.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment uses proper grammar and spelling.</b>	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
<b>Assignment is neatly done.</b>	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



## Vocabulary for Unit 3

**natural law:** The moral law that can be understood through our intellect and the use of reason. It is our God-given instinct to be in right relationship with God, other people, the world, and ourselves. The basis for natural law is our participation in God's wisdom and goodness because we are created in the divine likeness.

**wisdom literature:** The Old Testament Books of Proverbs, Job, Ecclesiastes, Sirach, and the Wisdom of Solomon.

**idolatry:** The worship of false Gods in violation of the First Commandment.

**covenant:** A personal, solemn promise of faithful love that involves mutual commitments and creates a sacred relationship.

**Pharisees:** A Jewish sect at the time of Jesus known for its strict adherence to the Law.

**nuptial:** Something related to marriage or a marriage ceremony.









# Marriage in the Old Testament

Circle the Scripture passage you have been assigned:

Genesis 2:18–25

Exodus 20:1–17

Proverbs 31:10–31

Psalms 127 and 128

Write a brief summary of your Scripture passage below:

Choose <i>four</i> important verses from your Scripture passage, and explain what each reveals about covenant and marriage.	
<b>Chapter and Verse:</b> (example: Genesis 2:18)	God does not want us to be lonely; one aspect of marriage is sharing life with another person.



Which idea in this passage is most important, in your opinion?

Did anything in your Scripture passage convey the equality of males and females? If not, how could you look at this passage in a way that supports the Church's teaching that males and females are created equally?

**Respond to the following after you have met in your group of four:**

Name the most important or interesting idea about marriage you have heard today.



## Marriage: Contract or Covenant?

As you participate in the PowerPoint presentation "Marriage: Contract or Covenant?" note the characteristics of both a contract and a covenant as given in the slides. Write each characteristic in the correct column and in a separate box.

CHARACTERISTICS OF A CONTRACT	CHARACTERISTICS OF A COVENANT
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.





# **When Do You Know a Marriage Covenant Is Real? Reflections on the Film *Cinderella Man***

Before the video clip begins, quickly look over these questions. As you watch the clip, jot down your answers in preparation for a class discussion.

1. As the video clip begins, what is the general situation in which Jim and Mae Braddock find themselves?
  
  
  
  
  
  
  
  
  
  
2. Why does Jim box even though it is dangerous and his wife fears for him?
  
  
  
  
  
  
  
  
  
  
3. Does Mae support Jim's decision to box? Why?
  
  
  
  
  
  
  
  
  
  
4. What evidence do you find that Jim and Mae take their marriage commitment seriously?



5. How does Jim deal with his son Jay after learning that he has stolen from a local butcher?
  
6. How do Jim and Mae fulfill their responsibility as parents?
  
7. Why is Jim's fighting license revoked? How would you describe Jim's response?
  
8. How does Mae respond to Jim when she learns of his broken hand and loss of work?
  
9. How significant is the fact that Jim and Mae obviously pray together? Does Jim's struggle with prayer mean that he has no faith or that God isn't listening to his concern?
  
10. Is Mae violating her marriage covenant by sending the children away? Explain.





# Marriage in the New Testament

Await instructions from your teacher. After discussing each question with your partner, write your own response to each question. Then wait for further instructions.

## John 2:1–11 (The Wedding Feast at Cana)

1. In this Scripture passage, would you say that Jesus is focused on himself or on others? Why is this important to our understanding of Jesus' mission—*his* vocation?
2. What is the significance of changing water into wine?
3. What do the events of the Wedding Feast at Cana tell us about Jesus' understanding of the importance of marriage and family?
4. What is the relationship between the Wedding Feast at Cana and the Sacrament of Matrimony?





## How Does Marriage Serve the Church?

Read each statement carefully. Then add five statements of your own. On a scale of 1 to 15, with 1 being the most important, rank the statements by writing the numbers in the left-hand column.

Marriage serves the Church as a model of Christian love through spouses' . . .

	giving a positive example of a willingness to work through the rough moments honestly and openly.
	showing trust in God and in each other when new situations and challenges arise.
	showing appreciation for each other's diverse gifts and interests.
	making Christ the focus of the relationship by participating in the Eucharist.
	treating each other as equal adults and trusting in each other's goodness.
	modeling an unselfish openness to new life.
	generously sharing the goods of the earth, not using marriage for the "accumulation of wealth."
	listening to each other's stories just as Christians listen to the Word of God in Scripture, trusting that God reveals Himself through us.
	making time for working together as a couple in volunteer efforts for charity and justice.
	never allowing one to dominate over the other, but rather working together in full harmony and cooperation.

Why did you choose your first two choices as the most important?



# Unit 3 Test

## Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. \_\_\_\_ The author of marriage is \_\_\_\_\_.
  - A. the engaged man and woman
  - B. the priest
  - C. God
  - D. the Church
  
2. \_\_\_\_ The basis of the truth that Marriage can take place only between one man and one woman is found in \_\_\_\_\_.
  - A. civil law
  - B. federal law
  - C. state law
  - D. natural law
  
3. \_\_\_\_ The love we celebrate in the Sacrament of Matrimony is an image of \_\_\_\_\_.
  - A. the bride and groom's love for each other
  - B. God's love for human beings
  - C. the legal union of two people
  - D. society's approval
  
4. \_\_\_\_ Christian marriage is a model to others of \_\_\_\_\_.
  - A. love and mutual self-giving
  - B. mutual tolerance
  - C. cooperation on projects
  - D. subtle manipulation
  
5. \_\_\_\_ Due to the nature of marriage, with its values and purposes, each marriage has an effect on \_\_\_\_\_.
  - A. only the couple itself
  - B. only the nuclear family
  - C. the whole human race
  - D. only the extended family
  
6. \_\_\_\_ As part of God's plan, a man and a woman join together to be \_\_\_\_\_ with God.
  - A. disciples
  - B. co-creators
  - C. servants
  - D. benefactors



7. \_\_\_\_ Because of Original Sin, the human race suffers the following consequences:
- A. pain in childbirth
  - B. hard toil in work
  - C. sin and death
  - D. all of the above
8. \_\_\_\_ Under the Old Law, marriage was considered to be \_\_\_\_\_.
- A. a covenant and sacred institution
  - B. a human accommodation
  - C. a burden to society
  - D. a necessary but secular arrangement
9. \_\_\_\_ The wisdom literature emphasized marriage and children as \_\_\_\_\_.
- A. a burden to society
  - B. gifts from God
  - C. possessions from God
  - D. contrary to the Law
10. \_\_\_\_ One of the most complex books in the Old Testament symbolizes God's love and is known as \_\_\_\_\_.
- A. the Book of Psalms
  - B. the Book of Wisdom
  - C. the Book of Lamentations
  - D. the Song of Songs
11. \_\_\_\_ The prophets of the Old Testament symbolized the relationship of God and Israel as \_\_\_\_\_.
- A. a captain and his ship
  - B. a general and his troops
  - C. a faithful husband and his bride
  - D. a coach and his team
12. \_\_\_\_ Marriage is a covenant, and not a contract, because marriage involves \_\_\_\_\_.
- A. an exchange of money
  - B. an exchange of goods
  - C. an agreed-upon price
  - D. an exchange of persons
13. \_\_\_\_ By choosing to reveal himself as God at the Wedding at Cana, Jesus showed us the value of \_\_\_\_\_.
- A. life
  - B. water and wine
  - C. marriage
  - D. celebration





14. \_\_\_\_ Jesus taught that marriage is a bond that can be broken only by \_\_\_\_\_.
- A. temptation
  - B. distance
  - C. sin
  - D. death
15. \_\_\_\_ In the Letter to the Ephesians, Saint Paul teaches that the Sacrament of Matrimony is a symbol of the union of \_\_\_\_\_.
- A. all humanity
  - B. Christ and the Church
  - C. man and woman
  - D. saints and angels

## Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (*Note:* There are two extra terms in column 2.)

### Column 1

- \_\_\_\_\_ 1. The first book of the Bible, in which we find the story of the creation of man and woman.
- \_\_\_\_\_ 2. This held marriage to be a covenant and sacred institution.
- \_\_\_\_\_ 3. The moral law that can be understood through our intellect and the use of reason.
- \_\_\_\_\_ 4. This includes the Old Testament Book of Proverbs, Job, Ecclesiastes, Sirach (Ben Sira), and the Wisdom of Solomon.
- \_\_\_\_\_ 5. The worship of false gods in violation of the First Commandment.
- \_\_\_\_\_ 6. A personal, solemn promise of faithful love that involves mutual commitments and creates a sacred relationship.
- \_\_\_\_\_ 7. In the Book of Revelation, one of the bridal images of the Church.
- \_\_\_\_\_ 8. In the Book of Revelation, Christ is given this title.
- \_\_\_\_\_ 9. In the Book of Revelation, another bridal image of the Church.
- \_\_\_\_\_ 10. Something related to marriage or a marriage ceremony.

### Column 2

- a. New Jerusalem
- b. idolatry
- c. Old Law
- d. New Testament
- e. Genesis
- f. Lamb of God
- g. wisdom literature
- h. prophets
- i. covenant
- j. nuptial
- k. Bride of Christ
- l. natural law



## Part 3: Essay

Respond to the following with at least one substantial paragraph.

1. How is marriage a symbol of God's love for human beings?
2. Describe the differences between a covenant and a contract.
3. What high standard did Jesus set for his followers in regard to marriage?
4. Christ gave himself up, even to death, for us, the Church. In what ways are husbands and wives called to give themselves up for each other?



## Unit 3 Test Answer Key

### Part 1: Multiple Choice

- |      |       |       |
|------|-------|-------|
| 1. C | 6. B  | 11. C |
| 2. D | 7. D  | 12. D |
| 3. B | 8. A  | 13. C |
| 4. A | 9. B  | 14. D |
| 5. C | 10. D | 15. B |

### Part 2: Matching

- |      |           |           |
|------|-----------|-----------|
| 1. E | 5. B      | 9. A or K |
| 2. C | 6. I      | 10. J     |
| 3. L | 7. A or K |           |
| 4. G | 8. F      |           |

### Part 3: Essay

1. Though marriage should be valued and cherished for its contribution to society, we know that marriage has an even deeper significance. It is beyond a purely human institution. Marriage points us toward God and is rooted in him. Because we were created by God out of love, we were also created *for* love. This, in fact, can be seen as a core understanding of what it means to be a human person. The love that a man and woman share, which is celebrated in the Sacrament of Matrimony, provides us with an image of the very love that God unfailingly has for human beings.

Because marriage was created by God, following his plan for marriage will bring us closer to him. The love between a husband and wife serves to remind the whole Church of the love God has for his people. The intimate communion of life and love that characterizes Christian marriage is a sign and symbol of God's covenant with his people, a covenant of love and grace in Jesus Christ. It also models to others the love and mutual self-giving that is the mark of Christian activity in society and in the Church.

2. Usually a contract is an agreement that involves an exchange of goods or services. For example, contracts are written today for people buying or selling a major item, such as a house or car. Other contracts may involve a certain kind of work one party will provide for another, such as the construction work for a new building, which is performed for an agreed-upon price.

A covenant is an agreement that goes much deeper than an exchange of goods. A covenant can be considered an exchange of *persons*. Those who enter into a covenant promise their very selves to each other. Marriage can be seen as a covenant because in it a man and a woman promise to remain faithful to each other until death. God's "marriage" to Israel is a covenant, because God promises his special loving concern for the nation of Israel in exchange for Israel's wholehearted fidelity to the one true God.



3. Jesus set a higher standard for his followers. Christians were to accept marriage as it was intended by God as a bond that could be broken by only the death of one of the spouses. Jesus taught that whoever divorces his wife and marries another woman is committing adultery. (See Matthew 19:4–9.)

Christ presents this vision of marriage as the norm according to God's plan. Because Jesus came to free us from Original Sin, we would receive the grace necessary to live married lives that are closer to God's plan for marriage before the Fall.

4. In Saint Paul's Letter to the Ephesians (see 5:25–32), the Bible teaches us that the Sacrament of Matrimony signifies the union of Christ and the Church. The permanent nature of the marriage union symbolizes God's unending love for all humanity. The Sacrament gives a husband and wife the grace to love each other as Christ loves the Church. It promotes their dignity, strengthens their unity, makes them a sign of God's love in the world, and helps the couple to perfect their holiness on their journey to eternal life. When a husband and wife love each other in a total, faithful, fruitful, self-sacrificial, and unconditional way, they are a living reflection of the great love Christ has for his Church. (*The students may offer examples of self-giving within marriage.*)





## Overview

In this unit the students will reflect on the importance of intentionally embracing their Christian faith now in preparation for all Christian vocations, including the possibility of marriage. Because marriage is a probable vocation for the majority of Catholics, the students will also reflect on the important responsibilities that Catholic spouses have to one another, their families, and to society as faithful spouses and Christian witnesses.

## Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Preparation for the Sacrament of Marriage begins during childhood socialization and formation in faith.
- The Christian virtue of chastity is essential to both single and married states of life.
- Couples preparing for the Sacrament of Matrimony take on the responsibility of understanding that marriage is a public and permanent sacramental sign that must be entered with free, mature, and full consent.
- Under ordinary circumstances Catholics are encouraged to exchange wedding vows in the context of a Nuptial Mass.

Upon completing the unit, the students will have answered the following questions:


- How can imperfect people make a lifelong commitment to one another in marriage?
- Why is a dispensation required for a Catholic to marry a non-Catholic?
- Why is understanding the full purpose of Catholic (pre-Cana) marriage preparation important?
- Why must Catholics be married in a church?

## How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- "Final Performance Task Options for Unit 4" (Document #: TX002805)
- "Rubric for Final Performance Tasks for Unit 4" (Document #: TX002807)
- "Unit 4 Test" (Document #: TX002813)

## Student Book Articles

This unit draws on articles from the *Vocations: Answering God's Call* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 2: Married Life,” and are as follows:

- “Grounded in Respect” (article 14)
- “Preparation for a Lifelong Commitment” (article 15)
- “Immediate Preparation” (article 16)
- “The Nuptial Mass” (article 17)
- “A Call to Unity” (article 18)
- “A Call to Faithfulness” (article 19)
- “A Call to Fruitfulness” (article 20)
- “Family Life” (article 21)

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students to enable them to explore the meaning of marriage as a gift, as special vocation, and a responsibility. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.



**Step 1:** Preassess what the students know and would like to know about preparation for the Sacrament of Matrimony and responsibilities that accompany the marital covenant.



**Step 2:** Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 4” (Document #: TX002805) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX002807).



**Step 3:** Lead the students in sharing significant personal experiences that they believe may help them to prepare for a future of sharing and receiving love.



**Step 4:** Invite a young married Catholic couple to talk to the class about proximate preparation for marriage.



**Step 5:** Lead the students through a PowerPoint presentation on marriage preparation and legal aspects of marriage in the Church.

**Apply** **Step 6:** Have the students work in groups to prepare a basic wedding ceremony

**Apply** **Explain** **Step 7:** Guide the students in preparing to teach and then teaching to the class article 18, “A Call to Unity,” and article 19, “A Call to Faithfulness,” in the student book.

**Explain** **Step 8:** Lead the students through an interactive PowerPoint presentation on the call to fruitfulness in marriage.

**Reflect** **Step 9:** Lead the students through an exercise on the meaning of family.

**Understand** **Step 10:** Make sure the students are all on track with their final performance tasks, if you have assigned them.

**Reflect** **Step 11:** Provide the students with a tool for reflecting about what they learned in the unit and how they learned.

## Background for Teaching This Unit

Visit [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for additional information about these and other concepts taught in this unit:

- “Man and Woman: A Gift for Each Other” (Document #: TX002816)
- “Love and Faith in Times of Trouble” (Document #: TX002815)

The Web site also includes information on these and other teaching methods used in the unit:

- “Think-Pair-Share Method” (Document #: TX001019)
- “The Whip-Around” (Document #: TX002066)

## Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis 1:26–28,31 (Human beings are created as male and female.)
- Genesis 2:18–24 (Man and woman become one body.)
- Tobit 8:5–7 (A marriage blessing)
- Matthew 12: 46–50 (The family of Jesus are those who do his will.)
- Matthew 19:3–6 (Husband and wife are no longer two, but one.)
- Mark 10:6–9 (Man must not separate what God has joined together.)



- John 15:12–16 ( Love one another.)
- 1 Corinthians 12:31—13:8 (a summary of the way of love)
- Colossians 3:12–17 (Above all, love.)
- 1 Peter 3:1–9 (Be united in mind, compassionate, and loving.)

## Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 4” (Document #: TX002808), one for each student.

.....

abortion	dispensation
annulment	family of origin
chastity	in vitro fertilization
contraception	mixed marriage
convalidation	natural family planning
disparity of cult	

# Learning Experiences

## Explain

### Step 1

*Preassess what the students know and would like to know about preparation for the Sacrament of Matrimony and responsibilities that accompany the marital covenant.*

1. **Prepare** by downloading and printing the handout “A Preassessment of My Knowledge of Preparation for the Sacrament of Matrimony” (Document #: TX002804), one for each student. Also gather pens or pencils, one for each student.
2. **Distribute** the handout and pens or pencils, and instruct the students to complete the handout individually and in silence. Consider playing soft, instrumental music as the students work. Walk around the room as the students work in case any of the questions on the handout require further clarification. When the students have completed the handout, have them form pairs and use the think-pair-share method to review each other’s work. After student pairs have reviewed all of their responses, invite the students to share their answers (or questions) with the class. Then collect all of the handouts so you can review what students wrote. Explain that you will return the handouts to the students in the next class session.
3. **Conclude** by inviting the students to ask questions or make comments.

## Understand

### Step 2

*Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 4” (Document #: TX002805) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX002807).*

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: interviewing a married couple, developing a PowerPoint presentation, or creating a pamphlet explaining marriage preparation in a Catholic parish. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 4” (Document #: TX002805) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX002807), one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - ▶ If you wish to work alone, you may choose any of the three options. If you wish to work with a partner or as a group of three, you may choose option 2 or option 3.
  - ▶ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the meaning of marriage preparation and the responsibilities of marriage.

### Teacher Note

You will want to assign due dates for the final performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.



Article  
14

Empathize

Interpret

### Step 3

*Lead the students in sharing significant personal experiences that they believe may help them to prepare for a future of sharing and receiving love.*

1. **Prepare** by making copies of the handout entitled “First Comes Love” (Document #: TX002809), one for each student. Give the handout and instructions (see part 3) to the students one day in advance of this learning experience. Prepare also by assigning a student to prepare a Scripture reading (1 John 4:7–11) for a short prayer service at the beginning of class. Have a copy of the Bible available for class.

2. **Assign** the students to read article 14, “Grounded in Respect,” in the student book as preparation.

### Teacher Note

More than one class session may be required for all the students to share their narratives. If time is limited, you may choose to omit the prayer service or the comment period at the end of class. Make sure that every student is ready to present when called upon. It is best that every student share his or her story. Student comments could be saved for the beginning of the next class session.

3. **Direct** the students in advance to write a personal narrative about a significant experience of being loved. They will share their stories with the class in the next class session. Give the students the following instructions:
- ▶ In preparation for our next class session, you will write a narrative about a significant personal experience of being loved. Our experiences of being loved as we grow toward maturity play an important role in shaping our own capacity to love. Without experiences of love—usually beginning with our **family of origin**—we could never love in return, much less enter into the permanent covenant of marriage. In the next class session, you will read your narrative to the class. The experience you choose to write about may involve parents, friends, coaches, grandparents, friends, and so on. Choose an event that is meaningful to you and that you think will be meaningful to the class as well. You need not choose an experience that you feel is very personal.
  - ▶ Use the handout to prepare your personal story. Your narrative is limited to 3 minutes. A compelling story usually has three elements: a challenge, a response, and an outcome. Reflect on the questions on your handout before writing your narrative: How has this particular experience of love **challenged** you to become a more authentic person? How did you **respond** to this experience of being loved? (How did your experience help you to grow in respect and love for yourself and others?) What will the **outcome** be? Will you have a more genuine understanding of love and respect as you approach more permanent commitments, such as marriage?
  - ▶ Keep in mind that we experience love in a variety of ways. Sometimes we know we are loved and respected because of positive encouragement. Other times we learn love and respect by being challenged to become better people. Feel free to write about whichever type of experience has had the greatest impact on you.
4. **Begin** the class session in which the students will present their narratives with a short prayer service. Use the following words (or something similar):
- ▶ Today we will listen today to one another's narratives about our experiences of being loved. As Christians we believe that God first teaches us the meaning of love through our experiences of love and respect from others, usually first through our **family of origin**. We are able to love because God first loved us. In order to be more mindful that God who loves us is in our midst, we will begin with a short prayer:

Loving God of all creation, we know that you love us. We have experienced your gift of love through the love of others. We believe that we are created from love and that love is our calling and our destiny.

Let us now listen to Sacred Scripture, God's Word in human words, and an expression of God's love for us:

**Lector:** A Reading from the First Letter of John (1 John 4:7–21).

*(Lector reads the Scripture passage.)*

**Lector:** The Word of the Lord.

**All:** Thanks be to God.

Loving God, we pray that as we listen to one another's stories we will hear your love for us in each of them. Give us the grace to listen attentively and to hear your voice. We offer our prayer in the name of your Son, Jesus.

**All:** Amen.

5. **Invite** the students to read their personal narratives to the class. Remind the students that their narratives are limited to 3 minutes.
6. **Lead** a class discussion, after all the students have shared their narratives, around the following question:
  - What did you hear today about the ways in which God teaches us to love?

### Teacher Note

Create an order of presentation for this class so that the class will hear from a variety of personality types. Invite an extroverted student to present first, but then vary presentations among personality types and, if the class is co-ed, vary presentations between males and females. If you prefer a more random ordering of students, have the students draw numbers and present in order.



Article  
15

Apply

Interpret

## Step 4

*Invite a young married Catholic couple to talk to the class about proximate preparation for marriage.*

1. **Prepare** by inviting a happily married young Catholic couple who is involved in their parish to talk with the class about proximate preparation for marriage or other Christian vocations. Topics they should discuss with the class include dating, chastity, and pre-Cana marriage preparation. If the couple practices natural family planning, invite them to address this topic as well. Encourage them to use a dialogue format during the class, if possible. Remind the couple not to talk openly about disagreements that they may have with Church teaching. On the other hand, the couple need not avoid talking in general about challenges they face and the importance of making informed moral choices. The following questions may help the couple to prepare for their talk:

**Teacher Note**

A good alternative to providing your own set of questions to a married couple is to invite the students—in advance—to submit their own questions. From these questions you may select the best and pass those on to the married couple before they come to talk with the class. You may have to edit or omit certain questions, and you may choose to add your own questions. If you omit some of the students' questions, explain why certain questions may not be appropriate to ask at this time. Also consider providing to your guest speakers in advance the sidebar "Ten Ways to Practice Chastity" at the end of article 15, "Preparation for a Lifelong Commitment," in the student book.

- What was the period of dating in high school and college like for you?
  - What guidance did you receive from family, teachers, and the Church?
  - What role did faith play for you throughout high school and college?
  - What positive steps did you take before marriage to live the virtue of chastity? What positive steps do you take now that you are married?
  - During years of dating and socializing, how did you navigate your way through our culture that promotes immediate gratification?
  - What specific things did you look for in a future spouse?
  - When did each of you know that you wanted to get married?
  - When did you begin discussing each of your respective goals in life?
  - When did you decide to marry, and what was the pre-Cana program that you took part in like for each of you?
  - Do you have or hope to have children?
  - What are the greatest gifts that have come to you in marriage?
- What are some of the greatest challenges you've experienced in marriage?
  - How do you make decisions about important choices in your life?
  - What role will your faith have in your family life?
2. **Assign** the students to read article 15, "Preparation for a Lifelong Commitment," in the student book as preparation.
  3. **Introduce** this learning experience by introducing the visiting couple and thanking them for taking their valuable time to visit the class. The students should listen carefully and keep their learning journals or a sheet of paper ready to write down important information and any questions they would like to ask. Make sure that the students have an opportunity to ask questions. This would be an appropriate time to remind the students that cohabitation before marriage is a violation of chastity and that the Church calls on a man and woman in a committed relationship to marry before living together.

4. **Prepare** a thank-you note to be sent to the couple soon after the visit. Ask the students to sign it. Also, in the next class session, make sure that the students have a clear understanding of the information the married couple presented.



Article  
16

### Explain

## Step 5

*Lead the students through a PowerPoint presentation on marriage preparation and legal aspects of marriage in the Church.*

1. **Prepare** by downloading the PowerPoint presentation “Marriage Preparation” (Document #: TX002818).
2. **Assign** the students to read article 16, “Immediate Preparation,” in the student book as preparation.
3. **Direct** the students to write down important ideas from the PowerPoint presentation in their learning journals or on a sheet of paper. Encourage them to use a two-column note-taking system. Then lead the students through the interactive PowerPoint presentation. If you cannot show the PowerPoint itself, you might like to print it and distribute it, as it presents important information about the marriage preparation process.

Students often lack basic note-taking skills. You may want to suggest the following two-column note-taking method, using the following guidelines:

- Divide your sheet of paper or a page in your learning journal into two parts, either by folding it vertically or by drawing a vertical line so that the left side is one third of the page and the right side is two thirds. Add the date to the top of the page, and if your notes go to more than one page, number the pages.
- Write notes on the right-hand side of the page as you listen to your instructor. Do not attempt to write down everything, but write down all the main points your instructor makes, including everything that she or he writes on the board.
- Later, on the same day, review your notes. Clarify anything you find confusing or write a question to ask the next day. Then write topic headings for your notes in the left column. You will be able to review by covering the right side of the paper and testing yourself on what you know.

See the article “Note-Taking in Two Columns” (Document #: TX002065) at [www.smp.org/LivinginChrist](http://www.smp.org/LivinginChrist) for further explanation of this and other note-taking techniques you may wish to share with the students.

### Teacher Note

This PowerPoint presentation is an interactive presentation. The question-and-answer format, along with interesting images, can keep the students engaged if they are allowed to dialogue. It is necessary to present information that students likely do not know. Offer answers to questions when students seem to be confused or unsure about Church teaching.





Article  
17

Apply

## Step 6

Have the students work in groups to prepare a basic wedding ceremony.

### Teacher Note

Many good Web sites contain all the information needed to prepare a Catholic wedding. One excellent site is [www.catholicweddinghelp.com](http://www.catholicweddinghelp.com).

### Teacher Note

It is possible to complete this learning experience in one class session. In order to expedite the process, you will want to time each section. Allot about 10 minutes for the students to choose each reading (30 minutes total) and about 15 to 20 minutes to choose the wedding vows and forms for exchanging rings. If your time is more limited, omit one of the readings.

1. **Prepare** by downloading and printing the handouts “Preparing a Wedding Ceremony (Part 1)” (Document #: TX002810) and “Preparing a Wedding Ceremony (Part 2)” (Document #: TX002811), one of each for each student. Make Bibles available, one for each student, or ask the students to bring their Bibles to class.
2. **Assign** the students to read article 17, “The Nuptial Mass,” in the student book as preparation.
3. **Divide** the class into groups of four. Distribute the handouts, and have the groups review each part of the wedding preparation process and then select the Scripture readings, the wedding vows, and the prayers for exchange of rings. They should write their choices on the second handout (chart) and explain their choices according to the directions on the handout. Invite the students to take great care in making their choices as if they are preparing for their own wedding ceremony.
4. **Conclude** by reviewing the following information with the students:
  - Although a wedding liturgy can certainly be personalized, the Sacrament of Matrimony is ultimately a public act of the Church. That is why the Catholic Church insists that weddings take place in a church with a priest or deacon as a witness, and that the ritual used be the official Marriage ritual from *The Order of Celebrating Matrimony*. Taking part in the Church’s official liturgy does not diminish the joy of marriage. It solemnizes the marriage ritual and reminds us that we are part of a Christian community that supports us. Those who enter the Sacrament of Matrimony become powerful public witnesses to the love of Jesus Christ in the world, as well as to the equality and complementarity of the sexes. The same applies for a couple that may have previously married outside of the Church (civil wedding) and later wishes to be married in the Church. Such couples are welcomed by the Church; their marriage ceremony is called a convalidation.



Remind the students that because of time limitations they have not prepared an entire wedding ceremony that would include music, choices of prayers, the environment (church decorations), and so on. If time permits, invite the students to make comments and ask questions.



Articles  
18, 19

Apply

Explain

## Step 7

*Guide the students in preparing to teach and then teaching to the class article 18, “A Call to Unity,” and article 19, “A Call to Faithfulness,” in the student book.*

- 1. Prepare** by alerting the students a day in advance that they will be teaching the class the material they will be reading for homework. Prepare also by securing a sheet of newsprint (preferably the type with a sticky edge) and markers for each group. In advance of this learning activity, divide the class into four groups, choosing students that will work well together. Write down the topics (listed below) on strips of paper and place them in a hat or bowl so that the groups can draw one. (If the class is too large, more than one group can work on the same topic.) You should present the topic of annulments (also see the teacher note for options).
  - “A Call to Unity” and “The Spirituality of Marriage” (article 18)
  - “A Call to Grow in Holiness” (article 18)
  - “Theology of the Body” (article 18, sidebar)
  - “A Call to Faithfulness” and “Lifelong Union” (article 19)
  - “Annulments” (article 19)
- 2. Assign** the students to read article 18, “A Call to Unity,” and article 19, “A Call to Faithfulness,” in the student book as preparation.

### Teacher Note

There are a couple of options for presenting information about the meaning of an annulment (the final topic of article 19), as well as natural family planning, the prohibition of contraception and abortion (article 20). Among the best options is inviting speakers from the diocesan marriage tribunal office and the diocesan natural family planning office or the diocesan pro-life office to visit the class to address these topics. Often official speakers for the diocese can effectively help the students to understand these Church teachings. Another option is to use the PowerPoint “Marriage: A Call to Fruitfulness” (Document #: TX002817) for the topics of natural family planning, in vitro fertilization, contraception, and abortion. As you move through the presentation, allow the students to ask questions and to respectfully express their opinions. Present the material carefully and respectfully, and the students will undoubtedly consider this information with the same care and respect.

**3. Introduce** this learning experience by reminding the students that they will work in groups to prepare to teach a major section of the homework reading assignment (articles 18 and 19). After the students move into their groups, have one member of each group draw one of the four topics. Provide each group with a sheet of newsprint and markers. Instruct the students in the following manner:

- ▶ Your job—as a group—will be to become “experts” on the topic you have chosen. After your group has discussed your topic, you will create a “mini-lecture” or lesson for the class. On the sheet of newsprint, you will create an outline of your lecture. All the students in your group must participate by discussing the material. You will have 10 minutes for discussion. Choose one or two volunteers who will write notes for the presentation and choose one or two volunteers who will create a neat and attractive outline on the newsprint. You will have another 10 minutes to create your mini-lecture and outline. At least two members of your group will present the mini-lecture to the class. Each group will have exactly 5 minutes to present.
- ▶ Keep the following in mind as you work:
  - What are the most important ideas in the section of the article you are considering?
  - How does this information help you to better understand the vocation of marriage?
  - What are some of the questions other students may have, and how can you positively answer these?

Walk around the room as the students work so you can keep the groups focused on the assigned task and answer questions as needed.

**4. Call** each group forward to present in the order the articles and sections appear in the student book. After each group has presented, quickly add any missing information and correct an errors before moving to the next group. Allow only 5 minutes per group. Each group should post the outline of its mini-lecture on the wall after presenting.

**5. Present** the information on annulments after the groups have finished giving their mini-lectures. Should time be limited, present this information at the beginning of the next class session. Instruct the students to take notes. Use the following ideas as a guide:

- ▶ Our last presenters described the Sacrament of Matrimony as a call to faithfulness. Husband and wife in a sacramental marriage are called to faithfulness to one another for life.
- ▶ We call marriage a Sacrament because it is a special type of covenant that involves the man and woman who promise faithfulness to one another, and it also involves God, who is at the center of the relationship making the covenant possible. However, we know that there are situations in which a person is truly not free to enter into a sacramental union. You can enter into a covenant only if you are free.

- Unfortunately it does happen in certain cases that, after a Catholic sacramental marriage has taken place, problems begin to arise that are rooted in a lack of personal freedom that existed from the beginning of the marriage. This lack of freedom may constitute grounds for an annulment.
- How do a divorce and an annulment differ?

*Invite a student to respond, if you think he or she is likely to offer a correct answer.*

A divorce is a legal dissolution of a civil marriage with all of the legal ramifications that go with that. Sometimes a divorce is necessary for the well-being or even for the safety of the two people involved and their children. A divorced Catholic who is not remarried can remain in good standing with the Church and is encouraged to receive the Sacraments. An annulment, or declaration of nullity, is the recognition that a sacramental marriage never existed. An annulment can be sought only when there is adequate evidence that at least one of the spouses was not free to marry at the time of the wedding. When an annulment is granted, a formal recognition is given by the Church recognizing that a sacramental marriage never took place.

- What exactly does being “not free” mean? A lack of freedom is any serious constraint that makes the free choice to marry impossible. In most annulment cases, the lack of freedom is psychological in nature. What if the bride was having an affair with another man at the time of the wedding? What if the groom had undiagnosed severe bi-polar disorder? What if one of the spouses was addicted to drugs or alcohol? Would any of these people be truly free to enter a lifelong commitment? These are the types of questions a diocesan marriage tribunal must answer before granting an annulment. For an annulment to be granted, the marriage tribunal must determine that at least one spouse was incapable of understanding or committing to a lifelong marriage covenant at the time of the wedding (not later on).
- Other issues can interfere with a free commitment. What if a bride marries under the threat of murder if she refuses to marry the groom? What if one spouse is gay or lesbian? What if a parent has threatened a young pregnant daughter to marry or else be banished from the family? What if the groom is a former priest who has not been given official permission to marry?

#### Teacher Note

Check the students’ understanding by asking a volunteer to describe the meaning of *annulment* in his or her own words. Some students, especially those whose parents have divorced, may have difficulty with Catholic annulments. The sidebar at the end of article 19 describing Henry VIII’s attempt to have his marriage annulled is helpful because it provides a less controversial case for discussing annulments. Avoid acrimonious debates about annulments.

- Because an annulment is the recognition that a sacramental marriage never took place, the former spouses who receive an annulment are free to marry in the Catholic Church. An annulment has no bearing on the legal marriage; therefore, annulment does not make children illegitimate nor does it interfere with any other legal civil rights. Nonetheless, in order to seek an annulment, a couple must first receive a civil divorce. The reason for this is so that there will be no legal obligations that can interfere with the Church's decision.



Article  
20

### Explain

## Step 8

*Lead the students through an interactive PowerPoint presentation on the call to fruitfulness in marriage. (An equally good alternative to this step is to invite a representative from the diocesan pro-life office or natural family planning office.)*

1. **Prepare** by downloading the PowerPoint “Marriage: A Call to Fruitfulness” (Document #:TX002817).
2. **Assign** the students to read article 20, “A Call to Fruitfulness,” in the student book as preparation.
3. **Direct** the students to record important ideas from the PowerPoint presentation in their learning journals or on a sheet of paper. Encourage the students to use a two-column note-taking system. Lead the students through the interactive PowerPoint presentation. For ease of use and reference, the Teacher Notes at the bottom of each slide are printed here as well as on the slides themselves.

### Slide 1: Marriage: A Call to Fruitfulness

#### Slide 2: Describe what you see in this image.

*Teacher notes:* Invite the students to respond. Use the following information, as needed, in the discussion:

The suggested image of a young couple with children suggests the meaning of the fruitfulness of marriage.

**Slide 3: What are the dual purposes of marriage? “[Marriage] aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul; it demands *indissolubility* and *faithfulness* in definitive mutual self-giving; and it is open to *fertility*”<sup>1</sup> (CCC, 1643). These dual purposes are called “unitive” and “procreative” ends of marriage.**

*Teacher notes:* Invite the students to respond to the question. Then reveal the answer. Use the following information, as needed, in the discussion:

Explain to the students that the unity of flesh, heart, and soul in marriage is fully expressed in the act of sexual intercourse. This act is the fullest expression of love when the couple leaves open the possibility of conception. Marriage fulfills the words of Scripture: “It is not good for the man to be alone” (Genesis 2:18) and “Be fertile and multiply” (Genesis 1:28).

**Slide 4: What is natural family planning? Natural family planning (NFP) recognizes a married couple’s right to regulate the number and spacing of children, and allows them to do so without relying on artificial means. NFP relies on the woman’s body temperature and timing of her reproductive cycle to regulate the conception of children without artificially limiting the procreative purpose of marriage. By using natural family planning, couples remain open to life, or conception.**

*Teacher notes:* Invite the students to respond to the question. Then reveal the answer. Use the following information, as needed, in the discussion:

Explain to the students the reason that the Church encourages married couples who wish to regulate or space the conception of children to use natural family planning. In using this method of planning for children, a couple never separates the unitive and procreative purposes of marriage because the **possibility** of conception remains (see *Humanae Vitae*, 16). Be aware that for many of the students, because of the media and the social norms that surround them, artificial contraception is seen as harmless and even sensible. Yet what the Church encourages married couples to avoid, even when using natural family planning, is “the contraceptive mentality”—the idea of “sex without responsibility” and seeing children as problems to be avoided rather than as what they truly are: gifts from God to be welcomed, loved, and nurtured.

**Slide 5: Is a Catholic married couple allowed to use in vitro fertilization?**

*Teacher notes:* Invite the students to respond to the question. Then reveal the answer. Use the following information, as needed, in the discussion:

Make sure that the students understand that in vitro fertilization means fertilizing a woman’s ovum (egg) by a man’s sperm outside of her body and then transferring the fertilized egg to her uterus or, sometimes, to the uterus of a surrogate mother. Explain that because in vitro fertilization separates the unitive and procreative dimensions of sexual intercourse in marriage, it is prohibited by the Church.

**Slide 6: Why does the Church prohibit artificial contraception? Contraception refers to all methods used to artificially prevent conception other than abstinence and the use of natural family planning. The Church considers all forms of artificial contraception to be gravely wrong because they separate the unitive and procreative purposes of marriage. These include, but are not limited to, the following:**

- chemicals (“the pill”)
- condoms and diaphragms
- surgical sterilization

*Teacher notes:* Invite the students to respond to the question. Then reveal the answer. Use the following information, as needed, in the discussion:

Explain to the students that each of these methods of preventing the conception of a child interferes with the natural manner of conceiving children and thus is morally wrong. First and foremost in the minds and hearts of every married couple should be an understanding that their marriage is a vocation to which they have committed themselves in cooperation with God's grace, and that this vocation may include the call to bear and raise children.

**Slide 7: Why is abortion always considered to be a grave moral evil? Abortion is the deliberate termination of a pregnancy by killing the unborn child. Because human life begins at the moment of conception, abortion should never be used as a method of contraception.**

*Teacher notes:* Invite the students to respond to the question. Then reveal the answer. Use the following information, as needed, in the discussion:

Explain to the students that abortion is an objective moral evil because it is the deliberate killing of vulnerable and innocent human life. Many abortions are the result of selfishness.

**Slide 8: Does the Church care about women who have chosen abortion and are profoundly sorry afterwards?**

*Teacher notes:* Invite the students to respond to the question. Then reveal the answer. Use the following information, as needed, in the discussion:

The Church recognizes that many women experience excruciatingly difficult situations and may choose, under great duress, to have an abortion. The Catholic Church has for many years shown great compassion to women who have had abortions. One way the Church does this is by sponsoring the Project Rachel ministry, which gives women who have had abortions a chance to grieve for their child and to move forward toward forgiveness and healing in their lives.



**Slide 9: Does the father of an unborn child have any responsibility toward that child? What if the father of the child encouraged an abortion?**

*Teacher notes:* Invite the students to respond to the questions. Then reveal the answer. Use the following information, as needed, in the discussion:

Certainly the father of an unborn child has a responsibility to the child he helped to conceive. If he encouraged an abortion, he too has gravely sinned. The Project Rachel ministry also helps men who have encouraged abortion, and who now need forgiveness and healing.

**Slide 10: How has this discussion of natural family planning, conception, artificial means of contraception, and abortion helped you to understand the vocation of marriage?**

*Invite the students to respond. Use the following information, as needed, in the discussion.*

*Point 1: A happy marriage is possible.*

Explain to the students that if the Gospel is “Good News,” then living the Gospel is also good news. A happy marriage between two committed Christians is good news. Unfortunately, we live in a broken and sinful world in which our relationships with one another are often injured. How often do we hear about the pain of a fractured or broken relationship? We can assist others by responding to their immediate emotional, physical, and spiritual needs.

*Point 2: We can recognize how the pressures and problems of the world affect our attitudes and decisions. We can decide what kind of people we want to become.*

The problems of the world cannot be avoided, nor should they be. In fact, we should be positively engaged in the world in which we live as an essential aspect of our Christian vocation. Our culture and its pressures to conform sometimes tempt us to seek self-gratification, which often leads to sin. Isn't a casual attitude toward sex a symptom of a materialistic culture that encourages people to get whatever they want for their own pleasure?

**Teacher Note**

The grave moral wrong of abortion should be made perfectly clear to the students. No one has the right to take a life. Yet it also should be acknowledged that abortion is a complex issue—not only an individual issue but a societal issue as well. Women have abortions for many reasons, and many women make the decision to have an abortion under extraordinarily difficult circumstances. Women who are members of minority groups, and who are most often poor, have the majority of abortions in the United States. Why is this? Perhaps it is a commitment issue—women who face raising a child alone, without the help of the child's father, may find such a situation too hard to face. Perhaps it is a healthcare cost issue—prenatal care may not be available to, or affordable for, the uninsured. The issues of abortion and contraception—and even disease—have important social justice dimensions. Whatever the reasons for abortion, it is important for all of us to help change the structures that make abortion seem like a reasonable solution or the only alternative for some women. Abortion is often a symptom of a complex maze of social ills that require many dedicated, faith-filled, and compassionate people to heal.

*Point 3: We can examine our society, its choices and expectations, through the lens of the Gospel.*

We can make a difference by working to change social structures that contribute to what Pope John Paul II called “the culture of death” and the cheapening of human relationships. The Good News is that we do not have to accept what our culture tells us we should do, or what “everybody” is doing. Our culture needs our unique life-affirming gifts and our Christian and Catholic values.



Article  
21

Reflect

## Step 9

*Lead the students through an exercise on the meaning of family.*

1. **Prepare** by making copies of the handout “Family Life” (Document #: TX002812), one for each student.
2. **Assign** the students to read article 21, “Family Life,” in the student book as preparation.
3. **Distribute** the handout, and direct the students to complete it in silence. Consider playing soft instrumental music as the students work. Allow about 15 minutes for the students to write.
4. **Ask** the students to move into pairs, once they have completed their handouts, and to use the think-pair-share method to compare their ideas. (Refer to “Using the Think-Pair-Share Method” [Document #: TX001019] at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information.) The students may take one question at a time, or they may work through the entire handout before sharing with the full class. Remind the students that they need not share any information that is too personal.
5. **Invite** the students to informally share what they most appreciated from this unit and invite them to ask any questions they may still have.



## Understand

**Step 10**

*Make sure the students are all on track with their final performance tasks, if you have assigned them.*

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 4” (Document #: TX002805) and “Rubric for Final Performance Task Options for Unit 4” (Document #: TX002807). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their performance tasks. This then allows you to work with those who need additional guidance with the project.

## Reflect

**Step 11**

*Provide the students with a tool for reflecting about what they learned in the unit and how they learned.*

This learning experience will provide the students with an excellent opportunity to reflect on how their understanding of the responsibilities of Christian marriage has developed throughout the unit.

1. **Prepare** for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

# A Preassessment of My Knowledge of Preparation for the Sacrament of Matrimony

Write what you know about each of the following topics as they concern marriage preparation and commitment. If you are uncertain about your answer, write the letter *U* next to it. If you have no knowledge of a particular topic, leave the space blank.

Childhood catechesis and formation
Dating and proximate preparation for marriage
Social skills
Family of origin
Virtue of chastity



Pre-Cana preparation
Marriage dispensations
Nuptial Mass

Describe at least three responsibilities that you accept when you enter into the Sacrament of Matrimony.

Describe at least two prohibitions that you must abide by in regard to family planning when you enter into the Sacrament of Matrimony.



# Final Performance Task Options for Unit 4

## Important Information for All Three Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- Preparation for the Sacrament of Matrimony begins during childhood socialization and formation in faith.
- The Christian virtue of chastity is essential to both single and married states of life.
- Couples preparing for the Sacrament of Matrimony take on the responsibility of understanding that marriage is a public and permanent sacramental sign that must be entered with free, mature, and full consent.
- Under ordinary circumstances Catholics are encouraged to exchange wedding vows in the context of a Nuptial Mass.

## Option 1: An Interview and Report

Arrange to interview a married couple that you admire, preferably a couple married in the Catholic Church. Use the handout “Interviewing a Married Couple” (Document #: TX002806) as a basis for your interview. You are not limited to the questions on the handout, which concern preparation for marriage and married life. After you have completed your interview with the married couple, you will write a three- to four-page report that addresses the following:

- how this couple prepared for marriage
- what they are doing now to continue a happy marriage
- some of the key understandings for unit 4

## Option 2: A PowerPoint Presentation

Create a PowerPoint presentation, with accompanying typed notes (or print a copy of your PowerPoint with notes), that focuses on the requirements of, and expectations for, those who enter Catholic marriage. For information, consult your student book as well as the *Catechism of the Catholic Church*, numbers 1601–1666. Explain the following points in your presentation:

- Why is chastity essential before and during marriage?
- Why is it important to marriage for you to develop your social skills?
- Why is Pre-Cana required?
- Who confers the Sacrament of Matrimony on the spouses? (Why must a priest or deacon be present as a witness?)
- What is required of a Catholic if she or he is marrying a non-Catholic Christian or a non-baptized person?
- Why is a Catholic wedding always celebrated in a church?
- What is the essential sacramental meaning of marriage in the Church?



- What are the promises regarding children that a Catholic makes before marriage?
- What does it mean to say that there is no Catholic divorce?

Your instructor may invite you to present to the class. Make arrangements to turn in both your PowerPoint presentation and notes electronically as well.

## Option 3: A Pamphlet

Create a pamphlet that outlines the process of preparing for marriage in a Catholic parish. The particular church may be your own, or it may be a hypothetical church. Include brief descriptions of the following in your pamphlet:

- proximate preparation
- the Pre-Cana process (include legal documents and other matters)
- the wedding
- married life within the Catholic Church after the wedding

For information consult the student book as well as the *Catechism of the Catholic Church*, numbers 1601–1666, and include all the essential understandings for unit 4 in your final product.



# Interviewing a Married Couple

## Guidelines for Conducting the Interview

- Invite a married couple that you admire to take part in an interview, giving them several choices of times for the interview.
- Conduct the interview as though you were a news reporter. You are trying to learn what the married couple thinks. Be friendly, but avoid giving your opinions.
- Decide in advance whether you will take notes during the interview or write a “verbatim” of the couple’s comments immediately after the interview. It is usually better to take some notes unless you are confident that you can accurately remember the entire interview.
- Prepare for the interview. Reflect in advance about the things you already know about this couple. If they feel more comfortable, you will have a better interview.
- Advise the couple that they should feel free to answer only questions they feel comfortable answering.
- Begin with more general questions, and move toward the more personal or difficult questions.
- Ask only one question at a time.
- Always be conscious that the married couple has a story. Your interview will go better if your questions follow a pattern of “beginning, middle, and end.”
- Thank the couple for allowing you to interview them.
- Immediately write down the interview or review your notes for accuracy. Make additions or corrections at this time.
- Be sure to include essential understandings from unit 4 in your report.

*Note:* You may want to share a draft of your report with the couple before finalizing it to be sure you are not inadvertently including something they would rather not share publically.



## Suggested Questions for the Interview

1. How and when did you meet each other?
2. Were you attracted to each other from the beginning?
3. What personal qualities did you begin to notice in your future spouse?
4. At which point did your relationship become more seriously romantic?
5. Had you ever experienced being in love before you met your future spouse?
6. When did you know for sure that you wanted to marry?
7. Did religion play a role in the type of person you were interested in marrying?
8. Can you describe what it was like for you to begin talking about getting married?
9. When did you tell other people about your engagement, and whom did you tell first?
10. What did you do to begin preparing for the wedding ceremony and married life?
11. Did your marriage preparation involve meeting with a priest, a minister, or another married couple?
12. Did you talk about the possibility of having children and raising a family before you married? Did you both agree on the timing and number of children?
13. Did you feel that you were ready for marriage at the time you got married?
14. Can you describe your wedding? How did you decide where it would be, who would officiate, who would be invited, where the wedding reception would be, and so on?
15. What is most rewarding about being married?
16. What is most difficult about being married?
17. What kind of support system do you have for your marriage (family, friends, etc.)?
18. What role does the Church play in your marriage today?
19. If you could relive one moment during your dating period, engagement, or marriage, which moment would you choose?
20. In your opinion, what is the most important thing that every person should think about before getting married?



# Rubric for Final Performance Tasks for Unit 4

Criteria	4	3	2	1
<b>Assignment includes all items requested in the instructions.</b>	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
<b>Assignment shows understanding of the following concept: <i>Preparation for the Sacrament of Matrimony begins during childhood socialization and formation in faith.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>The Christian virtue of chastity is essential to both single and married states of life.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Couples preparing for the Sacrament of Matrimony take on the responsibility of understanding that marriage is a public and permanent sacramental sign that must be entered with free, mature, and full consent.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Under ordinary circumstances Catholics are encouraged to exchange wedding vows in the context of a Nuptial Mass.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment uses proper grammar and spelling.</b>	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
<b>Assignment is neatly done.</b>	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.





## Vocabulary for Unit 4

**abortion:** The deliberate termination of a pregnancy by killing the unborn child. It is a grave sin and a crime against human life.

**annulment:** The declaration by the Church that a marriage is null and void, that is, it never existed as a sacramental union. Catholics who divorce must have the marriage annulled by the Church to be free to marry once again in the Church.

**chastity:** The virtue by which people are able to successfully and healthfully integrate their sexuality into their total person; recognized as one of the fruits of the Holy Spirit.

**contraception:** The deliberate attempt to interfere with the creation of new life as a result of sexual intercourse. It is morally wrong because a married couple must remain open to procreation whenever they engage in sexual intercourse.

**convalidation:** A wedding ceremony in which a man and a woman in a civil marriage have their marital union recognized and blessed by the Church.

**disparity of cult:** A marriage between a baptized Catholic and a non-baptized person.

**dispensation:** Special permission to depart from the usual requirements in a given circumstance.

**family of origin:** The family in which one was raised as a child. Families of origin can include parents, siblings, extended family members, or others who played a significant role in one's childhood and youth.

**in vitro fertilization:** The fertilization of a woman's ovum (egg) with a man's sperm outside her body. The fertilized egg is transferred to the woman's uterus. The Church considers the process to be a moral violation of the dignity of procreation.

**mixed marriage:** A marriage between a Catholic and a baptized non-Catholic.

**natural family planning:** A morally acceptable way to time pregnancies based on the observation of a woman's naturally occurring times of fertility and infertility.



# First Comes Love

We can understand the meaning of love and respect only if we have experienced them. Prepare a 3-minute narrative about one significant personal experience of being loved and respected. Some experiences may simply be supportive, while others might be better described as "tough love." A compelling narrative has three elements: a **challenge**, a **response**, and an **outcome**. How did the experience challenge you to grow? What was your response to the experience? What will the outcome be? In other words, how will you use your knowledge to become a better person who is capable of long-term commitments? After making an outline, write out a narrative (3 minutes maximum) of your experience that you will read to the class.

The Challenge:

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Your Response:

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The Outcome:

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# Preparing a Wedding Ceremony (Part 1)

After your group listens attentively to the Scripture readings and to the words of the wedding vows and exchange of rings, choose one option from each section. Write your option in the appropriate place on the handout "Preparing a Wedding Ceremony (Part 2)" and complete the other information requested.

## Scripture Readings for Catholic Weddings

### Options (abbreviated list) for the Old Testament reading (1<sup>st</sup> reading)

1. Male and female he created them. (Genesis 1:26–28,31)
2. The two of them become one body. (Genesis 2:18–24)
3. Allow us to live together to a happy old age. (Tobit 8:5–7)

### Options (abbreviated list) for the New Testament reading (2<sup>nd</sup> reading)

1. If I do not have love, I gain nothing. (1 Corinthians 12:31—13:8)
2. And over all these put on love, that is, the bond of perfection. (Colossians 3:12–17)
3. Be of one mind, sympathetic, loving toward one another. (1 Peter 3:1–9)

### Options (abbreviated list) for the Gospel Reading during a Catholic wedding

1. What God has united, man must not separate. (Matthew 19:3–6)
2. They are no longer two, but one flesh. (Mark 10:6–9)
3. This is my commandment: love one another. (John 15:12–16)

## The Marriage Ritual

*All stand, including the bride and bridegroom, and the priest addresses them in these or similar words:*

### **Priest:**

Dearly beloved, you have come together into the house of the Church, so that in the presence of the Church's minister and the community your intention to enter into Marriage may be strengthened by the Lord with a sacred seal. Christ abundantly blesses the love that binds you. Through a special Sacrament, he enriches and strengthens those he has already consecrated by Holy Baptism, that they may be faithful to each other for ever and assume all the responsibilities of married life. And so, in the presence of the Church, I ask you to state your intentions.

*The priest then questions them about their freedom of choice, faithfulness to each other, and the acceptance and upbringing of children.*

(Name) and (Name), have you come here to enter into Marriage without coercion, freely and wholeheartedly?



Are you prepared, as you follow the path of Marriage, to love and honor each other for as long as you both shall live?

*The following question may be omitted if, for example, the couple is advanced in years.*

Are you prepared to accept children lovingly from God and to bring them up according to the law of Christ and his Church?

*Each answers the questions separately.*

**Consent**

*The priest invites the couple to declare their consent.*

**Priest:**

Since it is your intention to enter the covenant of Holy Matrimony, join your right hands and declare your consent before God and his Church.

*They join hands.*

*Choose one of the two following options.*

**Wedding Vow: Option 1**

*The bridegroom says:*

I, (Name), take you, (Name), to be my wife. I promise to be faithful to you, in good times and in bad, in sickness and in health, to love you and to honor you all the days of my life.

*The bride says:*

I, (Name), take you, (Name), to be my husband. I promise to be faithful to you, in good times and in bad, in sickness and in health, to love you and to honor you all the days of my life.

**Wedding Vow: Option 2**

*In the dioceses of the United States, the following form may be used:*

*The bridegroom says:*

**Groom:**

I, (Name), take you, (Name), for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death do us part.

**Bride:**

I, (Name), take you, (Name), for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death do us part.

*If it seems preferable for pastoral reasons for the priest to obtain consent from the couple through questions, in the dioceses of the United States the following alternative form may be used:*

**Priest:**

Name, do you take Name, to be your wife (husband)? Do you promise to be faithful to her (him) in good times and in bad, in sickness and in health, to love her (him) and to honor her (him) all the days of your life? *The bridegroom (the bride):* I do.

*Receiving their consent, the priest says:*

May the Lord in his kindness strengthen the consent you have declared before the Church, and graciously bring to fulfillment his blessing within you. What God joins together, let no one put asunder.

**Response:** Amen.



**Blessing and Exchange of Rings** (*Choose one of the following options.*)

**Option 1**

**Priest:**

May the Lord bless these rings which you give to each other as the sign of your love and fidelity.

**Response:**

Amen.

**Option 2**

**Priest:**

Bless, O Lord, these rings, which we bless in your name, so that those who wear them may remain entirely faithful to each other, abide in peace and in your will, and live always in mutual charity. Through Christ Our Lord.

**Response:**

Amen.

**Option 3**

**Priest:**

Bless and sanctify your servants in their love, O Lord, and let these rings, a sign of their faithfulness, remind them of their love for one another. Through Christ our Lord.

**Response:**

Amen.

*The husband places his wife's ring on her ring finger.*

*He may say:*

(Name), receive this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.

*The wife places her husband's ring on his ring finger.*

*She may say:*

(Name), receive this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.

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## Preparing a Wedding Ceremony (Part 2)

This handout accompanies the handout "Preparing a Wedding Ceremony (Part 1)." After reading and considering the various options listed on that handout, consult with your group and choose one option for each box in the first column below. For each option, discuss the questions in the second and third columns and write a summary of your group's responses.

Choice of Scripture Readings	What meaning does this reading have for the Sacrament of Matrimony?	Why did you choose this reading?
1 <sup>st</sup> Reading:		
2 <sup>nd</sup> Reading:		
Gospel Reading:		
Choice of Wedding Vows: (Option 1 or 2?)	How do these words symbolize the central meaning of the Sacrament of Matrimony?	Why did you choose this option?
Formula for Exchange of Wedding Rings (Option 1, 2, or 3?)	How do these words and the rings themselves symbolize the Sacrament of Matrimony?	Why did you choose this option?



## Family Life

Consider the following questions thoughtfully and respond to each one. Then wait for further instructions from your teacher.

1. What does the word *family* mean to you?
2. Why is the word *family* closely associated with Christian marriage?
3. What are the major responsibilities of parents toward their children?
4. Why is the family also known as the “domestic Church”?
5. In what ways have family structures changed in recent decades? What are some of the positive and negative consequences of these changes?





6. Does your family have a strong religious or spiritual influence on your life? Explain.

7. What role has your family played in your education as far as your moral values, religious beliefs, and political leanings?

8. If you get married one day and have a family, what type of influence would you want your faith to have on your children, and how would you go about accomplishing this?



# Unit 4 Test

## Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. \_\_\_\_ Marriage preparation begins \_\_\_\_.
  - A. when an engaged couple first meets with a priest
  - B. early in childhood
  - C. in the adolescent and young adult years
  - D. when an engagement is announced
  
2. \_\_\_\_ Basic good relationships with others demand \_\_\_\_\_.
  - A. having common interests
  - B. generosity with time
  - C. good social skills
  - D. living in close proximity
  
3. \_\_\_\_ Your model for marriage and family life comes primarily from \_\_\_\_\_.
  - A. self-help books on marriage
  - B. workshops on communication
  - C. personal counseling
  - D. your family of origin
  
4. \_\_\_\_ Integration of sexuality into one's total person is the virtue of \_\_\_\_\_.
  - A. faith
  - B. hope
  - C. love
  - D. chastity
  
5. \_\_\_\_ Dating should be based on the solid principles of \_\_\_\_\_.
  - A. physical attraction
  - B. basic friendship
  - C. popularity
  - D. emotional need
  
6. \_\_\_\_ Dating is essentially \_\_\_\_\_.
  - A. a way to spend time
  - B. a popularity contest
  - C. a social necessity
  - D. a process of discernment
  
7. \_\_\_\_ This quality should appear at the top of everyone's list for "choosing a spouse":
  - A. has a good job
  - B. is respectful
  - C. has a good education
  - D. is in good health



8. \_\_\_\_ Catholics marry in church, preferably at a Nuptial Mass, because \_\_\_\_.
- A. the church is a holy place
  - B. the church is large enough for guests
  - C. our lives center around the Eucharist
  - D. the church is a beautiful setting
9. \_\_\_\_ Pre-Cana programs help the couple to assess their strengths and weaknesses, to improve communication skills, and to learn about \_\_\_\_.
- A. natural marriage
  - B. natural growth and development
  - C. natural and ecological living
  - D. natural family planning
10. \_\_\_\_ The Nuptial Mass celebrates, through readings and prayers, \_\_\_\_.
- A. the vocation of marriage
  - B. the scriptural theme of the preceding Sunday
  - C. the vocations of all men and women
  - D. the season of the liturgical year
11. \_\_\_\_ During the marriage ritual, the priest asks the couple if they are entering marriage “without reservations.” This means that each partner is coming to the marriage \_\_\_\_.
- A. without grave doubts
  - B. without legal impediments
  - C. not under coercion
  - D. all of the above
12. \_\_\_\_ The priest asks the couple if they intend to remain married \_\_\_\_.
- A. for a certain length of time
  - B. until sickness or illness creates a burden
  - C. until death
  - D. until the children are grown
13. \_\_\_\_ The priest asks if the couple will accept \_\_\_\_.
- A. inevitable trials
  - B. children
  - C. extended families
  - D. the grace of marriage
14. \_\_\_\_ In the Latin (Roman) Rite, the ministers of marriage are \_\_\_\_.
- A. the priest and the bride and groom
  - B. the priest, the witnesses, and the bride and groom
  - C. the bride and groom
  - D. the priest and the groom
15. \_\_\_\_ Couples who are married civilly can be married in the Church through a simple wedding ceremony called a \_\_\_\_.
- A. convalidation
  - B. conservation
  - C. convention
  - D. collaboration



## Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (*Note:* There are two extra terms in the word bank.

natural family planning	Saint Thomas More	Saint Thomas Aquinas
disparity of cult	problems in families	abortion
theology of the body	duties toward children	mixed marriage
in vitro fertilization	contraception	annulment

1. Marriage between a Catholic and a non-Christian is called \_\_\_\_\_, and permission to marry must be received from the diocesan bishop.
2. Marriage between a Catholic and a baptized Christian is called \_\_\_\_\_, and permission to marry must be received from the diocesan bishop.
3. Pope John Paul II presented the virtue of chastity and God's gift of sexuality in a new way in his \_\_\_\_\_.
4. The two saints who were martyred for their opposition to the divorce of King Henry VIII are Saint John Fisher and \_\_\_\_\_.
5. An \_\_\_\_\_ is a declaration by the Church that a marriage is null and void and never existed as a sacramental union.
6. \_\_\_\_\_ is the deliberate attempt to interfere with the creation of new life as a result of sexual intercourse. It is morally wrong.
7. \_\_\_\_\_ acknowledges that the potential for life is not always present and respects God's design for the human body.
8. \_\_\_\_\_ is the deliberate termination of a pregnancy by killing the unborn child. It is a grave sin and a crime against human life.
9. \_\_\_\_\_ is the fertilization of a woman's ovum (egg) with a man's sperm outside her body, then transferred to her uterus. The Church considers the process to be a moral violation of the dignity of procreation.
10. Love, care, education, and respect for uniqueness of gifts, talents, and vocation are some of the parents' \_\_\_\_\_.





## Unit 4 Test Answer Key

### Part 1: Multiple Choice

- |      |       |       |
|------|-------|-------|
| 1. B | 6. D  | 11. D |
| 2. C | 7. B  | 12. C |
| 3. D | 8. C  | 13. B |
| 4. D | 9. D  | 14. C |
| 5. B | 10. A | 15. A |

### Part 2: Fill-in-the-Blank

- |                         |                            |
|-------------------------|----------------------------|
| 1. disparity of cult    | 6. contraception           |
| 2. mixed marriage       | 7. natural family planning |
| 3. theology of the body | 8. abortion                |
| 4. Saint Thomas More    | 9. in vitro fertilization  |
| 5. annulment            | 10. duties toward children |

### Part 3: Short Answer

1. Your family of origin is important because it forms who you are and how you relate to the world. If parents show respect to their spouse and children, their children will naturally absorb and exhibit the same respectful attitude. Likewise, the way parents and other close married couples relate to and treat each other informs children's understanding of what it means to be married. Even household rules have the potential to influence what kind of adults children will become. For instance, if your parents have a strict "no fighting with siblings" rule, you may develop a strong ability to solve conflicts through compromise and mutual communication.

Our families of origin also affect our spirituality. Growing up with a caring and loving father figure helps us relate to God the Father. A warm and nurturing mother can help us to understand how God always loves his people. A stable home life, in which we can always count on our parents to be there for us, teaches us how to trust both God and others and how to be trustworthy in turn.

*Students are asked to give examples from their own families of origin.*



2. *Ten ways to practice chastity are listed in the Live It! sidebar on page 70 of the student book. The students should choose five of these to describe, and then, of these five, indicate the easiest and most difficult for him or her to practice.*
3. *The basic principles of the theology of the body are found in the sidebar "Theology of the Body" on page 85 of the student book. The students are asked to describe one and then to explain how they can put it into practice.*
4. The family is often called the domestic Church. This is an affirmation that families should be a place where all the members can grow in their relationship with God, unite in prayer, and practice living the virtues. Parents should help their children to grow in their faith and in their relationship with God. Likewise, children should respect the authority of their parents.

Pope John Paul II cited the Holy Family of Nazareth as a perfect model of the domestic Church, highlighting these Gospel values: recollection and prayer; mutual understanding and respect; personal discipline and community asceticism (simple living); and a spirit of sacrifice, work, and solidarity.

Family life should be marked by a communion of love. Although no family is perfect, family members are called to remember that they are not only natural brothers and sisters, or sons and daughters, to one another but also brothers, sisters, sons, and daughters in Christ.



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# Unit 5      The Theology of Holy Orders and the Three Degrees of Holy Orders

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## Overview

In this unit the students will examine the special vocation of Holy Orders, one of the two Sacraments at the Service of Communion. This Sacrament affords unique opportunities for public witness and service, especially through the celebration of the Sacraments. Through the vocation of Holy Orders, those who are called receive authority through the Church, according to their degree of ordination (whether to the diaconate, presbyterate, or the episcopate), to continue the mission of Jesus Christ.

## Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Jesus Christ is the summit and perfect fulfillment of the priesthood of the Old Testament.
- Christ gave the Church authority to continue his mission through the Apostles and their successors.
- Having received the fullness of the Sacrament of Holy Orders, bishops are entrusted with the threefold mission of teaching, governing, and assisting the faithful in becoming holy.
- The Sacrament of Holy Orders includes three degrees: bishop, priest, and deacon, and each has a different role within the Church.

Upon completing the unit, the students will have answered the following questions:

- What are some of the reasons that Christ can be referred to as the High Priest?
- What is the significance of the unbroken succession of ordained ministers from the time of the Apostles to the present?
- In what ways do bishops fulfill their role of teaching, governing, and sanctifying in the Church?
- What are the similarities and differences in how ordained men in each degree of Holy Orders continue the mission of Jesus Christ?




## How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout “Final Performance Task Options for Unit 5” (Document #: TX002820)
- handout “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002821)
- handout “Unit 5 Test” (Document #: TX002826)

## Student Book Articles

This unit draws on articles from the *Vocations: Answering God's Call* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 3: Ordained Life” and are as follows:

- “Christ, the High Priest” (article 22)
- “Continuing Christ's Saving Mission” (article 23)
- “A Threefold Ministry” (article 24)
- “Bishops” (article 25)
- “Priests” (article 26)
- “Deacons” (article 27)

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students to enable them to discover what it means to live out one's Christian vocation as an ordained minister. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.



**Step 1:** Preassess what the students know and would like to know about the Sacrament of Holy Orders.



**Step 2:** Follow this assessment by presenting the students with the handouts “Final Performance Task Options for Unit 5” (Document #: TX002820) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002821).

Explain

**Step 3:** Guide the students in examining Scripture passages to gain insight into why Jesus is the summit and perfect fulfillment of the priesthood of the Old Testament.

Empathize

**Step 4:** Lead the students in contemplating the power and simplicity of Jesus' invitation to discipleship.

Explain

**Step 5:** Invite a priest to speak to the class about his vocation to the priesthood.

Perceive

**Step 6:** Ask the students to brainstorm the good qualities of priests they know and to write a thank-you note to a particular priest.

Explain

**Step 7:** Lead the students through an exercise on the threefold ministry of a bishop who possesses the fullness of the priesthood of Christ.

Explain

**Step 8:** Lead the students through a PowerPoint presentation on the three degrees of Holy Orders.

Understand

**Step 9:** Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

**Step 10:** Provide the students with a tool for reflecting about what they learned in the unit and how they learned.

## Background for Teaching This Unit

Visit [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for additional information about these and other theological concepts taught in this unit:

- "Litany / Promises, Promises" (Document #: TX002829)
- "Letter of the Holy Father John Paul II to Priests for Holy Thursday 2005" (Document #: TX002828)

The Web site also includes information on these and other teaching methods used in the unit:

- "Using the Think-Pair-Share Method" (Document #: TX001019)
- "The Whip-Around" (Document #: TX002066)
- "Using Video in Your Classroom" (Document #: TX002102)

## Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis 14:17–20 (Melchizedek blesses gifts of bread and wine.)
- Exodus 12:1–20 (memorial of God’s deliverance at Passover)
- Exodus 16:4–8 (Israelites grumble, though God gives them manna to eat.)
- Leviticus 8:1–13 (ordination of Aaron and his sons)
- Leviticus 16:20–25 (Aaron places sins of the people on a scapegoat.)
- Numbers 6:22–27 (priestly blessing upon all the people)
- Deuteronomy 10:1–10 (The tribe of Levi has God as its inheritance.)
- Matthew 19:16–24 (For God all things are possible.)
- Matthew 26:26–30 (Jesus identifies bread and wine as his Body and Blood at the Last Supper.)
- John 6:30–40 (Jesus is the Bread of Life.)
- John 14:25–29 (Jesus offers peace that the world cannot give.)
- Hebrews 4:14—5:10 (Our High Priest sympathizes with our weakness.)
- Hebrews 7:1–25 (Jesus’ priesthood surpasses the priesthood of the Old Testament.)
- Hebrews 9:11–15 (Jesus’ sacrifice is once and for all.)

## Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 5” (Document #: TX002822), one for each student.

Apostolic Succession	diocesan bishop
archbishop	episcopate
atonement	incardinated
auxiliary bishop	Liturgy of the Hours
cardinal	Magisterium
<i>Code of Canon Law</i>	miter
college of bishops	presbyterate
crozier	providence
deacon	sanctify, sanctification
diaconate	successors
diocese	

# Learning Experiences

## Teacher Note

Playing a game is a non-threatening way for many students to participate in an assessment exercise. Remind the students that although this game is a fun way to test and review their knowledge, it is also an important preview of the special vocation of Holy Orders. This preassessment also provides an excellent opportunity for you to observe what the students know, as well as their attitudes toward the topic of Holy Orders. One challenge of this unit is to encourage all the students to appreciate the importance of the role of ordained ministers in the Church.

## Explain

### Step 1

*Preassess the students' knowledge of the vocation of Holy Orders.*

1. **Prepare** by downloading and printing a copy of the hand-out "A Preassessment of My Knowledge of the Vocation of Holy Orders: Leader's Copy" (Document #: TX002819), and several copies of "A Preassessment of My Knowledge of the Vocation of Holy Orders: Student Questions" (Document #: TX002819). This preassessment is in the format of a "Who Am I?" game, and inanimate objects and concepts are personified as "I." There are twenty-four questions on this sheet. Print enough copies so that each group of four will have two questions per student. Cut the answer sheets into slips, and place the twenty-four slips in a hat or bowl so that the students can draw questions randomly. Because most classes have more than twelve students, make a second set of questions that will be distributed after the first three groups have received theirs. Write the names of each group on the board so that you or a student can keep score.
2. **Divide** the class into groups of four. The students should move their desks so that they are sitting in a circle with their group. Bring the container of questions to the first three groups and allow each student in those groups to choose one question. Repeat this process again so that all the students in the first three groups have two questions. Then refill the hat or bowl with the second set of questions and follow the same procedure with the rest of the groups. Proceed in this way so that groups do not end up with two copies of the same question.
3. **Moderate** the game, or you may choose to seek the assistance of a volunteer or two if you have more students than you need to form groups of four. Explain the rules to the class:
  - We are playing a matching game to see how much you know about the vocation of Holy Orders, which we will discuss in this unit. Each student should have drawn two questions. Therefore each student may offer only two responses, using his or her two questions as responses. Look at your questions. If you do not know much about the topic a question concerns, you may exchange that question with another student in your group right now.

*Allow the students to exchange questions within their groups, if they so choose.*

Again, you may respond only with the two questions you have in your hands.

- This is how the game will proceed: I [or the student's name] will read a description that will sound something like this: "I am the primary Sacrament of Christian Initiation into the Church." If you hold a question that says "What is Baptism?" and you know that this question correctly answers the statement you just heard, stand up quickly. I will call on the first person who stands to answer. If you answer incorrectly, your team will lose one point. If you call out an answer before being called on, your team will lose two points. If you answer correctly by reading the full correct question, your team will earn one point. If you answer incorrectly and another student stood up after you, the other student will have an opportunity to answer. Only the students that stood up from the beginning will be given a chance to answer.
- After all twenty-four questions have been asked, the group with the most points will be declared the winning group. It is possible that there may be a tie.

You may choose to arrange for a play-off game, if this game goes particularly well. You may also provide a prize to the winning group or groups.

- 4. Ask** all the students to return the desks to their usual order and sit in their usual places after the game is completed. Ask the students the following two questions:
- Did you learn anything today that you did not know about Holy Orders?
  - Are there any topics that we mentioned or even a topic that we did not mention that you would like to know more about?

### Understand

## Step 2

Follow this assessment by presenting to the students the handouts "Final Performance Task Options for Unit 5" (Document #: TX002820) and "Rubric for Final Performance Tasks for Unit 5" (Document #: TX002821).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: interviewing a priest or writing a short research paper on the biblical roots and history of priesthood.

Refer to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information.

### Teacher Note

You will want to assign due dates for the performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 5” (Document #: TX002820) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002821), one of each for each student.
2. **Distribute** the handouts. Give the student a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose option 1. If you wish to work with a partner, you may choose option 1. If you wish to work with a group or with the entire class, you may choose option 2.
  - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the theological foundations for the special vocation of Holy Orders.



Article  
22

### Explain

## Step 3

*Guide the students in examining Scripture passages to gain insight into why Jesus is the summit and perfect fulfillment of the priesthood of the Old Testament.*

1. **Prepare** by downloading and printing copies of the handout “Understanding Christ, the High Priest” (Document #: TX002823), one copy of the first page for each student and enough copies of the second page so that each student will have a Scripture citation when the page is cut apart. Cut the Scripture citations into slips as indicated and place them in a bowl or hat. Make Bibles available, one for each student, or ask the students to bring their Bibles to class. Also have pens or pencils available, one for each student.

2. **Assign** the students to read the introductory material from “Part 1: Serving the Church through Ordained Ministry” and article 22, “Christ, the High Priest,” in the student book as preparation.
3. **Invite** the students to briefly brainstorm words or phrases that they associate with the priesthood of Jesus Christ. Have a volunteer write these words and phrases on the board as the students offer their ideas. Highlight several of the responses that reinforce important concepts from the student book, and remind the students to keep these ideas in mind as they explore the meaning of Christ the High Priest in Scripture today.
4. **Review** the following information with the students before distributing the first page of the handout and giving directions for the exercise:
  - In preparation for today’s learning experience, you were asked to read article 22, “Christ, the High Priest,” in the student book. As you work on the exercise in class today, I ask you to keep in mind two important ideas from your reading: The first is that the priesthood of the Old Testament prefigured the priesthood of Christ; the second is that the writers of the New Testament always understood Jesus to be the ultimate High Priest because they understood that only a mediator who could both share our human condition and overcome death could redeem the world.
5. **Distribute** the first page of the handout and a pen or pencil to each student. Then pass around the hat or bowl and invite the students to each draw one slip of Scripture citations. When all the students have a slip, instruct the class using the following words:
  - You have drawn a slip of paper with two Scripture citations, one from the Old Testament and the other from the New Testament. These can afford some insight into the priesthood of Jesus Christ. Working alone, find and carefully read the Scripture passages you have been assigned. Of the Old Testament passage, ask yourself, What qualities of priesthood that are perfected in Christ did I discover in this passage? Of the New Testament passage, ask yourself, How does this passage reveal Jesus to be the summit and perfection of the priestly qualities found in the Old Testament? Use the chart to summarize each Scripture passage, and then—based on the passage—record your insights into the meaning of priesthood. I will move around the classroom as you are working in case you have questions or difficulties. After everyone has completed the exercise, I will ask you to form pairs to discuss what you learned. You may begin now.

### Teacher Note

The Scripture passages chosen for this exercise are just a small sampling of passages in the Bible that relate to priesthood, but they provide the students with a solid basis for other ideas that will be discussed in this unit. There are seven sets of citations. Unless your class is very small, more than one student will be working on the same set of Scripture passages. Add other passages to the exercise, if you wish.



6. **Write** the following question on the board while the students are completing their work:

What common insights into the nature of the priesthood of Christ did you gain from your examination of Scripture passages?

After the students have completed their work, ask them to pair with a student who has a different set of Scripture passages. Student pairs will use the question on the board as a focal point for their conversation using the think-pair-share method (see “Using the Think-Pair-Share Method” [Document #: TX1001019] at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information). When the students have finished discussing their Scripture passages, have them move back to their usual places in the classroom. As time allows, invite as many students as possible to share insights they gained through this learning experience.



Article  
23

Empathize

## Step 4

*Lead the students in contemplating the power and simplicity of Jesus' invitation to discipleship.*

### Teacher Note

Many excellent films relate well to topics you will be discussing with the students. Good as they may be, it is rare that showing a full feature-length film is justified because of time constraints in the classroom. Read the method article “Using Video in Your Classroom” (Document #: TX002102) for more background information on video use.

1. **Prepare** by locating a copy of the film *There Be Dragons* (2011, 122 minutes, rated PG-13 and A-III) and setting up a TV and a DVD player. Show the first part of the film, which deals with the call of Fr. Josemaria Escriva de Balaguer, a modern saint who was canonized by Pope John Paul II in 2002. This particular section begins at 13:35 seconds and ends at 20:25. (It is important to stop the film at this point, as the “call” segment is followed immediately by an unrelated scene in the seminary.) Download and print the handout “A Call to Priestly Ministry” (Document #: TX002824), one for each group of four. Also mark the following Scripture passage to be read after the students discuss the film clip: Matthew 4:21–22 (the call of the first disciples).
2. **Assign** the students to read article 23, “Continuing Christ’s Saving Mission,” in the student book as preparation.



3. **Introduce** the video clip from *There Be Dragons* by telling the students that they will be watching a segment of a recent semi-historical film (2011) that focuses on the life of Fr. Josemaria Escriva, a modern saint and priest who died in 1975 and was canonized in 2002. Father Escriva experienced a powerful call to the priesthood. Direct the students to carefully observe the call of Josemaria and to be prepared to describe what they experienced.
4. **Divide** the class into groups of four, and give each group a copy of the handout. Direct the students to discuss the call of Josemaria to the priesthood, using the handout as a guide. They should take notes on their handout for later sharing with the class.
5. **Direct** the students, after they have had ample time, to conclude their discussion. Ask a few volunteers to share their group's ideas and conclusions with the class. Then invite the students to listen to the Scripture story of the call of the first disciples from the Gospel of Matthew (4:21–22). Read this brief passage slowly, or invite a student to read it. Then invite the students to respond to the following questions:

- How would you describe the call of the first disciples?

*The students' responses will vary, but some students should note that the call of Jesus is powerful, and the disciples' response is straightforward and simple.*

- Is there any similarity between the call of the first disciples and the call of Josemaria Escriva?
- Does the way of Jesus continue to be fundamentally straightforward and simple after the initial call?

*Guide the students toward the understanding that Jesus' call is always a call in the present tense. The qualities of being a powerful, yet straightforward and simple call to follow the way of Jesus, wherever that may lead, never change. No matter what office one may hold, the response should always be one of humility. What can change over time is our response. The call to priestly ministry today, like every Christian vocation, is as much a direct call to humbly follow Jesus day after day as it was for Jesus' first disciples.*

### Teacher Note

Fr. Josemaria Escriva's vocation is significant because he experienced a powerful call to the priesthood when he was a teenager after he witnessed the simple scene of a poor monk walking barefoot in the snow during a time when many aspects of traditional Spanish society, including the Church, were under attack. Father Escriva is best known as the founder the Catholic lay movement known as *Opus Dei*. For the purposes of this learning experience, the first part of the film, which depicts the circumstances in which Fr. Escriva experiences his call to the priesthood, is most important. It is best to avoid controversial discussions about *Opus Dei*. One way to deal with the students' questions is to encourage any interested student to research the movement and possibly share what she or he learns with the class.

**6. Conclude** by randomly calling on the students to answer the following questions about the reading:

- Did the disciples always understand what Jesus was asking of them while he was with them?
- When did the disciples begin to have a clearer understanding of Jesus' mission and why?
- How did the mission of Jesus Christ continue on as the original disciples began to die?
- Ordained ministers, who are specially chosen disciples today, must continue to prayerfully listen to what Jesus is asking of them and the Church. Are laypeople called to listen to Jesus' call as well?

Be sure to underscore the following ideas:

- Ordained ministers' vocation to lead and govern the Church as Christ's representatives is as essential today as it was for the first Christians.
- All ordained ministers were laypeople before being ordained. They shared and continue to share in the priesthood of all the baptized.
- In modern times, laypeople have taken on more critically important roles in the Church. As those who have joined movements such as *Opus Dei* and the charismatic movement realize, laypeople who have a deep spirituality and active involvement in the Church can have a profound impact. How might a new Catholic lay movement that focuses on social justice issues make a difference today?

### Explain

## Step 5

Invite a priest to speak to the class about his vocation to the priesthood.

**1. Prepare** by personally inviting a priest to visit the class, well in advance, to talk about his vocation to the priesthood. Consider providing the visiting priest with a list of topics that you would like for him to address. Make sure he allows a time for the students to ask questions. Use the following questions as a guideline for topics. You will want to adjust these questions somewhat if the priest is a member of a religious order.

- Where do you minister?
- How did you experience your call to become a priest?
- What are some of the ways that you minister in the Church? Which of these are most meaningful to you?

- Briefly explain the structure of the diocese and how your ministry fits into its work.
  - What advice would you give someone who is considering a vocation to the priesthood?
2. **Provide** a cue to indicate to your guest that it is time for the students to ask questions. Moderate the question-and-answer period so that interested students will have adequate time for their questions. Ask the priest, if he has agreed ahead of time, to provide his contact information for those students who would like to further pursue their questions. Also provide contact information for the diocesan vocations office, perhaps on the board, for the students to access.

**Teacher Note**

The day before the guest speaker visits, inform the students that a guest will be attending, and give them some basic information about the guest. Also state clearly the expectations you have from the students when listening to a guest speaker.

**Perceive****Step 6**

*Ask the students to brainstorm the good qualities of priests they know and to write a thank-you note to a particular priest.*

1. **Prepare** by gathering blank sheets of paper and white business-size envelopes, one of each for each student.
2. **Ask** the students to brainstorm and call out the good qualities of priests they have known in their lives, either personally or simply from observing priests at work in parishes or schools. Write these qualities on the board, or appoint a volunteer to do so. Examples might be the following: pays attention to youth, celebrates Mass prayerfully, takes time to say hello to me after Mass, gives good homilies, works hard, helped my family when my grandmother died. The students may also discern more spiritual gifts, such as cheerfulness, generosity, concern for others, and so on.
3. **Explain** to the students that this is their opportunity to thank a priest they know for his work for God's people. In order to do this, they need not know the priest personally, but they can thank a priest in their parish or school for the work that he does. The "good qualities" listed on the board will give them a starting point. Direct the students to write a rough draft in their learning journals or on a sheet of paper. Allow 15 to 20 minutes for the students to write.

**Teacher Note**

As you discuss the Sacrament of Holy Orders, be aware that some students may question why women cannot be ordained. Even though the Catholic Church's theology of Holy Orders is clear and consistent, some students may find this teaching difficult to understand. Avoid invalidating these students' feelings by saying anything that is dismissive of their feelings, but rather encourage them to make their best effort to understand Catholic teaching on Holy Orders and to continue to learn about the Church's teaching about, and understanding of, ordination.

4. **Distribute** one sheet of blank paper and a business-sized envelope to each student. Explain that the blank paper is for the final copies of their letters. You may want to review the conventions of letter-writing (date in the upper right-hand corner, greeting [usually “Dear . . .”], and complimentary close [“Sincerely,” “Gratefully,” etc.]) Allow 15 to 20 minutes for the students to write their final copies.
5. **Choose** volunteers to read their letters aloud.
6. **Encourage** the students to give or mail their letters to the priest they chose to thank. Or, assign the students the task of finding the address of the priest to whom they wrote, writing it on the envelope, sealing and stamping the envelope, and bringing it back to class. You can save the letters for the day you plan to hold the prayer service in intercession for ordained ministers (see unit 6, step 8). You can place them in a basket at the beginning of the prayer service as a reminder of the ordained ministers for whom we are praying and then mail them afterwards.



Article  
24

### Explain

## Step 7

*Lead the students through an exercise on the threefold ministry of a bishop who possesses the fullness of the priesthood of Christ.*

1. **Prepare** by downloading and printing the handout “The Threefold Ministry of a Bishop” (Document #: TX002825), one for each student. Divide the class into groups of three.
2. **Assign** the students to read article 24, “A Threefold Ministry,” in the student book as preparation.
3. **Introduce** the learning experience by asking the two following questions as prompts:
  - What are the three ministerial roles of the bishop noted in article 24?
  - In what way is the priestly role of a bishop different from that of a priest?

(Allow two or three volunteers to respond to each prompt. If a question is answered incorrectly, gently let the student know. Rather than giving the answer, tell the class that they should attentively look for the answer as they participate in the learning experience.)

4. **Direct** the students to move into their assigned groups, and give each student a copy of the handout “The Threefold Ministry of a Bishop” (Document #: TX002825). Instruct members of each group to work together to fill in at least five examples in each column using the knowledge they gained from the student book article as well as their own personal knowledge. Allow about 10 minutes for student groups to work on their lists.

5. **Ask** the students to discuss (in groups) the question at the bottom of their handout: “The bishop is a direct **successor** of the Apostles who were chosen by Jesus himself to continue his ministry, as priest (sanctifier), prophet (teacher), and king (ruler or governor). What, in your opinion, are the most effective ways the bishop can carry out this special ministry?”
6. **Use** the teaching method “The Whip-Around” (Document #: TX002066) to quickly hear from each student how he or she responded to this question.

**Explain****Step 8**

Lead the students through a PowerPoint presentation on the three degrees of Holy Orders.



Articles  
25, 26, 27

1. **Prepare** by downloading the PowerPoint Presentation “The Three Degrees of Holy Orders: Deacons, Priests, and Bishops” (Document#: TX002830). Secure in advance a laptop, a PowerPoint projector, and a screen. This learning experience may require more than one class period.
2. **Assign** the students to read article 25, “Bishops”; article 26, “Priests”; and article 27, “Deacons,” in the student book as preparation. This reading assignment may be spread over several days, depending on the amount of time you allot for this step. Instruct the students to read these articles in *reverse* order.
3. **Present** the PowerPoint. Direct the students to take interactive notes, in their learning journals or on a sheet of paper, by drawing a line down the left-hand side of their paper, about three inches from the edge. Instruct them to record notes from the PowerPoint presentation on the right-hand side of the paper and to interact with the material on the left-hand side by drawing images or symbols, or by writing words, phrases, and questions that they have associated with the information in the PowerPoint presentation.

The PowerPoint presentation is organized into three segments and emphasizes the following points regarding the three degrees of Holy Orders. (These points can also be found in the Teacher Notes printed below each slide in the PowerPoint. Note that the PowerPoint presentation is organized in the reverse order of the student book—deacon, priest, and bishop.)

**Teacher Note**

Two or three days of PowerPoint presentations may not work well with some classes. An alternative plan is to divide the class into groups and have the groups use the student book to prepare mini-lectures on the topic of the day, or on an aspect of the topic. Give each student group a sheet of newsprint and colored markers to make an outline or to draw images for their presentation. As student groups present, require the rest of the class to take notes. They should use the interactive notebook method, as they did when they listened to the PowerPoint presentation and lecture. Supplement the student presentations, if necessary, from the student book and teacher guide.

**Segment 1: The Role of the Deacon (Slides 1–5)**

- At the end of the last Passover meal, according to the Gospel of John (see 13:1–17), Jesus placed a towel around his waist, and with a bowl of water began to wash his disciples' feet. His message to his disciples was clear: they must become servants of all, just as he himself lived a life of service. Service is the fundamental role of the deacon.
- The specific role of deacon arose in the early Church when the number of Gentile, or non-Jewish, Christians grew and these Christians complained that some of their poor were being neglected. The service of the poor not only describes the primary role of the deacon but is also a prophetic role of the Church—that is, to advocate for the poorest and most vulnerable members of society.
- The permanent diaconate was revived after Vatican II. Permanent deacons today most often serve as an assistant to the pastor of a parish. The ministry of a deacon includes assisting at the Eucharist (especially reading the Gospel, preaching the homily, and distributing Holy Communion); assisting the pastor by visiting the sick, elderly, and poor; baptizing infants and witnessing marriages; and helping with religious education programs. A permanent deacon may be married, but he promises to remain unmarried should his wife die.
- There are two types of deacons—transitional deacons and permanent deacons. One who is studying to be a priest is ordained to serve as a transitional deacon for at least six months prior to being ordained a priest as a reminder that service is the heart of ministry.

Pause after the first segment to allow quiet time for reflection. Guide the students by using these or similar words:

- You have read and been instructed about the role of a deacon in the Catholic Church. You've kept interactive notes, giving yourself opportunities to respond to the presented material as you listened. Now, in your learning journal or on a sheet of paper, locate or write some of the questions or even comments you currently have about deacons. Perhaps you have never had the opportunity to ask or comment. Now is your time!

You might play soft instrumental music as the students reflect. After a few minutes, invite the students to ask questions or make comments. Encourage all the students in the class to help answer questions. The students should raise their hands to be acknowledged.

**Segment 2: The Role of the Presbyter or Priest (Slides 6–10)**

- As the early Church grew, the bishops—the successors of the Apostles—also needed coworkers to assist them with the mission of teaching, sanctifying, and governing. The primary way in which priests fulfill this mission is through the celebration of the Sacraments—especially the Eucharist.



Priests also teach, govern, and sanctify through their apostolic ministry in parishes, schools, missions, and so on. In the Roman Catholic Church, a priest is not permitted to marry.

- The priests of a local church or diocese who share in the bishop's apostolic ministry together form the **presbyterate**.
- Priests who are ordained for and **incardinated** into a particular diocese under the authority of a bishop are called **diocesan priests**.
- Priests who are ordained within a religious order that is dedicated to a particular type of service within the Church such as education (Jesuits), mission work (Maryknolls), prayer and study (Benedictines), or as a witnesses to dedication to Jesus through a simple lifestyle (Franciscans) are called **religious order priests**. These priests promise obedience to a religious superior rather than directly to a bishop.
- All priests promise to pray the **Liturgy of the Hours**, the official prayer of the Church, each day.

Pause after the second segment to allow time for reflection. Use the following or similar words to guide the students to begin reflecting quietly:

- You have read and been instructed about the role of a priest in the Catholic Church. You've kept interactive notes, giving yourself opportunities to respond to the presented material as you listened. Now, in your learning journal or on a sheet of paper, locate or write some of the questions or even comments you currently have about priests. Perhaps you have never had the opportunity to ask or comment. Now is your time!

You might play soft instrumental music as the students reflect. After a few minutes, invite the students to ask questions or make comments. Encourage all the students in the class to help answer questions. The students should raise their hands to be acknowledged.

### Segment 3: The Role of the Bishop (Slides 11–16)

- Bishops are called to serve the needy as do deacons and to serve with a collegial spirit as do priests. Bishops are members of the priesthood of the baptized, the order of deacons and presbyters, and they may serve as chief pastor of a local church. Bishops are ordained into the fullness of Christ's priestly ministry to teach, govern, and sanctify.
- Bishops are ordained in the line of **Apostolic Succession** that extends back to the twelve Apostles and to Christ himself. Together they form what is called the **college of bishops**.
- All members of the **episcopate** (the collective name for bishops) work together in union with the Pope to form the official teaching office of the Church, known as the **Magisterium**.

- Only the Pope can call a man to become a bishop, but a bishop may be ordained by another bishop. A bishop is most often ordained to lead a particular Church, or **diocese**.
- On a practical level, a bishop has many administrative duties. For several examples, he oversees all parishes, schools, and charitable organizations such as Catholic hospitals, orphanages, and social service programs in his diocese. He places individual priests in their assignments, and he preaches and writes pastoral letters to the people. He celebrates the Eucharist, confirms the young people of the parishes he oversees, and ordains new priests.
- The symbols of the bishop's office are his ring (fidelity to the Church), his miter (governing authority), and his crozier (pastoral responsibilities). His official church is the cathedral.
- Bishops bear various titles, depending on the specific role to which they are called. Can you name and describe them?
  1. **Diocesan bishop:** *The chief shepherd of a diocese.*
  2. **Auxiliary bishop:** *Assists a diocesan bishop in his responsibilities.*
  3. **Archbishop:** *The chief shepherd of an archdiocese, who bears responsibility for one or more neighboring dioceses within his metropolitan territory.*
  4. **Cardinal:** *A member of the college responsible for electing new popes. Many cardinals are also bishops or archbishops.*

Pause after the third segment to allow time for reflection. Use the following or similar words to guide the students to begin reflecting quietly:

- You have read and been instructed about the role of a bishop in the Catholic Church. You've kept interactive notes, giving yourself opportunities to respond to the presented material as you listened. Now, in your learning journal or on a sheet of paper, locate or write some of the questions or even comments you currently have about bishops. Perhaps you have never had the opportunity to ask or comment. Now is your time!

Again, allow the students a few minutes to reflect or to ask the questions they have written. Include students who may know the answers in the process of answering questions. Conclude by inviting the students to make comments or to ask what more they would like to know about any aspect of Holy Orders. Some of the topics may be included in the next unit, which looks more carefully at the Sacrament of Holy Orders and the preparation involved in receiving this Sacrament in the Service of Communion.



## Understand

**Step 9**

*Make sure the students are all on track with their final performance tasks, if you have assigned them.*

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 5” (Document #: TX002820) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002821). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their performance tasks. This then allows you to work with those who need additional guidance with the project.

**Teacher Note**

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

## Reflect

**Step 10**

*Provide the students with a tool for reflecting about what they learned in the unit and how they learned.*

This learning experience will provide the students with an excellent opportunity to reflect on how their understanding of the special vocation of Holy Orders has developed throughout the unit.

1. **Prepare** for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

# A Preassessment of My Knowledge of the Vocation of Holy Orders: Leader's Copy

This preassessment is presented in the format of a "Who Am I?" game, so inanimate objects and concepts are personified as "I." Read aloud only the *answers* in **bold** print. To make the game more challenging, ask questions in a random order.

Who is an ordained minister?

**I am a priest, bishop, or deacon.**

Who is the first priest mentioned in the Old Testament, and why am I important?

**You can find me in the book of Genesis, and my name is Melchizedek; I prefigured the priesthood of Christ by offering bread and wine as a sacrifice to God.**

What is the name and significance of the priestly tribe of Israel?

**I am the priestly tribe of Israel, named Levi. My entire tribe was called to be a priestly people and to serve the priests of the Temple who presided over the Israelites' liturgical worship.**

What was the nature of the priesthood during the reign of King Solomon?

**I was committed to the whole nation of Israel to offer sacrifices such as lambs for the nation's sins in the Temple; however, I did not have the power to bring about redemption.**

Who is Jesus Christ, the High Priest?

**I am the one mediator between God and humanity; by offering myself on the Cross, I redeemed the world once and for all, taking away sin and restoring eternal life.**

Who brought about the Sacrament of Holy Orders, and when did this vocation begin?

**I am Jesus Christ; during the Last Supper, I gave my Apostles authority to continue my mission, especially through the celebration of the Sacraments.**

What is a bishop, and how does he serve?

**I am called to serve and to lead the Church by teaching the Word of God, by offering divine worship in the liturgy, and by governing the Church as a representative of Christ the High Priest.**

What are the three degrees of the Sacrament of Holy Orders?

**I am a bishop, priest, or deacon.**



What is a bishop?

**I am the chief shepherd of the particular Church or diocese to which I have been assigned as a successor to the Apostles.**

What is Apostolic Succession?

**I am the Pope and the bishops, who are the successors to Peter and the Apostles, who lead the ministry of witness to the Resurrection in every generation.**

Who is Matthias?

**I was chosen by the Apostles to replace Judas Iscariot after his death.**

What is the College of Bishops?

**I am a group of leaders of the Church who, under the authority of the Pope, share the responsibility of caring for the entire Church.**

What is a priest?

**I am consecrated to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church (especially the Eucharist); I may also serve as a pastor of a local parish church.**

What is the meaning of the word *sanctify*?

**I literally mean "to make holy."**

What is a permanent deacon?

**I have a title meaning "service." I am ordained to preach the Word of God, to assist during the Eucharist, to help the pastor lead the parish, and to serve in many ways. If I am married, I promise not to remarry should my wife die.**

What is the *Code of Canon Law*?

**I am the official set of rules that help to govern the Church in such matters as who can administer or receive the Sacraments, what the responsibilities of bishops are, how Catholic schools are to be administered, and so on.**

What is the Magisterium?

**I am the Church's living teaching office consisting of all bishops in communion with the bishop of Rome, the Pope.**



What is ***Providence***?

**I am the guidance, material goods, and care provided by God that is sufficient to meet our needs.**

What is a transitional deacon?

**I am in the process of becoming a priest and have been ordained to preach the Word of God and to assist the priest and bishop, but I cannot yet consecrate the bread and wine.**

What is celibacy?

**I am a discipline of the Church for ordained ministers as well as religious women and men requiring that my total dedication be for Christ rather than in a married state.**

What is a miter?

**I am the unique pointed hat that is worn by a bishop for liturgical celebrations.**

What is a crozier?

**I am the shepherd's staff of a bishop.**

What is a diocese?

**I am the local Church, consisting of the Catholic people of an area under the leadership of a bishop.**

What is the *permanent character* of Baptism, Confirmation, and Holy Orders?

**I permanently change and mark the soul of a person who receives it as specially chosen, made one with Christ, and set apart for service. I can never be repeated.**



# A Preassessment of My Knowledge of the Vocation of Holy Orders: Student Copy

✂-----

Who is called to be an ordained minister?

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Who is the first priest mentioned in the Old Testament, and why am I important?

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What is the name and significance of the priestly tribe of Israel?

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What was the nature of the priesthood during the reign of King Solomon?

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Who is Jesus Christ, the High Priest?

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Who brought about the Sacrament of Holy Orders, and when did this vocation begin?

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What is a bishop, and how does he serve?

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What are the three degrees of the Sacrament of Holy Orders?

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What is a bishop?

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What is Apostolic Succession?

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Who is Matthias?

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What is the College of Bishops?

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What is a priest?

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What is the meaning of the word *sanctify*?

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What is a permanent deacon?

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What is the *Code of Canon Law*?

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What is the Magisterium?

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What is **Providence**?

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What is a transitional deacon?

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What is celibacy?

---

What is a miter?

---

What is a crozier?

---

What is a diocese?

---

What is the *permanent character* of Baptism, Confirmation, and Holy Orders?

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# Final Performance Task Options for Unit 5

## Important Information for All Three Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- Jesus Christ is the summit and perfect fulfillment of the priesthood of the Old Testament.
- Christ gave the Church authority to continue his mission through the Apostles and their successors.
- Having received the fullness of the Sacrament of Holy Orders, bishops are entrusted with the threefold mission of teaching, governing, and assisting the faithful in becoming holy.
- The Sacrament of Holy Orders includes three degrees: bishop, priest, and deacon, and each has a different role within the Church.

## Option 1: An Interview with a Priest

Interview a priest on the topic of his priestly vocation. Type your interview (questions and answers) to be presented to the class and submitted to your teacher

Follow these steps in preparing for your interview:

- Choose a priest at your own parish, if possible. If you are not Catholic, ask your teacher to help you to locate a Catholic priest that you may interview.
- Consider giving the priest a copy of the questions you will ask in advance.
- Arrange a time that works for both you and the priest you will interview, keeping in mind that a priest keeps a very busy schedule. Stick to the agreed-upon schedule!

Use the following questions as a guide to developing your own interview questions. You may alter these or add others as you see fit.

1. How did you discern your vocation to become a priest?
2. What aspects of priestly ministry most attracted you?
3. Can you describe how your seminary training helped to prepare you for priestly ministry?
4. What insights from your philosophy studies are most significant for you?
5. What ideas stand out most from your theology studies?
6. Did you major in any other subject besides these two? How do you use that knowledge now?
7. What does celebrating the Sacraments—especially the Eucharist—mean to you?
8. What are your duties at the parish?
9. Describe some of the ways you promote Catholic social teaching.
10. What do you appreciate most about being a priest?





## Option 2: “Adopt” a Missionary Priest Project

This option requires that you set up a relationship of support for a priest serving in a mission. This relationship could be continued, if desired, by your school after this course has ended. Responsibility for future support of the missionary priest could be continued through other religion classes, the campus ministry office, or the school itself. Or, this project should be started early enough in the semester that at least two contacts (supportive letters or material support) can be organized with and for the priest during the semester. Therefore this project must be initially organized as a group option with a minimum of five student participants, or even as a class project.

Follow these steps in establishing a relationship with a missionary priest and carrying out contacts with him:

1. Identify a priest from your general area who is serving in a mission. Religious orders and congregations such as the Jesuits and the Maryknolls have many priests working in missions. Another option is to support the work of Fr. Greg Boyle, SJ, whose gang ministry in Los Angeles, although in the United States, is nonetheless missionary work.
2. Contact the priest, or a representative from his order or community, to ask permission to “adopt” him (for a semester, or for a longer term if possible) and to obtain information about the material and spiritual needs of the mission.
3. Create an ongoing plan of support that includes such steps as:
  - gathering and sharing information about the country or region in which the priest serves
  - writing group letters of support to the missionary priest (at least twice during a semester)
  - praying for his work in the mission in class and during school prayer events, particularly at the Eucharist
  - collecting money or material goods (per his request) on a regular schedule and sending them to the mission
  - sending information to the missionary priest about the group of students who have chosen to “adopt” him and about your school
  - asking him and those he serves to remember you and your school in his prayers
4. Create a presentation for your class or school to describe the “adopt a missionary priest” project. Inform your audience about the priest himself, the nature of the mission, and why you chose to support this particular priest in his ministry.



# Rubric for Final Performance Tasks for Unit 5

Criteria	4	3	2	1
<b>Assignment includes all items requested in the instructions.</b>	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
<b>Assignment shows understanding of the following concept: <i>Jesus Christ is the summit and perfect fulfillment of the priesthood of the Old Testament.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Christ gave the Church authority to continue his mission through the Apostles and their successors.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Having received the fullness of the Sacrament of Holy Orders, bishops are entrusted with the threefold mission of teaching, governing, and assisting the faithful in becoming holy.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>The Sacrament of Holy Orders includes three degrees: bishop, priest, and deacon, and each has a different role within the Church.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment uses proper grammar and spelling.</b>	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
<b>Assignment is neatly done.</b>	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



## Vocabulary for Unit 5

**Apostolic Succession:** The uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops. It is accomplished through the laying on of hands when a bishop is ordained in the Sacrament of Holy Orders as instituted by Christ. The office of bishop is permanent, because at ordination a bishop is marked with an indelible, sacred character.

**archbishop:** The chief shepherd of an archdiocese, who bears indirect responsibility for the smaller neighboring dioceses within his metropolitan (i.e., provincial) territory.

**atonement:** Reparation for wrongdoing or sin and reconciliation with God, accomplished for humankind by Christ's sacrifice.

**auxiliary bishop:** Assists a diocesan bishop in his responsibilities.

**cardinal:** A member of the college, or assembly, responsible for electing new popes. Cardinals are appointed by the Pope.

**Code of Canon Law:** The name given to the official body of laws that provides good order in the visible body of the Church.

**college of bishops:** The assembly of bishops, headed by the Pope, that holds the teaching authority and responsibility in the Church.

**crozier:** A ceremonial shepherd's staff that represents the bishop's call to care for the flock of Christ.

**deacon:** One who is ordained for service and ministry, but not for ministerial priesthood, through the Sacrament of Holy Orders. Deacons are ordained to assist priests and bishops in a variety of liturgical and charitable ministries.

**diaconate:** The vocation and ministry of a deacon.

**diocese:** Also known as a "particular" or "local" Church, the regional community of believers, who commonly gather in parishes, under the leadership of a bishop. At times, a diocese is determined not on the basis of geography but on the basis of language or rite.

**diocesan bishop:** The chief shepherd of a diocese.

**episcopate:** The position or office of a bishop.

**incardinated:** Placed under the authority of a particular bishop or the superior of a religious community.

**Liturgy of the Hours:** Also known as the Divine Office, the official, public, daily prayer of the Catholic Church. The Divine Office provides standard prayers, Scripture readings, and reflections at regular hours throughout the day.



**Magisterium:** The Church's living teaching office, which consists of all bishops, in communion with the Pope, the Bishop of Rome.

**miter:** A unique, pointed hat that the bishop wears during liturgical ceremonies. It is a symbol of the bishop's governing authority.

**presbyterate:** The name given to priests as a group, especially in a diocese; based on the Greek word *presbyter* which means "elder."

**providence:** The guidance, material goods, and care provided by God that is sufficient to meet our needs.

**sanctify, sanctification:** To make holy; sanctification is the process of becoming closer to God and growing in holiness, taking on the righteousness of Jesus Christ with the gift of sanctifying grace.

**successors:** A successor is a person who succeeds, or comes after, another as office holder. Bishops, led by the Pope, the Bishop of Rome, are the successors of the Apostles.



# Understanding Christ, the High Priest

In the first column, write down the two Scripture passages you have received. Find them in your Bible and read them. Write a short summary of each in the second column. In the third column, record your insights into the meaning of priesthood in Jesus Christ.

Scripture Passage (Chapter and Verses)	Brief Summary of Scripture Passage	What can you learn from this Scripture passage about the nature of the priesthood of Jesus Christ?

Explain how the two Scripture passages you read help you to understand Jesus' identity as the ultimate High Priest. Then write down any further insights or questions you may have.





**Genesis 14:17–20, Hebrews 7:1–25**

**Leviticus 8:1–13, Hebrews 4:14—5:10**

**Exodus 12:1–20, Matthew 26:26–30**

**Leviticus 16:20–25, Hebrews 9:11–15**

**Numbers 6:22–27, John 14:25–29**

**Deuteronomy 10:1–10, Matthew 19:16–24**

**Exodus 16:4–8, John 6:30–40**



## A Call to Priestly Ministry

With your group, discuss the film clip from *There Be Dragons*, using the following questions as a guide.

What was Josemaria Escriva's experience of being called to be a priest? Give a detailed account.

Do you think that the fundamental call by Jesus Christ to follow him is usually straightforward?

When you or anyone else is called by Jesus Christ to follow him, do you think that the path ahead will be clear and unobstructed?

What do you think the title of the film *There Be Dragons* may possibly mean? What possible "dragons" could exist when a person chooses to follow the Gospel?



# The Threefold Ministry of a Bishop

With your group, list at least five examples in each column, using information from the student book and from your own personal knowledge. Your teacher will indicate when it is time to move to the discussion question at the bottom of this page.

The Threefold Ministry of the Bishop		
To Teach	To Govern	To Sanctify

The bishop is a direct successor of the Apostles chosen by Jesus himself to continue his ministry as priest (sanctifier), prophet (teacher), and king (ruler or governor). What, in your opinion, are the most effective ways the bishop can carry out this special ministry today?





# Unit 5 Test

## Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. \_\_\_\_ Melchizedek, the first priest mentioned in the Old Testament, offered God a sacrificial gift of \_\_\_\_.
  - A. a slaughtered lamb
  - B. grain and grapes
  - C. bread and wine
  - D. firstfruits
2. \_\_\_\_ Aaron, the brother of Moses, with the tribe of Levi, was called to preside over the Israelites' \_\_\_\_.
  - A. farming practices
  - B. defense during warfare
  - C. sacred scrolls
  - D. liturgical worship
3. \_\_\_\_ The priesthood of the Israelites, while it could not bring salvation, prefigured \_\_\_\_.
  - A. the Eucharist
  - B. the ordained ministry of the Church
  - C. the priestly people of God
  - D. the assembly of the faithful
4. \_\_\_\_ The Passover story helps us to understand Christ, in his self-offering on the Cross, as \_\_\_\_.
  - A. the *Logos*
  - B. the Eucharist
  - C. the Son of God
  - D. the Lamb of God
5. \_\_\_\_ Jesus Christ is our High Priest because he offered himself on the Cross in \_\_\_\_ for the sins of humanity.
  - A. substitution
  - B. atonement
  - C. rejuvenation
  - D. fulfillment
6. \_\_\_\_ The Eucharist allows us to enter into communion with Christ and to share in his death and Resurrection, his \_\_\_\_.
  - A. Eternal Mystery
  - B. Saving Mystery
  - C. Redemptive Mystery
  - D. Paschal Mystery
7. \_\_\_\_ Christ instituted the holy priesthood in order that \_\_\_\_ would be administered in his name and in his person.
  - A. his teachings
  - B. his miracles
  - C. the Sacraments
  - D. his prayers



8. \_\_\_\_ Because they were mortal men, the Apostles knew that they had to choose \_\_\_\_.
- A. disciples
  - B. successors
  - C. preachers
  - D. administrators
9. \_\_\_\_ The successors of the Apostles today are the \_\_\_\_.
- A. priests and religious
  - B. People of God
  - C. Pope and bishops
  - D. priests and people
10. \_\_\_\_ To teach, to govern, and to sanctify is the primary mission of the \_\_\_\_ of the Church.
- A. teachers
  - B. bishops
  - C. priests
  - D. deacons
11. \_\_\_\_ A set of laws binding on all Catholics everywhere is called the \_\_\_\_.
- A. *Code of Canon Law*
  - B. natural law
  - C. Sacred Law of Scripture
  - D. Universal Code of Law
12. \_\_\_\_ Often in the early Church, bishops, priests, and deacons preached the Gospel not only with words but with their \_\_\_\_.
- A. Sacraments
  - B. Scriptures
  - C. lives
  - D. symbols
13. \_\_\_\_ God protects the Church from falling into error in matters pertaining to \_\_\_\_.
- A. science and technology
  - B. media and message
  - C. faith and morals
  - D. life and liberty
14. \_\_\_\_ Seeing that the Church's material resources are used wisely is one way bishops, and assisting clergy, \_\_\_\_ the Church.
- A. teach
  - B. govern
  - C. sanctify
  - D. assemble
15. \_\_\_\_ Through the celebration of the Sacraments, bishops and priests allow Christ to \_\_\_\_ their people.
- A. teach
  - B. govern
  - C. sanctify
  - D. assemble



## Part 2: Matching

Match each term in column 1 with a description from column 2. Write the letter that corresponds to your choice in the space provided. (*Note:* There are two extra terms in column 1.)

### Column 1

- A. ministry of a priest
- B. transitional deacon
- C. incardinated
- D. Saint Stephen
- E. Magisterium
- F. religious order priest
- G. cardinal
- H. Liturgy of the Hours
- I. presbyterate
- J. permanent deacon
- K. auxiliary bishop
- L. archbishop
- M. Saint Lawrence
- N. Apostolic Succession
- O. diocese
- P. College of Bishops
- Q. deacon

### Column 2

1. \_\_\_\_\_ The Church's living teaching office, which consists of all bishops, in communion with the Pope, the Bishop of Rome.
2. \_\_\_\_\_ The chief shepherd of an archdiocese, bearing indirect responsibility for one or more neighboring dioceses within his metropolitan (or provincial) territory.
3. \_\_\_\_\_ A member of the college (assembly) responsible for electing new popes.
4. \_\_\_\_\_ The uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops, through the laying on of hands at a bishop's ordination.
5. \_\_\_\_\_ Formed by all the bishops of the world, receiving its authority from its union with the Pope, the successor of Saint Peter and head of the college.
6. \_\_\_\_\_ Men who are candidates for priesthood but are first ordained as deacons and serve for at least six months before being ordained as priests.
7. \_\_\_\_\_ Men who are called to be deacons on a lifelong basis.
8. \_\_\_\_\_ Also known as the Divine Office, the official, public, daily prayer of the Catholic Church.
9. \_\_\_\_\_ A priest belonging to a particular religious order, usually ordained only after having made a final commitment to a religious community.
10. \_\_\_\_\_ Rooted in Jesus Christ and finding its fullest expression in the preaching of the Gospel and the administration of the Sacraments.
11. \_\_\_\_\_ A man ordained to serve the bishops and priests in ministry to the People of God.
12. \_\_\_\_\_ A saintly deacon and martyr who was renowned for helping the poor and considering them the treasures of the Church.
13. \_\_\_\_\_ The Church's first martyr and one of the deacons ordained by the Apostles.
14. \_\_\_\_\_ Assists a diocesan bishop in his responsibilities.
15. \_\_\_\_\_ Name given to priests as a group, especially in a diocese, and is from the Greek word meaning "elder."



## Part 3: Essay

Respond to the following with one or more substantial paragraphs.

1. Why did Jesus invest so much time and energy in calling and forming the Apostles?
2. What is the primary threefold mission of a bishop? Give an example of each one.
3. Explain the difference between the reception of Confirmation in the Latin Church and in the Eastern Churches. What is the reason for this difference?
4. Give some examples of the work of a deacon.



## Unit 5 Test Answer Key

### Part 1: Multiple Choice

- |      |       |       |
|------|-------|-------|
| 1. C | 6. D  | 11. A |
| 2. D | 7. C  | 12. C |
| 3. B | 8. B  | 13. C |
| 4. D | 9. C  | 14. B |
| 5. B | 10. B | 15. C |

### Part 2: Matching

- |      |       |       |
|------|-------|-------|
| 1. E | 6. B  | 11. Q |
| 2. L | 7. J  | 12. M |
| 3. G | 8. H  | 13. D |
| 4. N | 9. F  | 14. K |
| 5. P | 10. A | 15. I |

### Part 3: Essay

1. Jesus invested so much time and energy into the formation of the twelve Apostles because they were the ones he had chosen to continue his ministry after his return to the Father. The Apostles were to spread the Good News of salvation and administer the Sacraments in Christ's name. At the Last Supper, Jesus instituted the Eucharist and commissioned the Apostles to continue offering the Eucharistic sacrifice until the end of time.
2. The mission that Christ entrusted to his Apostles, which they would later confer upon the bishops who would come to serve in their place, is threefold: to teach, to govern, and to sanctify.  
To teach: Today bishops (and by extension priests and sometimes deacons) teach by preaching the Gospel and explaining Scripture in their homilies, by explaining the Church's teachings to individuals, by guiding converts to the faith, and by the example of their lives.  
To govern: The bishops, together with their assisting clergy, are called in many concrete ways to govern the Church. For one thing they need to ensure that the Church is using its material resources wisely, both on the diocesan and parish levels. The bishops also need to oversee and organize Catholic institutions, such as universities and charitable organizations, to be sure that the faith is being presented and represented correctly. Bishops are also responsible for the well-being of the consecrated persons in their dioceses and can establish new religious communities if they



discern that this is the will of God. Within certain limits each bishop can also set policies regarding the liturgical and sacramental practices within his diocesan territory.

To sanctify: Although it is God alone who can truly sanctify in the proper sense of the word, bishops and priests are called to be instruments in the sanctification of the faithful by providing them with the Sacraments. For example, by baptizing, the clergy work with God to restore their people to the life of grace, which allows the people to be made holy through communion with God. Priests and bishops also provide for the sanctification of their people through their offering of the Holy Sacrifice of the Mass. The Mass enables the faithful to receive the Eucharist, which brings them to an especially close union with Christ. In the Mass priests also present their peoples' offerings to God so that these offerings may be sanctified. This is true in the sense of the offering of the bread and wine at Mass. But in their participation at Mass, the faithful are also presented with an opportunity to offer a gift of themselves.

3. In the early Church, the practice was for new Christians to receive all three Sacraments of Christian Initiation together in one liturgy with the local bishop presiding. But when the number of converts continued to increase, it became impossible for the bishop to attend every Baptism. Two different practices emerged as a result.

In the Latin Church, the bishop continued to confirm the baptized. The focus was on the twelve Apostles who stood in the place of Christ. To help the community keep in mind the strong connection between the local bishop and the ministry of Jesus, the Latin Church delayed Confirmation until a time when the bishop himself could administer the anointing.

The Eastern Churches kept the celebrations of Baptism and Confirmation together to emphasize the unity of the Sacraments of Christian Initiation. For Eastern Catholics, their connection with the bishop did not necessarily demand the bishop's physical presence, as this connection was already made clear in the oil consecrated by the bishop. Thus the Sacrament of Confirmation could be administered by a priest on an ordinary basis, allowing for Baptism and Confirmation to be celebrated regularly in the same liturgy.

4. Most married permanent deacons exercise their ministry of service within the context of their local parish. In many cases a parish deacon may run one of the parish's charitable or educational programs, such as the Saint Vincent de Paul Society or a Bible study group. A deacon may also help with the administration or record keeping of the parish office.

In the Latin Church, unlike the Eastern Churches, deacons are ordinary ministers of the Sacrament of Baptism and are also empowered to witness marriages. Often deacons will not only baptize children and assist at and bless marriages but also assist in preparing people to receive these Sacraments. Because deacons are also ordinary ministers of Holy Communion, they often take part in the traditional ministry of bringing Communion to those who are sick and those who are homebound.

Deacons are also called to certain kinds of liturgical service. At Mass a deacon proclaims the Gospel and may also be given permission to preach the homily. During the Liturgy of the Eucharist, the deacon assists the main priest celebrant in many ways. Among other things the deacon is able to hold the chalice at the elevation.

Finally, although deacons cannot celebrate Mass, they are able to preside at funeral services outside of Mass. By comforting the grieving in this way, they answer their fundamental call to service and the works of mercy.





# Unit 6

## The Formation of a Priest, and the Sacrament of Holy Orders

### Overview

This unit focuses on the formation process for a priest, and the Sacrament of Holy Orders. As the students explore the process of priestly formation, they will also be challenged to explore how God may be calling them to serve as a priestly people.

### Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- The vocation to ordained life is a personal call from God but must also be confirmed by the Church.
- To become a priest, a man goes through a process of formation that helps him to discern his vocation and prepares him for ordained ministry within the Church.
- Celebrations of the Sacrament of Holy Orders powerfully communicate the essential meaning of ordained ministry.
- The Sacrament of Holy Orders carries with it particular effects that change the person being ordained.

Upon completing the unit, the students will have answered the following questions:

- What essential qualities are needed for ordained ministry in the Church?
- When does formation for the priesthood begin, and why is it an important part of preparation for anyone considering this vocation?
- What are some of the key elements in the ordination of bishops, priests, and deacons?
- What does it mean to say that ordination is permanent?


### How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout "Final Performance Task Options for Unit 6" (Document #: TX002832)
- handout "Rubric for Final Performance Tasks for Unit 6" (Document #: TX002833)
- handout "Unit 6 Test" (Document #: TX002841)



## Student Book Articles

This unit draws on articles from the *Vocations: Answering God’s Call* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 3: Ordained Life” and are as follows:

- “Who May Be Called?” (article 28)
- “Preparing for the Priesthood” (article 29)
- “The Celebration of the Sacrament of Holy Orders” (article 30)
- “The Effects of the Sacrament” (article 31)

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students to enable them to discover what it means to become a sacramental presence in the world through the special vocation of Holy Orders. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.



**Step 1:** Preassess what the students know about the requirements and preparation for the Sacrament of Holy Orders by using the “I Know, I Think I Know, I Want to Know” method.



**Step 2:** Follow this assessment by presenting the students with the handouts “Final Performance Task Options for Unit 6” (Document #: TX002832) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX002833).



**Step 3:** Have the students meet in groups and use the gallery walk teaching method to brainstorm the concrete requirements of each of the pillars of priestly formation introduced by Pope John Paul II.



**Step 4:** Lead the students through a PowerPoint presentation on the formation of a priest.

Apply

**Step 5:** Guide the students in completing a graphic organizer of the sacramental signs and their effects after reading the student text and watching a video on Holy Orders.

Apply

**Step 6:** Lead the students through an exercise on the meaning of the “indelible character” received in the Sacrament of Holy Orders.

Empathize

**Step 7:** Have the students participate in a prayer service in intercession for ordained ministers, and for vocations to the diaconate and priesthood.

Understand

**Step 8:** Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

**Step 9:** Engage the students in a creative discussion about the changing role of the laity and its effect on the role of ordained ministers.

Reflect

**Step 10:** Provide the students with a tool for reflecting about what they learned in the unit and how they learned.

## Background for Teaching This Unit

Visit [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for additional information about these and other theological concepts taught in this unit:

- “Address of John Paul II on Occasion of the Meeting with the Clergy in the Cathedral of Bom Jesus” (Document #: TX002843)
- “Sacrament of Holy Orders: Priesthood in Transition” (Document #: TX002844)

The Web site also includes information on these and other teaching methods used in the unit:

- “A Gallery Walk” (Document #: TX001248)
- “The Whip-Around” (Document #: TX002066)
- “Critical Questioning Method of Engaging with Texts” (Document #: TX001316)

## Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis 1:3–4 (The creation of light.)
- Genesis 4:9–10 (Cain and Abel)
- Amos 2:6–7 (exploitation of the poor)
- Psalm 110 (Priesthood is forever.)
- John 8:12 (Jesus is the light of the world.)
- John 13:21–22 (Jesus predicts his betrayal.)
- John 13:34–35 (The new commandment: love one another.)
- John 17:14–21 (Jesus prays for his disciples.)

## Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 6” (Document #: TX002834), one for each student.

---

dalmatic	Holy See
dogmatic theology	insignia
Donatist heresy	seminary
formation	

# Learning Experiences

## Explain

### Step 1

*Preassess what the students know about the requirements and preparation for the Sacrament of Holy Orders by using the “I Know, I Think I Know, I Want to Know” method.*

#### Teacher Note

Because unit 6 continues the topic of Holy Orders, it is unnecessary to provide a lengthy preassessment exercise to begin the unit. The preassessment for the unit provides the students with an opportunity to reflect more deeply about their questions concerning Holy Orders and about related topics they would like to know more about. Emphasize this aspect of the preassessment exercise.

- 1. Prepare** by downloading and printing the handout “A Pre-assessment of My Knowledge of the Sacrament of Holy Orders” (Document #: TX002831), one for each student. (*Note:* This document is a unique version of this method created especially for this unit.) Gather pens or pencils, one for each student.
- 2. Distribute** the handout and the pens or pencils. Direct the students to examine the three questions that can be found above each of the three charts on the handout. Tell the students that this unit builds on the previous unit and focuses more directly on the sacramental dimension of Holy Orders.
- 3. Explain** that the students will fill in the handout with things they know, think they know, and want to know about who may be called to the priesthood, about how a person prepares for ordination to the priesthood, and about the celebration of the Sacrament of Holy Orders. At this point the students will know something about Holy Orders, so they may wish to focus primarily on what they wish to know more about. For example, a student may know that priesthood is open only to men; may think he or she knows that diocesan priests study in a seminary; and may want to know how these courses differ, or not, from standard college courses. Instruct the students to fill in each of the three charts on the handout with a minimum of six items, if possible, and with at least one item in each of the three columns. Allow about 15 minutes for the students to work individually, or allow about 10 minutes if you choose to have the students work in groups.

4. **Direct** the students, if they worked alone, to pair with another student and compare their responses. If the students worked in groups, skip this step. The students can also take this opportunity to add to their own lists from the lists of their partners. Allow about 7 minutes for this conversation.
5. **Bring** the class together as one large group and invite the students to share items from each of the three columns. Beginning with the first chart, invite volunteers to offer what they wrote in each of the three columns, moving from column to column. Provide positive feedback to the students to reinforce the importance of what they already know. Follow the same procedure for the second and third charts. Encourage the students to ask questions. Assure them that the unit is intended to build on their present knowledge and help them to discover answers to the important questions they have posed and that may arise as they progress through the unit.
6. **Collect** the handout so that you can assess what individual students know. Return the handouts to the students in the next class session. Direct the students to keep this handout so they can refer to it again at the end of the unit.



## Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 6” (Document #: TX002832) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX002833).

This unit provides you with two ways to assess student understanding of the most important concepts in the unit: creating a brochure on priestly formation for prospective candidates or writing a research paper on the history of the priesthood. Refer to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at *smp.org/LivinginChrist* for background information.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 6” (Document #: TX002832) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX002833), one of each for each student.
2. **Distribute** the handouts. Give the student a choice as to which performance task to work on and add more options if you so choose.

### Teacher Note

You will want to assign due dates for the final performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose either option 1 or option 2. If you wish to work with a partner, you may choose option 1.
  - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need in order to show you that they understand the formation process for and sacramental celebration of the special vocation of Holy Orders.



Article  
28, 29

### Apply

### Step 3

*Have the students meet in groups and use the gallery walk teaching method to brainstorm the concrete requirements of each of the pillars of priestly formation introduced by Pope John Paul II.*

1. **Prepare** by reviewing the method article “A Gallery Walk” (Document #: TX001248), available at [smp.org/LivinginChrist](http://smp.org/LivinginChrist). Gather sheets of newsprint, one of each for each group of four (or eight) groups, and four (or eight) different colored markers. Write the four topics on the board: human formation, spiritual formation, intellectual formation, and pastoral formation.
2. **Divide** the class into four groups (or eight groups if the class is large). Assign one of the four topics to each group, or write the topics on slips of paper and allow each group to draw one out of a bowl or hat.
3. **Assign** the students to read article 29, “Preparing for the Priesthood,” in the student book as preparation.
4. **Distribute** a sheet of newsprint and a different colored marker to each group after the groups have chosen their topics. Direct each group to choose a leader and a “scribe” or two who will write on the newsprint. Everyone in the group should contribute ideas. Instruct the groups to brainstorm (according to the topic each received) which particular human, spiritual, intellectual, or pastoral qualities that those who are preparing for the priesthood should try to cultivate and why. They should use information they learned from reading the student book, as well as any personal

knowledge they may have of the topic and then record on the newsprint the qualities represented by each pillar and a brief explanation of their importance. After all of the groups have concluded their work, each will post its sheet of newsprint on one of the four walls in the classroom. Proceed with the gallery walk teaching method.

**5. Ask** the students the following questions:

- Which of these qualities necessary for a priest to be well-formed are also qualities that all of us should cultivate?
- Which of these qualities are necessary for a priest but not absolutely required for all Christians?

After hearing from the students randomly, review any of the following points that may have been missed thus far: Though personal, intellectual, spiritual and pastoral qualities are important for all who have been called to follow Christ, a priest must “fine-tune” these skills. For example, a priest must be able to form healthy friendships with both males and females and relate to many different types of human experiences. A priest must have a solid grasp of the philosophy that underpins much of the Church’s doctrine. A priest must have a broad and deep understanding of Scripture and the Church’s Tradition. A priest must have a strong spiritual life, and he must pray every day. A priest must have a humble reverence for the Sacraments, particularly when he is called to preside at sacramental celebrations. A priest must have the pastoral skills required for leading others, for counseling, and for respecting confidentiality. Nonordained people could certainly develop many of the same skills, but for a priest these skills are essential. Priestly formation is important not only for the individual seminarian but also for the good of the Church.

**6. Conclude** by inviting the students to ask questions or make comments.

**Explain**
**Step 4**

Lead the students through a PowerPoint presentation on the formation of a priest.

- 1. Prepare** by securing a computer and a PowerPoint projector and screen, and by uploading the PowerPoint "The Formation of a Priest" (Document #: TX002845). Download and print the handout "The Formation of a Priest" (Document #: TX002836), one for each student.
- 2. Distribute** the handout. Instruct the students to listen carefully to the PowerPoint presentation and lecture and to fill in the missing information from the lecture on the handout. Instruct the students to take interactive notes on the handout. At various points during the PowerPoint presentation and lecture, the students will have an opportunity to ask questions or make comments.

*Note:* The notes below are also summarized and expanded at the bottom of each slide. Allow the students to ask questions or make comments at the end of each section of notes.

- 3. Instruct** the students using these or similar words from the teacher notes on the slides:

**Slide 1: The Formation of a Priest**

**Slide 2: Family: The First Formation**

- Where and how does the first formation of a priest begin? (*Allow the students to volunteer answers.*) For most of us, our faith development begins with our family. It is usually our parents and oftentimes grandparents who teach us about God's love for us. They teach us to pray and to trust in God's goodness. They are the ones who first bring us to church and introduce us to the sacramental life. Our families affect us deeply, both emotionally and spiritually. A family that is committed to translating their faith into service provides the best possible early formation for a future priest.

**Teacher Note**

One excellent alternative to this step is to invite the diocesan vocations director or a vocations director for a religious order of priests to speak to the class about the formation process. Either way, the vocations director should explain how the diocesan seminary forms someone for the priesthood as well as how a religious order forms a person. There are some notable differences. A talk, with a question-and-answer period, can be much more stimulating for the students than a PowerPoint presentation.

**Teacher Note**

The handout "The Formation of a Priest" (Document #: TX002836) is useful for helping the students to actively listen for key words and phrases while taking notes, as well as "interacting" with the material as they listen. Some students may already have excellent note-taking skills, however. The handout is not necessary for those students.



**Teacher Note**

The founder of the Jesuits, Saint Ignatius of Loyola, bequeathed to the Church a powerful “tool” for discernment known as *The Spiritual Exercises*. This is a guided retreat in which the person discerning God’s will follows a course of daily prayer centering on the life of Jesus Christ. By praying several times daily, attending daily Mass, and meeting each day with a retreat director, the person making the retreat seeks a direction in life in response to God’s will. There are many Jesuit spirituality centers and other retreat centers that offer *The Spiritual Exercises of Saint Ignatius* or an adaptation of it. This is an invaluable resource for anyone discerning any major choice or direction in life.

**Slide 3: Discernment**

- What do you think a person should do who feels called to be a priest? (*Allow the students to answer.*) An important part of moving in the direction of following God’s call to become a priest is to first **discern** whether God is really calling you to priestly ministry.

**Slide 4: The Vocations Director**

- What role does a vocations director play in helping someone discern a call to the priesthood? (*Allow the students to answer.*) If you feel strongly called to the priesthood and have begun a serious process of discernment, the next step is to seek out a vocations director. There are vocations directors for each diocese and vocations directors for each religious order or congregation.

**Slide 5: The First Stage of Seminary Training: Pre-Theology or Minor Seminary**

- What is the primary course of studies during the “pre-theology or minor seminary” stage of priestly formation? (*Allow the students to answer.*)

**Slide 6: The Second Stage of Seminary Training: Theology Studies**

- What are the four areas of theology that seminarians must study? (*Allow the students to answer.*) The final stage of seminary training is the study of theology, a word which literally means “the study of God.” Theology is, in fact, a study of God’s Revelation and the Church’s Tradition.

**Slide 7: Theology Studies** (*continued*)

- Besides studying theology what other requirements must seminarians fulfill during this period of formation? (*Allow the students to answer.*) Because the period of theology studies is the last step before ordination, it is important that a seminarian be prepared for the many demands that will be made upon him as a priest.



Article  
30

Apply

## Step 5

Guide the students in completing a graphic organizer of the sacramental signs and their effects after reading the student book and watching a video on Holy Orders.

1. **Prepare** by locating and securing a copy of an up-to-date video on the Sacrament of Holy Orders. One good, brief resource on the Sacraments (recommended by the USCCB), which may be acquired through the Archdiocese of Detroit's online store, is called *The Sacraments: Introduction*, presented by Msgr. John Zenz. A section on Holy Orders can be found within this resource. Each Sacrament is also presented on the USCCB Web site (see "Unit 6 Links"). Prepare also by previewing the video and the student book, and by making note of the sacramental signs and effects of the Sacrament of Holy Orders (see part 3 of this step). Also make copies of the handout "The Sacrament of Holy Orders: Graphic Organizer"(Document #: TX002837), one for each student.
2. **Assign** the students to read article 30, "The Celebration of the Sacrament of Holy Orders," in the student book as preparation.
3. **Invite** several volunteers to first briefly summarize the essential meaning and effects of the Sacrament of Holy Orders. Based on the *Catechism*, the meaning and effects of the Sacrament might include:
  - For bishops: The fullness of the Sacrament of Holy Orders is conferred by episcopal consecration (CCC, 1557), specifically conferring the office of sanctifying, teaching, and ruling the faithful (1558) as a Vicar of Jesus Christ (1560) and as a direct successor of the Apostles (1562).
  - For priests: Priests share in the bishop's universal mission of the Apostles, though to a subordinate degree (CCC, 1562).
  - For priests: Priests, by their ordination, are "signed with a special character"<sup>1</sup> (CCC, 1563) so that they are able to act in the person of Christ, making them a sacramental sign of Christ in order to preach the Gospel and shepherd the faithful (1563–1565). This special character also enables the priest to celebrate the Sacraments (1563).
4. **Show** the video. Encourage the students to watch and listen carefully for the beautiful words, actions, and symbols of the Rite.
5. **Direct** the students to move into groups of three or four when the video is finished. Have them discuss the causes and effects of the Sacrament of Holy Orders by examining the Rite of Holy Orders, using information from the video and from the student book. Give each student a copy of the handout to make their notes on. Have each group choose a reporter who will share the group's findings with the class.

6. **Remind** the students, as they examine the individual rituals and symbolic actions and begin filling out the handout, that each is not efficacious by itself; rather, each ritual and symbolic action finds its meaning and effect within the entire celebration (these include being called by name by the bishop, accepting the call, making a promise of loyalty and obedience to the bishop, lying prostrate as the Litany of the Saints is prayed by the assembly, laying on of hands by bishop, prayer of consecration, vesting with stole and chasuble, anointing of new priest's hands, receiving the paten and chalice from the bishop, exchanging the sign of peace with the bishop.)

Also share, as the students begin to look for the meaning and effect of each symbolic action (which sometimes includes words) within the entire Rite of Ordination, that at one point near the beginning of the Rite, the candidates for priesthood lie prostrate as the Litany of the Saints is sung. This symbol (the words of the litany and the action of lying prostrate) carries the meaning and effect of uniting these candidates for ordination, as well as all who gather as witnesses, with the universal Church—past, present, and future. Also, in this moving moment of the liturgy, the candidates show their humble surrender to God. Allow adequate time for the groups to complete their graphic organizers.

7. **Direct** each group's reporter to share with the class, in turn, one symbolic action in the Rite of Ordination and its meaning. Continue asking the reporters to take turns until all symbolic actions have been discussed.
8. **Review** both the celebration of and the meaning of the words and actions within the Sacrament of Holy Orders by having the students list them on the board. Divide the board in two with one side labeled "Symbols / Words / Actions" and the other labeled "Meaning." Have every student silently come to the board and write what she or he remembers of each symbolic action and its meaning within the Sacrament.
9. **Conclude** by randomly asking the students which parts of the Rite of Ordination were most moving to them.



Article  
31

### Apply

## Step 6

*Lead the students through an exercise on the meaning of the “indelible character” received in the Sacrament of Holy Orders.*

1. Prepare by downloading and printing the handout “The Effects of the Sacrament of Holy Orders” (Document #: TX002838), one for each student. Prepare also by reviewing the methods article “Critical Questioning Method of Engaging with Texts” (Document #: TX001316).
2. **Assign** the students to read article 31, “The Effects of the Sacrament,” in the student book as preparation
3. **Introduce** the learning experience by using the following questions as discussion prompts (write these on the board):
  - When you hear the phrase “mark on the soul,” what ideas first come to mind?
  - How might the indelible character that is received through the reception of a Sacrament make a person more authentically who he or she is intended by God to be?

Allow two or three volunteers to respond to each question. Emphasize that the “mark” is not a physical mark but a spiritual change. Briefly address the idea that the spiritual mark, or character, received in Baptism, Confirmation, and Holy Orders that enables a person to become more authentically who he or she is may seem, at first, counterintuitive. However, such a spiritual change does actually take place for those who receive the Sacraments of Baptism, Confirmation, and Holy Orders.

4. **Divide** the class into groups of three or four. Give each student a copy of the handout, and instruct the members of each group to work together to answer each question using the knowledge they gained from article 31 in the student book as well as their own personal knowledge. Allow the groups about 15 minutes to complete the questions.
5. **Ask** one person from each group to present one idea to the class that was new to him or her, or that he or she understood in a new way.
6. **Conclude** with the following invitation to the students:
  - Name one idea or ask one question about the effects of the Sacrament of Holy Orders that you have at this time.

Use the whip-around teaching method to elicit responses from all members of the class.

## Empathize

## Step 7

*Have the students participate in a prayer service in intercession for ordained ministers, and for vocations to the diaconate and priesthood.*

**Teacher Note**

Invite the students to actively participate in a prayer service for an intercession for ordained men as well as to ask for more vocations to the diaconate and priesthood. The prayer service will be more effective if it is personal. If, for example, your class has “adopted” a priest, include his intentions prominently in the prayer service. Invite the students to choose readings and to write petitions. If the students plan the prayer service, you may also ask them to choose music. The prayer service provided may be used as a template.

1. **Prepare** by downloading and printing the handout “A Prayer Service in Intercession for Ordained Ministers” (Document #: TX002839), one for each student, adapting it if necessary for your own class. Assign students to the roles of prayer leader, readers, and speakers for the service and have them practice their parts in advance of the prayer service. Set up a prayer table with a Bible and candle, and any other appropriate objects on it. Dim the lights.
2. **Divide** the class into two groups, one on the left and one on the right. Instruct those on the left to read the “Side A” parts of the prayer service and those on the right to read the “Side B” parts. Have the prayer leader, readers, and speakers come forward. Advise the class to participate by actively listening and by responding at the proper times during the prayer service.
3. **Invite** the students to make comments or ask questions about the prayer service after the prayer service has ended. This is also a good time for the students to evaluate the effectiveness of a prayer service.

## Understand

## Step 8

*Make sure the students are all on track with their final performance tasks, if you have assigned them.*

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 6” (Document #: TX002832) and “Rubric for Final Performance Task Options for Unit 6” (Document #: TX002833). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.

2. **Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

### Reflect

## Step 9

Engage the students in a creative discussion about the changing role of the laity and its effect on the role of ordained ministers.

1. **Prepare** by downloading and printing copies of the handout “A Conversation about the Future of Priestly Ministry” (Document #: TX002840), one for each student. You may also wish to download and print copies of the background article “The Sacrament of Holy Orders: Priesthood in Transition” (Document #: TX002844), by Fr. Thomas Richstatter, available at [smp.org/LivinginChrist](http://smp.org/LivinginChrist). As this article is rather long, you may wish to assign it for reading ahead of time.
2. **Distribute** the handout (and the optional Richstatter article) and inform the students that they will be taking part in a conversation about the future of priestly ministry in the Church and about the importance of their own future participation.
3. **Instruct** the students to spend several minutes silently reflecting on the questions. Encourage them to jot down their thoughts as they reflect. As the students reflect, you might like to play soft instrumental music. When the students have had an adequate amount of time to reflect, ask the first question on the handout. Randomly call on students to answer the questions one by one. If you have a fair number of introverted students, have them pair together to answer questions.
4. **Conclude** by asking the students what they think the Church will look like in fifty years. What will it look like a century from now?

### Teacher Note

The emphasis on the “common priesthood of the faithful” (CCC, 1547) since the Second Vatican Council has dramatically changed the role of the laity in the Church. The laity is more cognizant of its role, accepted in Baptism, of bringing the light of Christ to the world. This is gradually changing some aspects of the non-ministerial or non-sacramental role of the priest as it has been exercised previously. The priest is no less important, but his role is to work within the community more than it is to be set apart from it. This change has future ramifications as well, some of which we will not know until they unfold. One of these is that individual parishes must become “centers” that model the mission of the universal Church in prayer and in service, particularly through acting on the principles of Catholic social teaching and the Church’s preferential option for the poor.

**Reflect****Step 10**

*Provide the students with a tool for reflecting about what they learned in the unit and how they learned.*

This learning experience will provide the students with an excellent opportunity to reflect on how their understanding of the special vocation of Holy Orders has developed throughout the unit.

1. **Prepare** for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

# A Preassessment of My Knowledge of the Sacrament of Holy Orders

## I Know, I Think I Know, I Want to Know

Name: \_\_\_\_\_

Topic 1: Who may be called to the priesthood? Can a priest be married? What are the differences among diocesan priests, order priests, missionaries, and so on?

I Know	I Think I Know	I Want to Know

Topic 2: What is the full process for becoming a priest or a deacon?

I Know	I Think I Know	I Want to Know





Topic 3: What does the ordination of a priest entail?

<b>I Know</b>	<b>I Think I Know</b>	<b>I Want to Know</b>



# Final Performance Task Options for Unit 6

## Important Information for Both Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content.

- The vocation to ordained life is a personal call from God but must also be confirmed by the Church.
- To become a priest, a man goes through a process of formation that helps him to discern his vocation and prepares him for ordained ministry within the Church.
- Celebrations of the Sacrament of Holy Orders powerfully communicate the essential meaning of ordained ministry.
- The Sacrament of Holy Orders carries with it particular effects that change the person being ordained.

## Option 1: A Brochure on Priestly Formation for Prospective Candidates

Create a brochure that will help a young man who is interested in the priesthood decide whether to move forward and to request more information from a vocations director. Assume the persona of a vocations director, and include the following in your brochure:

- an introduction with a few welcoming remarks and a brief description of why priesthood is an attractive and meaningful vocation today
- a description of the formation of a priest, from family to pre-seminary to seminary training
- a description of the difference between diocesan priests and religious order or congregation priests, including a Web link for vocations directors in your area and other helpful links as well
- a description of how at least one diocesan priest and one religious order priest is living out his vocation today
- at least four images (symbols or photos) that add visual interest to what is written in the brochure

## Option 2: A Research Paper on the History of the Priesthood

Use the following steps in researching and writing your three- to five-page paper:

- Locate at least three reliable sources, and cite sources using your school's preferred source citation format.
- Before writing, take careful notes (to be turned in with your essay) as you research.
- Be sure to include a clear thesis statement, and review your essay to make sure that all ideas you present follow logically from your thesis.
- Include in your essay at least two or three major developments in the priesthood over the centuries.
- You may present your own opinions at the end of the essay, but the primary purpose is to report as objectively as possible what you learned about the history of the priesthood from your research.



# Rubric for Final Performance Tasks for Unit 6

Criteria	4	3	2	1
<b>Assignment includes all items requested in the instructions.</b>	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
<b>Assignment shows understanding of the following concept: <i>The vocation to ordained life is a personal call from God but must also be confirmed by the Church.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>To become a priest, a man goes through a process of formation that helps him to discern his vocation and prepares him for ordained ministry within the Church.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Celebrations of the Sacrament of Holy Orders powerfully communicate the essential meaning of ordained ministry.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>The Sacrament of Holy Orders carries with it particular effects that change the person being ordained.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment uses proper grammar and spelling.</b>	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
<b>Assignment is neatly done.</b>	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



## Vocabulary for Unit 6

**dalmatic:** The liturgical vestment proper to a deacon. A dalmatic is shaped like a large, loose tunic with sleeves.

**dogmatic theology:** The study of objective truths and teachings of our faith.

**Donatist heresy:** Donatists believed that the sin of denying Christ made a priest or bishop not only forever unworthy but also permanently unable to administer the Sacraments. The Church responded, in part, by teaching that the validity of the Sacraments depends on the holiness of God rather than on the personal holiness of the individual priest.

**formation:** The process of coming to a richer, deeper understanding and living out of one's faith; also used to describe the process of preparation that candidates for the priesthood and religious life undergo.

**Holy See:** A translation of the Latin *sancta sedes*, which literally means "holy seat." The word *see* refers to a diocese or seat of a bishop. The Holy See is the seat of the central administration of the whole Church, under the leadership of the Pope, the Bishop of Rome.

**insignia:** Signs and symbols of one's office, ministry, or vocation.

**seminary:** A school established for the formation of future priests.



# The Formation of a Priest

While watching the PowerPoint "The Formation of a Priest," capture the main points by filling in the blanks in the sentences below.

## Family: The First Formation

For most of us our faith development begins with \_\_\_\_\_.  
They \_\_\_\_\_ and to trust in God's goodness. They are the ones who first bring us to church and introduce us to the \_\_\_\_\_.

## Discernment

An important part of moving in the direction of following God's call to become a priest is to first \_\_\_\_\_.  
In a general sense, to discern is simply to separate or distinguish one thing from another. Discerning a moral choice means \_\_\_\_\_  
\_\_\_\_\_. Discerning a call to the priesthood means distinguishing from among a variety of good options that God may have for you. A process of discernment usually entails \_\_\_\_\_  
\_\_\_\_\_. The sign of correct discernment is \_\_\_\_\_. It means that you do have a strong conviction that \_\_\_\_\_ in your choice.

## The Vocations Director

If you feel strongly called to the priesthood and have begun a serious process of discernment, the next step is \_\_\_\_\_.  
There are vocations directors for \_\_\_\_\_ and vocations directors for \_\_\_\_\_.  
One helpful Web site that includes links to many vocations directors is \_\_\_\_\_  
\_\_\_\_\_. Under the tab "discerning men" you will find links for both diocesan vocations and for religious orders.



### **The First Stage of Seminary Training: Pre-theology or Minor Seminary**

When a young man is approved for pre-seminary studies, he begins the study of \_\_\_\_\_, a word which literally means “love of wisdom.” Philosophy deals with \_\_\_\_\_ in a systematic way. Some of these questions are: What is the purpose of human life? How did the world come to be? What is the meaning of death? \_\_\_\_\_?

What is the purpose of knowledge? Philosophy is important because this area of study helps the student to think more \_\_\_\_\_ about the world around him. It is also extremely important because philosophy underpins \_\_\_\_\_.

### **The Second Stage of Seminary Training: Theology Studies**

The final stage of seminary training is the study of theology, a word that literally means \_\_\_\_\_. There are four broad areas of theological studies: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. The seminarian must also continue to develop personally, spiritually, and pastorally. During the school year and during summer months, students are required to do \_\_\_\_\_, such as working in a soup kitchen, and pastoral work, often in a parish setting.

### **Theology Studies (*continued*)**

Therefore, a seminarian is required to take part in \_\_\_\_\_ that give him practical experience in dealing with a wide variety of people and situations. Finally, a seminarian will usually spend time working alongside \_\_\_\_\_ so that he can deal with the myriad tasks of parish life from administration to sacramental celebrations.



# The Sacrament of Holy Orders: Graphic Organizer

With your group, make a list in the first column, in correct order if possible, of the symbolic actions in the Rite of Ordination of a priest. In the second column, give a short explanation of the meaning of this action (which may include words). Also note and respond to the question at the bottom of the second page.

<b>The Sacramental Celebration of Holy Orders</b>	
Symbolic Action (words and action)	Meaning and Effect



<b>The Sacramental Celebration of Holy Orders</b>	
Symbolic Action (words and action)	Meaning and Effect

How are the various signs or actions in the Rite of Holy Orders related to one another?





## **The Effects of the Sacrament of Holy Orders**

With your group, answer each question below, based on your reading in the student book and your own personal knowledge. Prepare to present your findings to the class.

What does article 31, "The Effects of the Sacrament," in the student book say about what happens to the soul of a man who receives the Sacrament of Holy Orders?

How is the change that occurs similar to and different from those that take place with the reception of Baptism and Confirmation?

How does the grace of the Sacrament of Holy Orders manifest itself in a priest's life and ministry?

Why is the grace to preach the Gospel considered by the Church to be first above every other grace of the priesthood?



Why is a priest charged with the mission to seek the presence of God through service to God's people?

Why is the change that occurs in an ordained man permanent?

In what sense is an ordained minister "most himself" as a result of the indelible mark of the Sacrament?



# A Prayer Service in Intercession for Ordained Ministers

## Part I

(All lines in Part I should be spoken with urgency and emphasis.)

**Reader 1:** "Then God said: Let there be light, and there was light" (Genesis 1:3).

*[Pause.]*

"Jesus spoke to [the crowds] again, saying, 'I am the light of the world. Whoever follows me will not walk in darkness'" (John 8:12).

**Speaker 1:** Who says I am walking in darkness?

**Speaker 2:** I'm taking care of Number One! Why do I need *you*?

**Reader 1:** "Then the LORD asked Cain, Where is your brother Abel? He answered, 'I do not know. Am I my brother's keeper?' God then said: What have you done? Your brother's blood cries out to me from the ground!" (Genesis 4:9–10).

**Speaker 1:** I am not my brother's keeper! Tell him to take care of his own problems!

**Speaker 2:** I'm taking care of Number One! Why do I need *you*?

**Reader 2:** Thus says the LORD:

For three crimes of Israel, and for four—

I will not take it back—

Because they hand over the just for silver,

and the poor for a pair of sandals;

They trample the heads of the destitute

into the dust of the earth,

and force the lowly out of the way.

(Amos 2:6–7)

**Speaker 1:** I am a law-abiding citizen. What do I care about that poor guy with no health insurance for his family? Why should I worry about the illegal immigrant's rights? Why should *her* son's education be *my* concern? Tell him to get a job!

**Speaker 2:** I'm taking care of Number One! Why do I need *you*?

**Reader 1:** [Jesus said,] "I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another" (John 13:34–35).



**Reader 2:** [Jesus said,] “Amen, amen, I say to you, one of you will betray me.’ The disciples looked at one another, at a loss as to whom he meant” (John 13:21–22).

*[Pause.]*

## Part II

**Prayer Leader:** Without you, Lord Jesus Christ, we live in darkness. Without you we betray one another. Without you we have no love in our hearts. Lord Jesus, we need you to be with us today in our struggle to live holy lives. We thank you for the many ways you are present to us. We thank you for becoming present for us in the celebration of the Eucharist. We thank you today for your presence in the deacons, priests, and bishops who minister in your name. Strengthen your ordained servants who help us to see your face. Help us to hear your prophetic call in our midst. Help us to be a reconciling people. Amen.

### Reader 3:

A reading from the Gospel of John (John 17:14–21)

*(This reading is often used as prayer for priests.)*

[Jesus prayed to his heavenly Father:] I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth.

I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me.

The Word of the Lord.

**ALL:** Thanks be to God.

Psalm 110

#### Side A:

The LORD says to my lord:

“Sit at my right hand,  
while I make your enemies your  
footstool.”

The scepter of your might:

The LORD extends your strong  
scepter from Zion.  
Have dominion over your enemies!

#### Side B:

Yours is princely power from the day of  
your birth.

In holy splendor before the daystar,  
like dew I begot you.

#### Side A:

The LORD has sworn and will not waver:

“You are a priest forever in the  
manner of Melchizedek.”

#### Side B:

At your right hand is the Lord,  
who crushes kings on the day of his  
wrath,  
Who judges nations . . . ,  
crushes heads across the wide earth,  
Who drinks from the brook by the wayside  
and thus holds high his head.



## Vocations: Answering God's Call

### Part III

#### Prayer Leader:

Lord Jesus, you make us a priestly people, and from among us you call forth special servants. We pray in thanksgiving for deacons, priests, and bishops who lead us in your way of love and justice. Let us now offer our special prayers for them, and for those you will call into your service. Please respond to each petition. "Lord, send out your Spirit and renew the face of the earth."

For all bishops, priests, and deacons—your humble servants—that they may continue to guide us, to bless us, and to challenge us to live according to our baptismal promises, we pray to the Lord.

**ALL:** Lord, send out your Spirit and renew the face of the earth.

For all pastors of parishes, that they may be given the grace to guide their flocks with compassion and in the way of justice, we pray to the Lord.

**ALL:** Lord, send out your Spirit and renew the face of the earth.

For all priests and deacons who serve in missions, that they may daily be a sign of Jesus' love and selfless service, we pray to the Lord.

**ALL:** Lord, send out your Spirit and renew the face of the earth.

For all whom God is calling to ordained ministry, that they may listen attentively to God's call and respond with generosity.

**ALL:** Lord, send out your Spirit and renew the face of the earth.

For all of us whose vocation is to serve Christ in our daily lives, that we may have the courage to pray, study, and serve the Lord without counting the cost, we pray to the Lord.

**ALL:** Lord, send out your Spirit and renew the face of the earth.

Now, please offer your own prayers , . . . *[pause]*

**ALL:** Lord, send out your Spirit and renew the face of the earth.



## Part IV

**Reader 1:** “Then God said, Let there be light, and there was light” (Genesis 1:3).

**Reader 2:** [Jesus said,] “I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another” (John 13:34–35).

**Prayer Leader:**

Lord, you have blessed us with your presence and guidance through your bishops, priests, and deacons. Help us to become blessings to one another by living as you lived, placing the needs of those who are poor or in need of help before our own needs, as Jesus and the Church call us to do. May we live in such a way that many more disciples will be called from within our midst. We ask this in the powerful name of Jesus. Amen.

(The Scripture quotations on this handout are taken from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, D.C. All Rights Reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.)



# A Conversation about the Future of Priestly Ministry

## Which Place at the Table Will I Occupy?

Reflect carefully on the questions below, and respond in writing to each question.

- If the Church is compared to a family, how does a change in one member affect the others? (Give one example of how a family is affected and one example of how the Church or one of the Sacraments is affected.)
  
- How has our understanding of the Sacrament of Baptism changed over the last couple of generations?
  
- How does “the common priesthood of all the faithful” (*Catechism of the Catholic Church*, 1547) emphasized in the Sacraments of Christian Initiation influence the role of the laity in the Church?



- What role does the laity (you!) have today in the celebration of the Eucharist? How has this changed over the past couple of generations?
  
- What role does the laity (you!) have in reconciliation in the midst of a society plagued by consumerism, racism, sexism, and nationalism? Do the effects of the Sacrament of Penance and Reconciliation go beyond Saturday afternoon in the confessional?
  
- The role of the priest prior to Vatican II was often described primarily as one of being “set apart” from others. Is the priest today to be set apart, or is the priest to become one with the community (or both)? Explain.

(The quotation labeled *Catechism of the Catholic Church* is from the *Catechism of the Catholic Church* for use in the United States of America, second edition, number 1547. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana [LEV]. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.)





# Unit 6 Test

## Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. \_\_\_\_ As a key characteristic of the ordained life, bishops, priests, transitional deacons, and permanent deacons who are unmarried or widowed are called to commit to a life of \_\_\_\_.  
A. charity  
B. generosity  
C. celibacy  
D. poverty
2. \_\_\_\_ The four pillars of priestly formation named by Blessed Pope John Paul II are human, spiritual, \_\_\_\_, and pastoral formation.  
A. habitual  
B. intellectual  
C. emotional  
D. ritual
3. \_\_\_\_ The first formation for the priesthood takes place in \_\_\_\_\_.  
A. high school  
B. college  
C. family life  
D. weekend retreats
4. \_\_\_\_ "Everyday discipleship" means \_\_\_\_\_.  
A. giving your best effort in all you do  
B. getting by with minimal effort  
C. living for yourself alone  
D. winning at all costs
5. \_\_\_\_ A school established for the formation of future priests is called a \_\_\_\_\_.  
A. convent  
B. monastery  
C. abbey  
D. seminary



6. \_\_\_\_ In their last four years of formation, candidates for the priesthood study dogmatic theology, moral theology, Sacred Scripture, and \_\_\_\_.
- A. social theology
  - B. sacred theology
  - C. spiritual theology
  - D. psychological theology
7. \_\_\_\_ In order to gain experience working with different kinds of people, candidates for the priesthood are involved in \_\_\_\_.
- A. many kinds of social events
  - B. studying psychology and sociology
  - C. various kinds of social networking
  - D. supervised service assignments
8. \_\_\_\_ At his ordination, the new deacon is vested in the stole and \_\_\_\_.
- A. *diakonia*
  - B. dalmatic
  - C. *didache*
  - D. diaspora
9. \_\_\_\_ A new deacon is given the Book of the Gospels and commissioned to \_\_\_\_.
- A. read
  - B. sing
  - C. study
  - D. preach
10. \_\_\_\_ At an ordination Mass, the candidates for ordination kneel before the bishop and promise him their loyalty and \_\_\_\_.
- A. poverty
  - B. chastity
  - C. obedience
  - D. stability
11. \_\_\_\_ During the \_\_\_\_, the candidates for priesthood lie face down in the sanctuary as a sign that, in their surrender to God, they will lay down their lives for God's people.
- A. Litany of the Saints
  - B. Gospel
  - C. responsorial psalm
  - D. Final Blessing



12. \_\_\_\_\_ At the moment of ordination, the bishop \_\_\_\_\_ each of the candidates, and then says a prayer of consecration.
- A. blesses
  - B. gives Communion to
  - C. shares the sign of peace with
  - D. lays hands on
13. \_\_\_\_\_ In the consecration prayer, the bishop prays that the new priest will conform his life to the mystery of \_\_\_\_\_.
- A. the Eucharist
  - B. the world
  - C. Christ's Cross
  - D. the Sacraments
14. \_\_\_\_\_ During the prayer of consecration for a new bishop, the \_\_\_\_\_ is held over his head.
- A. Book of the Gospels
  - B. bishop's cope
  - C. Bible
  - D. bishop's miter
15. \_\_\_\_\_ Each of the three degrees of Holy Orders confers a sacred character on the soul, by which the bishop, priest, or deacon is marked as set apart for \_\_\_\_\_.
- A. special honor
  - B. God's service
  - C. advanced theological studies
  - D. a particular parish or diocese



## Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (*Note:* There are two extra terms in the word bank.)

whole-hearted commitment	insignia	mission and vocation
People of God	Saint Augustine of Hippo	hands
Donatist heresy	acolyte	baptized men
lector	strength	Jesus, the Good Shepherd

- The \_\_\_\_\_ was the mistaken belief that the sin of denying Christ made a priest or bishop forever unworthy and unable to administer the Sacraments.
- \_\_\_\_\_ clarified that the validity of the Sacraments depends not on the personal holiness of the priest but on the holiness of God.
- The special grace of Holy Orders for the bishop is the grace of \_\_\_\_\_.
- The special grace of Holy Orders for the deacon is the grace of \_\_\_\_\_.
- The model of service for all ordained ministers is \_\_\_\_\_.
- Following the example of Jesus Christ, the Church calls only \_\_\_\_\_ to ordained life.
- The Church greatly values the gifts and contributions of women and considers them as having their own unique \_\_\_\_\_ as members of the body of Christ.
- During the Rite of Ordination, the \_\_\_\_\_ make some expression of their confidence in the candidates' vocations.
- After the new priest is vested in stole and chasuble, his \_\_\_\_\_ are anointed with Sacred Chrism.
- The \_\_\_\_\_ of the office of bishop are the ring, the miter, and the crozier.





## Unit 6 Test Answer Key

### Part 1: Multiple Choice

- |      |       |       |
|------|-------|-------|
| 1. C | 6. C  | 11. A |
| 2. B | 7. D  | 12. D |
| 3. C | 8. B  | 13. C |
| 4. A | 9. D  | 14. A |
| 5. D | 10. C | 15. B |

### Part 2: Fill-in-the-Blank

- |                             |                         |
|-----------------------------|-------------------------|
| 1. Donatist heresy          | 6. baptized men         |
| 2. Saint Augustine of Hippo | 7. mission and vocation |
| 3. strength                 | 8. People of God        |
| 4. whole-hearted commitment | 9. hands                |
| 5. Jesus, the Good Shepherd | 10. insignia            |

### Part 3: Short Answer

1. A candidate for ordained life should have an age-appropriate degree of personal maturity. It is important that the person can relate well with others and enjoys being around people. He should have healthy, balanced relationships with men and women of all ages. He must be able to set priorities and understand the consequences of various actions, and he must be able to take responsibility for his decisions and actions.

A candidate for ordination should have an awareness of God's presence, an active prayer life, and a desire to talk about faith. He should understand that personal sacrifice may be necessary to accept the call to the priesthood or diaconate, and he must be ready to put the needs of other people before his own at times. He should have a sincere concern for the spiritual good of others and a desire to serve others.

Some of the other qualities that can be helpful for those considering ordained life include demonstrating solid leadership and collaborative skills, a high degree of personal integrity, a respect for all people, and an ability to empathize. Obviously no one is perfect and has all the skills and characteristics needed for serving the Church in ordained ministry; however, a candidate for ordained life should have strengths in a number of the areas mentioned and should be willing to work at developing all the needed skills and characteristics.



2. Spiritual formation nurtures a seminarian's most important priority: deepening his communion with Jesus Christ. There are many ways seminarians are encouraged and nurtured in their spiritual formation. One way is through a commitment to various forms of personal and communal prayer. Students and faculty participate in daily Mass together and celebrate the Liturgy of the Hours in common. Seminarians also meet regularly with a spiritual director—someone who is trained to help them grow in prayer through one-on-one conversations—and participate in a yearly time of retreat.
3. The new priests' hands are anointed with Sacred Chrism, as their hands are now able to make Christ present in the Eucharist. At the offertory of the ordination Mass, the bishop places the paten and chalice in each of the new priests' hands with a prayer that he may worthily celebrate the Mass.
4. Like priests, permanent deacons also go through a program of preparation that includes human, intellectual, spiritual, and pastoral formation. For a young celibate candidate for the permanent diaconate, this formation may be quite similar to the usual programs of priestly formation, including time spent in residence at a seminary. Older or married diaconate candidates usually take an abbreviated series of theology courses, often with flexible or weekend class schedules. If an aspiring permanent deacon is married, often his wife will participate in a period of formation as well.



## Overview

In this unit the students will reflect on the unique role of the various forms of consecrated life in the Church. The students will consider that although few Christians are called to the consecrated life, we all benefit from the prayer and work of those who have consecrated their lives to Christ and to the Church, and from their constant witness to the ultimate purpose of life. Therefore the responsibility rests on all of us as members of the Body of Christ to support our sisters and brothers who have embraced the consecrated life in service to the Church.

## Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- The consecrated life is a vocation that enables men and women to give themselves totally to God and sets them apart as special witnesses to God's Kingdom.
- Consecrated sisters, nuns, brothers, monks, and priests live the evangelical counsels of poverty, chastity, and obedience in service to the Church.
- Each officially recognized consecrated community in the Church embodies a particular inspiration of the Holy Spirit, given for building and strengthening the Body of Christ in the world.
- The consecrated life is eschatological; that is, it witnesses in many compelling ways to the joys of life with God in Heaven.

Upon completing the unit, the students will have answered the following questions:

- How does the consecrated life flow from the Christian baptismal commitment, and yet in which significant ways is it different from other Christian vocations?
- How does consecrated life witness to our Creator's intention for the use of material goods, human intimacy, and free will?
- What does it mean to say that in order for a religious congregation or order to be officially recognized, the Church must first discern a true *charism* needed for the good of the Church?
- In which ways does consecrated life witness to the ultimate goal of human life?




## How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout “Final Performance Task Options for Unit 7” (Document #: TX002847)
- handout “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002848)
- handout “Unit 7 Test” (Document #: TX002856)

## Student Book Articles

This unit draws on articles from the *Vocations: Answering God's Call* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 4: Consecrated Life” and are as follows:

- “Living the Evangelical Counsels” (article 32)
- “Consecrated Life in the Church” (article 33)
- “A Sign of Heaven” (article 34)
- “A Call to Joy and Holiness” (article 35)
- “Dedicated to Service” (article 36)
- “Consecrated Virgins” (article 37)
- “Hermits” (article 38)
- “Religious Life” (article 39)
- “Societies of Apostolic Life” (article 40)
- “Secular Institutes” (article 41)

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to explore the meaning of the consecrated life as a source of grace in the Church and as a potential expression of their own Christian vocation. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed any knowledge or skills required in later units.

**Explain**

**Step 1:** Preassess what the students know and would like to know about the consecrated life.

**Understand** **Step 2:** Follow the assessment by presenting the students with the handouts “Final Performance Task Options for Unit 7” (Document #: TX002847) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002848).

**Interpret** **Step 3:** Introduce the students to the consecrated life and evangelical counsels by viewing the film *Sr. Thea: Her Own Story* and then discussing it.

**Interpret** **Apply** **Step 4:** Guide the students in reading several primary documents that reflect the originating inspiration or charism of several religious orders and congregations.

**Explain** **Empathize** **Step 5:** Invite a member of a religious congregation or order to talk with the class about his or her apostolate and about living the evangelical counsels.

**Apply** **Step 6:** Direct the students to read the introduction to article 36, “Dedicated to Service,” in the student book aloud in class, and then follow with a discussion of “being versus doing.”

**Explain** **Step 7:** Lead the students through an interactive PowerPoint presentation on consecrated virgins and hermits.

**Apply** **Step 8:** Assign the students to work in groups to complete a chart on a variety of religious orders, congregations, and societies of apostolic life.

**Interpret** **Reflect** **Step 9 (Optional):** Engage the students in the prayer form known as *lectio divina*.

**Explain** **Step 10:** Organize the students into groups of three or four to learn about secular institutes and to present their findings to the class.

**Understand** **Step 11:** Make sure the students are all on track with their final performance tasks, if you have assigned them.

**Reflect** **Step 12:** Provide the students with a tool for reflecting about what they learned in the unit and how they learned.

## Background for Teaching This Unit

Visit [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for additional information about these and other theological concepts taught in this unit:

- “‘To Brother’: A Personal Story” (Document #: TX002858)
- “What Do Sisters Do?” (Document #: TX002859)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using the Jigsaw Process” (Document #: TX001020)
- “Using the Think-Pair-Share Method” (Document #: TX001019)

## Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Mark 12:41–44 (the poor widow’s two small coins)
- Luke 10:38–42 (Mary and Martha)
- Luke 13:20–21 (The Kingdom of God is like yeast.)

## Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 7” (Document #: TX002849), one for each student.

ascetic	eschatological
breviary	evangelical counsels
cenobitic	<i>lectio divina</i>
charism	mendicant
consecrated life	moderators
corporal works of mercy	religious communities
Counter-Reformation	sacred bond
eremitic	spiritual works of mercy

# Learning Experiences

## Explain

### Step 1

*Preassess what the students know and would like to know about the consecrated life.*

- 1. Prepare** by downloading and printing copies of the handout “A Preassessment of My Knowledge of Consecrated Life” (Document #: TX002846), one for each student. Also gather pens or pencils, one for each student.
- 2. Distribute** the handout and pens or pencils. Instruct the students to complete the preassessment individually and in silence. Consider playing soft instrumental music or a recording of Gregorian chant as the students work. Walk around the room as the students work in case any of the questions on the handout require further clarification. When the students have completed the handout, group them in pairs and ask them to use the think-pair-share method (see “Using the Think-Pair-Share Method” [Document #: TX001019] at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information) so that the students can share their work with one another. After student pairs have reviewed all of their responses, invite the students to share their responses with the class. Then collect all of the handouts in order to review the students’ work. Return handouts to the students in the next class session.
- 3. Conclude** by inviting the students to make comments or ask questions.

### Teacher Note

You may wish to require that students vary their final performance tasks throughout the course. For example, you may require that students complete at least two individual and two partner or group final performance tasks. Or you may require that students choose different types of final performance tasks, such as written, multimedia, or artistic. If you have these requirements, share them with the students now so that they can choose their final performance tasks appropriately.

## Understand

### Step 2

*Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 7” (Document #: TX002847) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002848).*

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: writing a biography of a person who chose the consecrated life or developing a presentation on a religious institute. Refer to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and

“Using Rubrics to Assess Work” (Document #: TX001012) at [smp.org/Livingin-Christ](http://smp.org/Livingin-Christ) for background information.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 7” (Document #: TX002847) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002848), one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - ▶ If you wish to work alone, you may choose option 1 or option 2. If you wish to work with a partner or in a group of three, you may choose option 2.
  - ▶ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the meaning of consecrated life.

### Teacher Note

You will want to assign due dates for the final performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.



Article  
32

### Interpret

### Step 3

*Introduce the students to the consecrated life and evangelical counsels by viewing the film *Sr. Thea: Her Own Story* and then discussing it.*

1. **Prepare** by obtaining a copy of the film *Sr. Thea: Her Own Story*, available through Oblate Media and Communication (58 minutes). Prepare also by downloading and making copies of the handout “*Sr. Thea: Her Own Story*” (Document #: TX002850), one for each student.

### Teacher Note

The film may take more than one class session to view. Inform the students of the length and subject of the film. Remind them that films are viewed in class for the purposes of gaining a broader perspective of a subject and for deepening understanding. Encourage the students to observe and listen carefully. Urge the students to look for connections between the film and other insights they have gained from their student book or class discussions.

2. **Assign** the students to read article 32, “Living the Evangelical Counsels,” in the student book as preparation.
3. **Introduce** the film *Sr. Thea: Her Own Story* by providing the following background information:
  - As an introduction to consecrated life, we will view and discuss a film about Sr. Thea Bowman, a religious sister who continues to be a powerful witness to the modern Church more than twenty years after her death. As a teenager she was inspired by the dedication of the Franciscan Sisters of Perpetual Adoration who conducted her school. At age fifteen she asked permission from her parents to enter the convent. Sister Thea progressed through her formative religious studies and then went on to earn a doctorate in English literature and linguistics from the Catholic University of America. During her years of graduate studies, Sister Thea began to more fully understand what it meant to be both a member of a minority group and Catholic in America. After all, she was a black American who grew up in pre-civil rights Mississippi and was the granddaughter of a slave. She recognized the logic of oppression and began to understand why institutions that should advocate for disenfranchised groups often failed them. Her studies led her into much of her life's prophetic work of writing poetry, singing, teaching music, preaching, and lecturing. Much of her ministry focused on the future. She worked with children and advocated for black Catholics. Sister Thea became a powerful and respected voice for justice in the Church and in society. After being diagnosed and undergoing treatment for breast and bone cancer, she selflessly returned to her ministry. Despite of her own suffering with incurable cancer, she continued to bring hope to others until her death on March 30, 1990.
4. **Show** the film and then ask that the students move into groups of three or four. Create a list of groups in advance so that the students will work with a variety of classmates with different learning styles. After the students have moved into their groups, distribute the handout. Give the students the following directions:
  - You have received a handout that will assist your group in reflecting on the film you just saw. After discussing the film, your task is to take the best insights from your group and craft one well-written sentence that conveys the essential message your group derived from the film. Your entire group will work together to compose a sentence, but you will choose one person from your group who will read it to the class. You have 20 minutes to complete your work. You may begin now.
5. **Walk** around the room as the groups work to provide assistance as needed. After the groups have finished working, call on each group to share the statement they composed with the class. Conclude, if time permits, by discussing the impact that seeing the film about Sister Thea had on each of them personally. Be sure to underscore the eschatological hope that Sister Thea's life represented.



Article  
33

Apply

Interpret

## Step 4

*Guide the students in reading several primary documents that reflect the originating inspiration or charism of several religious orders and congregations.*

- 1. Prepare** by dividing the class into groups of three. For this learning experience you will use a modified form of the jigsaw process (see “Using the Jigsaw Process” [Document #: TX001020], available at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information). Download and print the handout “Originating Inspirations and Charisms of Religious Communities” (Document #: TX002851), enough so that each student will receive a copy of one of the statements from a religious community. Also make copies of the handout “Inspirations and Charisms Worksheet” (Document #:TX002852), one for each student.
- 2. Distribute** the statements and the worksheets the day before the learning experience. Note that the worksheet calls for questions in part 1 to be answered at home in advance of the class period in which the charisms of the various communities will be discussed.
- 3. Assign** the students to read article 33, “Consecrated Life in the Church,” in the student book as preparation.
- 4. Direct** the students to thoughtfully complete the questions on the worksheet in light of the student book article and the statement they were given the day before. Advise the students to be prepared to work in groups, where they will share insights that they gained.
- 5. Divide** the class into groups of three. Tell the students to have their statement, worksheet, and a pen or pencil with them. Direct the students to read to the other two students in their group the statement they received. Then they should share with the group their responses to the questions on the worksheet (part 1). After all three students have shared their work (part 1), they should discuss and write answers to the questions that follow in part 2 of the worksheet.
- 6. Have** the groups join with other groups that have considered a different set of statements. Combine the students considering statements A, B, and C with the students considering statements D, E, and F. Instruct each student, now in groups of six, to summarize the

### Teacher Note

For this learning experience assign, in advance, statements from religious communities to the students and create student groups so that each group is composed of three members that have different statements. There are six statements; therefore, groups should have statements A, B, and C or statements D, E, and F. After each group discusses its respective statements, combine them with a group that has a different set of statements to discuss so that all the students have experienced all six statements. It is helpful to organize the groups for both parts of the exercise in advance so that groups will have a good mix of students. This also allows for a more efficient use of time.



statement that she or he read for homework. If more information than the summary is needed in a particular group, the student may read part or all of the original statement. Then, the group should proceed, once again, to answer the questions in part 2.

- 7. Conclude** by inviting each of the original groups to share the charism they wrote down (see question 4 in part 2 of the worksheet). Collect each student's worksheet so that you may assess their work. Return the worksheets in the next class session.



Articles  
34, 35

Empathize

Explain

## Step 5

*Invite a member of a religious congregation or order to talk with the class about his or her apostolate and about living the evangelical counsels.*

- 1. Prepare** by inviting a member of a religious order or congregation to visit your class to talk about her or his apostolate and what it means to live the evangelical counsels as a witness to the ultimate goal of life: union with God in Heaven. If your school is sponsored by a religious order or congregation, make it a priority to invite a sister, brother, or priest from this religious community. If your school is not sponsored by a religious institute, consider inviting a member of a religious order or congregation from your own or a nearby diocese.
- 2. Assign** the students to read article 34, "A Sign of Heaven," and article 35, "A Call to Joy and Holiness," in the student book as preparation.
- 3. Assist** your guest speaker in preparing for her or his visit by providing a list of topics you would like for her or him to discuss and by encouraging your speaker to emphasize those aspects of religious life that she or he finds most meaningful and important. Some topics to include are the following:
  - a description of the charism of her or his religious institute
  - an explanation of how the evangelical counsels of poverty, chastity, and obedience free her or him for a life of holiness and service
  - a description of her or his apostolic work as well as a general summary of the types of work in which some of the other members of the religious community are currently involved
  - a personal statement about the way living as a religious is a form of eschatological witness to the world
  - a summary of the ways the religious institute is addressing justice issues



- a reason why a young person would consider joining her or his religious community today.

Request that the speaker allow time at the end of the presentation for the students to ask questions.

- 4. Introduce** the guest speaker and thank him or her for visiting the class. Remind the students to keep their learning journals or a sheet of paper handy to jot down questions they would like to ask the speaker. Give the guest speaker a signal to begin and another signal to end, allowing time for a question-and-answer period. Invite the students to thank the guest speaker at the conclusion of the presentation. You might ask two volunteers to prepare words of gratitude in advance.
- 5. Conclude** the class with a brief prayer for your guest speaker.
- 6. Ask** a volunteer to write a thank-you note to the guest speaker, and, before mailing, ask all the class members to sign it.



Article  
36

### Apply

## Step 6

*Direct the students to read the introduction to article 36, “Dedicated to Service,” in the student book aloud in class, and then follow with a discussion of “being versus doing.”*

- 1. Prepare** by downloading and printing the handout “Being versus Doing” (Document #: TX002853), one for each student. Instruct the students to have their student books in class, and gather enough Bibles for each group to have a copy. Ask five volunteers to prepare to read the first five paragraphs of article 36, “Dedicated to Service,” in the student book.
- 2. Assign** the students to read article 36, “Dedicated to Service,” in the student book as preparation.
- 3. Have** the students turn to the beginning of article 36, and invite the five volunteers who have prepared to read to come forward and read the introduction to the article. Instruct the students to keep these ideas in mind as they discuss the distinction between “being” and “doing” in their groups.
- 4. Divide** the class into groups of three or four. Distribute the handout and the Bibles. Instruct the students to work through the document together as a group. After all groups have finished discussing the story of Martha and Mary and the questions on their handout, invite each group to share an insight they gained from their discussion.

**5. Conclude** by reminding the students that our Western civilization is deeply indebted to religious orders and congregations and, in a special way, to monastic orders for reminding us—among other things—of the importance of being reflective, contemplative people. Share the following information with the students:

- In your group discussion of being vs. doing, you have likely come to a greater awareness of the importance of living a more reflective and contemplative life. We are deeply indebted to the monastic tradition for much of the reflective and contemplative tradition of the Church.
- We do well to remember that throughout the centuries monasteries preserved and studied the work of theologians such as the early Doctors of the Church, ancient philosophers whose work influenced Christian doctrine, and scientists, all within the safe confines of the monastery. The monasteries allowed men and women of varying social ranks time and leisure to achieve high levels of erudition and a profound spirituality to contemplate the mysteries of God and the universe. The monasteries also provided women with freedom from the usual second-class status they would have otherwise held in secular society. Monasteries were also the first institutions to create schools for children, a traditional ministry that other religious congregations and orders later developed and one that continues to serve societies around the world. Monasteries have served as a beacon of hope and a sign of justice to many local communities by committing themselves to temporal and spiritual works of mercy in the local villages and districts in which they reside.
- The monastic life has provided a foundational model for all other religious institutes. As needs arose in the Church, particularly when reforms were required, other religious institutes arose to meet those challenges—either as contemplatives or as contemplatives in action in the world. In our society we tend to judge ourselves and one another by our visible accomplishments and acquisitions because, in our culture, these are “signals” to others that we’ve somehow succeeded. The monastic tradition continues to remind us that **who we are and whose we are** is ultimately more important than what we do.



Articles  
37, 38

### Explain

## Step 7

*Lead the students through an interactive PowerPoint presentation on consecrated virgins and hermits.*

- 1. Prepare** by securing a laptop, PowerPoint projector, and a screen and by uploading the PowerPoint presentation “Consecrated Virgins and Hermits” (Document #:TX002860). You will likely need two class sessions for this learning experience.
- 2. Assign** the students to read student book article 37, “Consecrated Virgins,” and article 38, “Hermits,” in the student book as preparation.
- 3. Introduce** this learning experience by advising the students that they will be viewing an interactive PowerPoint presentation. They should contribute answers when they know them and should take notes in their learning journals or on a sheet of paper. Slides 1 through 9 present consecrated virgins; slides 10 through 20 present the life of a hermit.
- 4. Play** a recording of a particular “Hour” of the Liturgy of the Hours after slide 9 to end this class session, if enough time permits to play at least half or more of the Hour. Choose the particular Hour according to the time of day it happens to be. Excellent recordings are available daily by podcast at [www.divineoffice.org](http://www.divineoffice.org).
- 5. Continue** the PowerPoint on the topic of hermits during the next class session.

### Teacher Note

This PowerPoint presentation is an interactive presentation. The question-and-answer format, along with interesting images, can keep the students engaged if they are allowed to engage in a dialogue. It is necessary to present information that the students likely do not know. Otherwise, offer answers to questions when the students seem to be confused or unsure about Church teaching.

### Teacher Note

The problem of alienation in the midst of the noise of modern society often makes its way into modern music, art, and film. For example, the silent film *The Artist*, which won the Oscar for best picture in 2011, deals with the *problem* not so much of sound but of noise. The noise of modern life can leave us feeling disconnected and alone.



Articles  
39, 40

### Apply

## Step 8

*Assign the students to work in groups to complete a chart on a variety of religious orders, congregations, and societies of apostolic life.*

- 1. Prepare** by downloading and printing the handout “Exploring Religious Orders and Congregations and Societies of Apostolic Life” (Document #:TX002854), one for each student plus one extra copy to cut apart. Prepare also by making arrangements for the class to work in a computer lab, or have the students do the first part of this learning experience at home or at school prior to the class session.

2. **Assign** the students to read article 39, "Religious Life," and article 40, "Societies of Apostolic Life," in the student book as preparation.
3. **Arrange** the students in pairs, and then assign each pair one of the religious orders or congregations. An effective way to do this is to cut out the names of the religious institutes from an extra copy of the handout, put the slips in a hat or bowl, and have each pair draw a slip. If the class is large, more than one pair may research the same religious institute. Distribute the handout, and offer the following directions:

### Teacher Note

If your school community is sponsored by a religious order or congregation, or by a society of apostolic life, you may choose to switch out one of the institutes listed on the handout for this community (unless you are sure that the students already have a sufficient knowledge of this community). The handout is available in Word format for this purpose.

- You will be researching, in most cases, a religious order or congregation or a society of apostolic life that is working in a particular locale. Your task is to learn as much as you can about the mission and apostolic work of this religious community in 15 (or 20) minutes. Use the handout as a guide. You will collect more information than will fit on the handout in the space provided; therefore, you will write your report on a separate sheet of paper. One hint for finding the information you are seeking is to look, on the Web site provided, for the religious community's mission statement or for a tab that says something like "Who We Are." After you have completed your research, you will then *crystalize* the most important information you learned into a 2-minute presentation. Describe the religious community clearly and succinctly so that other students may use the information to complete their handouts. Be sure to inform the class of the type of religious institute: monastic community, mendicant community, religious order or congregation, or a society of apostolic life. When everyone has presented, we will discuss together which of these religious groups appealed to us most and why.

4. **Walk** around the room as the students research their orders or congregations. (If the students completed this part at home, allow them more time to discuss the religious communities they researched.) Call on the pairs to present in the order that religious institutes appear on the handout. Be sure all information presented is accurate, offering clarification or correction to any points as needed. After the pairs present, briefly discuss as a large class which religious institutes interested the students most and why.
5. **Conclude** by reviewing information from articles 39 and 40, asking the following questions:
  - Which of the religious orders or congregations we discussed were you familiar with before today?
  - What is a mendicant order?

- The Jesuit order, followed by many other congregations, began as part of the Counter-Reformation in the Church. What was the Counter-Reformation?
- What does this historical information suggest to us about why and how religious communities came into being?
- What is the meaning of the words *postulant*, *novice*, and *novitiate* in connection with the formation of members of religious communities? How can these ideas be valuable for us as laypeople?
- What are Third Orders or Associate Members of religious orders and congregations, and what purpose do they serve?
- How might becoming a member of one of these groups as a Third Order or Associate Member help a layperson to live a more meaningful and committed Christian life?
- In which ways does a society of apostolic life differ from the other religious communities we discussed?

Reflect

Interpret

### Step 9 (Optional)

Engage the students in the prayer form known as *lectio divina*.

1. **Prepare** for this prayer experience by informing the students a day in advance that they will have the opportunity to experience the prayer form known as *lectio divina* in the next class session. Choose instrumental music to play during times of silent reflection.
2. **Introduce** the prayer experience using the following information, as needed:
  - *Lectio divina* is an important form of meditation using Scripture. Virtually every religious institute practices this prayer form. *Lectio divina* requires careful and intentional listening to, reflecting on, and applying a specific Scripture passage to your life or to experiences that concern you. Most often this prayer form is done on an individual basis. The process you use can be free-flowing as you read the Scripture passage, reflect, reread, imagine, and allow God's Word to speak to you. We will use a group form of *lectio divina* that will follow a pattern something like this:
    - The passage will be read three times. As we begin we will turn our awareness to the presence of God among us. As you hear the reading the first time, listen carefully for any word or phrase that stands out for you or touches your heart in some way. After a period of silence (about 2 minutes), you will be invited to simply share the word or phrase that affected you, without offering an explanation.

- The same Scripture passage will be read a second time. After listening again, you should reflect on the meaning of the Scripture passage and on ways that God may be speaking to you. Be aware of God's presence within you affectively more than intellectually. Then, after reflecting in silence for 2 more minutes, you will be invited to share a brief reflection on what the Scripture reading says or means to you.
- The Scripture passage will be read a third time. After this reading you will be invited to pray about how you are being called to respond to God's Word in your daily life. Rather than sharing, we will spend about 3 minutes in silence, contemplating God's presence within us and within the person or persons sitting next to us. We will end by praying "The Glory Be."

**3. Begin** the *lectio divina* prayer:

- A reading from the Gospel of Mark (12:41–44).

*Read the passage slowly. Allow 2 minutes for silent reflection after the reading. Play soft instrumental music as the students reflect.*

- At this time I invite you to share a word or phrase that stood out for you in this Scripture reading, if you choose.
- Let us listen a second time to the Scripture passage.

*Read the Scripture passage again. Allow three minutes for silent reflection after the reading. Play soft instrumental music as the students reflect.*

- I now invite anyone who would like to share a brief reflection on what the reading means or says to you.
- We will listen to the same passage from Mark's Gospel and then spend several minutes contemplating God's presence in us and those sitting near us, and how God may be calling us to respond in our daily life.

*Read the Scripture passage a third time. Allow 3 to 4 minutes for silent reflection after the reading. Play soft instrumental music as the students reflect. Then pray together "The Glory Be."*

**4. Conclude** by inviting the students to share any thoughts they may have about this prayer experience. Also remind the students that *lectio divina* can help us to become better listeners. Even more important, *lectio divina* provides us with opportunities to learn more about the person within us and to become more closely united with God. In a confusing world of mixed messages, this prayer form can help us to nurture our relationship with Christ and to grow in an authentic understanding of our own place in the world.



Article  
41

**Explain****Step 10**

*Organize the students into groups of three or four to learn about secular institutes and to present their findings to the class.*

1. **Prepare** by making copies of the handout “Secular Institutes” (Document #: TX002855), one for each student.
2. **Assign** the students to read article 41, “Secular Institutes,” in the student book as preparation.
3. **Divide** the class into groups of three or four. Distribute the handout, and inform the students that they will work in their groups for 20 minutes to answer the questions on the handout. Explain that each group will be called upon to answer at least one of the questions for the class after all groups have completed the handout. Consider playing soft instrumental music as the students work.
4. **Call** on one representative from each group to stand and answer one of the questions. Advise the students to add to or correct the answers they wrote on their handouts as they listen. Conclude, if time permits, by sharing some information about one of the secular institutes. Links to all of the approved secular institutes can be found at [www.secularinstitutes.org](http://www.secularinstitutes.org).
5. **Invite** the students to informally share what they most appreciated from this unit and to ask any questions they may still have.

**Understand****Step 11**

*Make sure the students are all on track with their final performance tasks, if you have assigned them.*

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 7” (Document #: TX002847) and “Rubric for Final Performance Task Options for Unit 7” (Document #: TX002848). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.

**Teacher Note**

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.



- 2. Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

A gray, rounded rectangular icon with the word "Reflect" written inside in a white, sans-serif font.

## Step 12

*Provide the students with a tool for reflecting about what they learned in the unit and how they learned.*

This learning experience will provide the students with an excellent opportunity to reflect on how their understanding of the consecrated life has developed throughout the unit.

- 1. Prepare** for this learning experience by downloading and printing the hand-out “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
- 2. Distribute** the handouts and give the students about 15 minutes to answer the questions quietly.
- 3. Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.



# A Preassessment of My Knowledge of Consecrated Life

Match the term on the left with the correct definition and write the letter of the correct answer in the space to the left of the term.

ascetic	a. Charitable actions that respond to people's physical needs and show respect for human dignity. The traditional list of seven works includes feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, visiting prisoners, and burying the dead.
breviary	b. Having to do with the last things: the Last Judgment, the particular judgment, the resurrection of the body, Heaven, Hell, and Purgatory.
cenobitic	c. A prayer book that contains the prayers for the Liturgy of the Hours.
charism	d. A group of men or women religious who are joined by a common charism.
consecrated life	e. A binding commitment within the Church—especially to a particular state in life—that is recognized by Canon Law. These include religious vows but they could also include promises or oaths.
corporal works of mercy	f. Monastic life lived in community rather than in solitude.
Counter-Reformation	g. A state of life recognized by the Church in which a person publicly professes vows of poverty, chastity, and obedience.
eremitic	h. A special gift or grace of the Holy Spirit given to an individual Christian or community, commonly for the benefit and building up of the entire Church.
eschatological	i. Relating to the life of a hermit, characterized by self-denial and solitude.
evangelical counsels	j. Charitable actions that respond to people's spiritual needs and show respect for human dignity. These include sharing knowledge, giving advice, comforting those who suffer, being patient, forgiving those who hurt you, giving correction to those who need it, and praying for the living and the dead.
<i>lectio divina</i>	k. A movement of internal reform within the Church during the later sixteenth and early seventeenth centuries that came about as a response to the Protestant Reformation.
mendicant	l. Those who hold a place of authority within a secular institute; similar to the superior of a religious congregation.
moderators	m. Pertaining to spiritual discipline in which a person leads a strict life of simplicity and self-denial.
religious communities	n. The call to go beyond the minimum rules of life required by God (such as the Ten Commandments and the precepts of the Church) and strive for spiritual perfection through a life marked by a commitment to chastity, poverty, and obedience.
sacred bond	o. From a Latin root meaning "to beg." Members of _____ orders rely on charity for their support.
spiritual works of mercy	p. A Latin term meaning "divine reading." It is a form of meditative prayer focused on a Scripture passage. It involves repetitive readings and periods of reflection and can serve as either private or communal prayer.



Describe any positive personal experience of religious sisters, brothers, or priests. (Is your school run by a religious order or congregation?)

Which terms were you most familiar with and least familiar with in the matching section above?

What are a few of the ways you can think of that knowledge and appreciation of consecrated life may help you to live as a more dedicated Christian?

What areas of interest do you have about the consecrated life?



# Final Performance Task Options for Unit 7

## Important Information for Both Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content:

- The consecrated life is a vocation that enables men and women to give themselves totally to God and sets them apart as special witnesses to God's Kingdom.
- Consecrated sisters, nuns, brothers, monks, and priests live the evangelical counsels of poverty, chastity, and obedience in service to the Church.
- Each officially recognized consecrated community in the Church embodies a particular inspiration of the Holy Spirit, given for building and strengthening the Body of Christ in the world.
- The consecrated life is eschatological; that is, it witnesses in many compelling ways to the joys of life with God in Heaven.

## Option 1: A Biographical Essay

Type a short biographical essay (three to five pages) on the life of a woman or man mentioned in this unit who chose the consecrated life. (With the permission of your teacher, you may choose someone not discussed in the unit.) The person you choose need not be a canonized saint, but she or he should be someone who lived an exemplary life. Include the following in your essay:

- the key understandings from the unit
- the form of consecrated life that your subject chose to live
- explanation of why she or he chose this particular religious community
- what most inspires you about this person

## Option 2: An Oral Presentation

Create an oral presentation for your class on a particular religious community. If your school is sponsored by a religious community, this community is an obviously good choice. Your presentation may either be a PowerPoint presentation with notes or a poster with notes. Include the following in your presentation:

- the key understandings from the unit
- images that capture the way of life of this community
- relevant vocabulary from the unit as it applies to this community



# Rubric for Final Performance Tasks for Unit 7

Criteria	4	3	2	1
<b>Assignment includes all items requested in the instructions.</b>	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
<b>Assignment shows understanding of the following concept: <i>The consecrated life is a vocation that enables men and women to give themselves totally to God and sets them apart as special witnesses to God's Kingdom.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Consecrated sisters, nuns, brothers, monks, and priests live the evangelical counsels of poverty, chastity, and obedience in service to the Church.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Each officially recognized consecrated community in the Church embodies a particular inspiration of the Holy Spirit, given for building and strengthening the Body of Christ in the world.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>The consecrated life is eschatological; that is, it witnesses in many compelling ways to the joys of life with God in Heaven.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment uses proper grammar and spelling.</b>	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
<b>Assignment is neatly done.</b>	Assignment not only neat is but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



## Vocabulary for Unit 7

**ascetic:** Pertaining to spiritual discipline in which a person leads a strict life of simplicity and self-denial.

**breviary:** A prayer book that contains the prayers for the Liturgy of the Hours.

**cenobitic:** Monastic life lived in community rather than in solitude.

**charism:** A special gift or grace of the Holy Spirit given to an individual Christian or community, commonly for the benefit and building up of the entire Church.

**consecrated life:** A state of life recognized by the Church in which a person publicly professes vows of poverty, chastity, and obedience.

**corporal works of mercy:** Charitable actions that respond to people's physical needs and show respect for human dignity. The traditional list of seven works includes feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, visiting prisoners, and burying the dead.

**Counter-Reformation:** A movement of internal reform within the Church during the later sixteenth and early seventeenth centuries that came about as a response to the Protestant Reformation.

**eremitic:** Relating to the life of a hermit, characterized by self-denial and solitude.

**eschatological:** Having to do with the last things: the Last Judgment, the particular judgment, the resurrection of the body, Heaven, Hell, and Purgatory.

**evangelical counsels:** The call to go beyond the minimum rules of life required by God (such as the Ten Commandments and the precepts of the Church) and strive for spiritual perfection through a life marked by a commitment to chastity, poverty, and obedience.

**lectio divina:** A Latin term meaning "divine reading." *Lectio divina* is a form of meditative prayer focused on a Scripture passage. It involves repetitive readings and periods of reflection and can serve as either private or communal prayer.

**mendicant:** From a Latin root *mendicare*, meaning "to beg." Members of mendicant orders rely on charity for their support.

**moderators:** Those who hold a place of authority within a secular institute; similar to the superior of a religious congregation.

**religious communities:** A group of men or women religious who are joined by a common charism.

**sacred bond:** A binding commitment within the Church—especially to a particular state in life—that is recognized by Canon Law. Religious vows are considered sacred bonds, but a sacred bond does not necessarily need to be a religious vow. Other sacred bonds could include promises or oaths.

**spiritual works of mercy:** Charitable actions that respond to people's spiritual needs and show respect for human dignity. The traditional list of seven works includes sharing knowledge, giving advice to those who need it, comforting those who suffer, being patient with others, forgiving those who hurt you, giving correction to those who need it, and praying for the living and the dead.





- Can you find examples of ways Sister Thea **lived** the liturgy, especially the Eucharist, in her life's work?
  
- Hearing Sister Thea speak resolutely and compellingly to the United States Conference of Catholic Bishops shortly before her death amazes and even shocks some people. What stands out most for you in her address to the bishops? What do you think she wanted the bishops to most remember?
  
- In which ways did Sr. Thea Bowman's life story change or augment your notion of religious life?
  
- Name several ways Sister Thea's life can inspire you to live as a better Christian.



# Originating Inspirations and Charisms of Religious Communities

## (Statement A)

### The Originating Inspiration and Charism of the Franciscan Sisters of Perpetual Adoration (Sr. Thea Bowman's religious community)

[www.fspa.org/index.php](http://www.fspa.org/index.php)

Used with permission.

We are a community of vowed Franciscan women centered in the Eucharist, committed to be loving presence through prayer, witness and service.

Through our more than 280 sisters, 230 affiliates, 120 prayer partners and the 6,500 people working in our sponsored ministries, our work is far-reaching—beyond borders both real and imagined.

In the tradition of Saint Francis and Saint Clare, our lives and ministries are rooted in the following Franciscan values:

- **Contemplation:** A reflection on God and the Christian Gospel and on the values therein—human dignity, common good, justice, and much more.
- **Conversion:** An openness to continuous change and improvement in our interaction with God's world and a deepening of religious faith.
- **Minority:** A sign of our conversion and consecration, to live simply, to have a true and humble faith, to serve and work faithfully and conscientiously, to live with special dedication and joy.
- **Poverty:** An understanding and acknowledgment that Jesus, though rich, emptied himself of his divinity to share in our humanity. Therefore we give whatever we have beyond our own need to the poor and those in need.





# Originating Inspirations and Charisms of Religious Communities (Statement B)

## The Originating Inspiration and Charism of the Benedictine Community of Weston Priory (Monastic Order of Men)

[www.westonpriory.org/gospel/guide1.html](http://www.westonpriory.org/gospel/guide1.html)

Used with permission.

Our community of Weston Priory in Weston, Vermont, traces its origins to the sixth-century Rule of Saint Benedict of Nursia. Founded in 1953 by Abbot Leo A. Rudloff, OSB, of the Abbey of the Dormition in Jerusalem, our community is firmly rooted in the Benedictine monastic tradition.

These following basic elements of the Rule of Benedict have given shape to the Weston community:

- to create a community of fraternal love and service
- to be persons of prayer, celebrating faith in worship, silence and reflection
- to offer gospel hospitality, receiving all guests as Christ
- to live by the work of their hands, sharing their gifts for the good of all
- to be a sign of the Beatitudes—nonviolence, justice, and peace—responding to the voice of God in the cries of the poor

Abbot Leo, through his special gift as founder and teacher, instilled a particular spirit that characterizes the community. Most remembered are his words: “Remain open to the Holy Spirit.”



# Originating Inspirations and Charisms of Religious Communities (Statement C)

## The Originating Inspiration and Charism of the Missionaries of Charity

(Group of Religious Congregations Founded by Saint Mother Teresa of Calcutta)  
[www.motherteresa.org/layout.html](http://www.motherteresa.org/layout.html) (select “The Family She Founded” tab)  
© Mother Teresa Center. Used with permission.

In 1946 Saint Mother Teresa received the inspiration to found the Missionaries of Charity in response to Christ’s plea that she make him known to the poorest of the poor by her humble service of love. She envisioned a congregation of women and received her first companion in March 1949. The “little society” of twelve members was officially established on October 7, 1950.

The religious branches include the Sisters, followed by the Brothers on March 25, 1963, then the Contemplative Sisters on June 25, 1976, the Contemplative Brothers on March 19, 1979, and the Fathers on October 31, 1984. For diocesan priests the Corpus Christi movement was founded on June 16, 1981.

As a religious family the active and contemplative Sisters comprise one congregation, while the Brothers and Fathers are three separate congregations. All share in the charism of Saint Mother Teresa to satiate God’s thirst for love by personal holiness and by working for the salvation and sanctification of the poorest of the poor. For all of the Sisters, Brothers, and Fathers, Saint Mother Teresa is “Mother.”



# Originating Inspirations and Charisms of Religious Communities (Statement D)

## The Originating Inspiration and Charism of the Society of Jesus

(Religious Order of Men: Priests and Brothers)

[www.sjweb.info/mission/vision.cfm](http://www.sjweb.info/mission/vision.cfm)

Used with permission.

The Society of Jesus (Jesuits) is a worldwide order of men founded by Saint Ignatius of Loyola whose apostolic work is done in the midst of the world.

The Society of Jesus was founded in the middle of the sixteenth century in Europe. Ignatius Loyola and his nine companions were an international group of theologically and spiritually formed priests. After prayerful reflection they decided to obey one of them as superior and unanimously chose Ignatius. They then offered themselves to Pope Paul III, ready to accept to be sent by him wherever he chose. This was based on the strong belief that the Holy Father, as Vicar of Jesus Christ on earth, had the best overview of the Church's needs throughout the world.

All of them lived the deep experience of the Spiritual Exercises that Ignatius had written and decided to consecrate their lives to Jesus Christ. For that reason they choose the name Society of Jesus for their new congregation.

This desire to serve Jesus Christ through his representative, the Pope, is concretized in the so-called fourth vow of the Jesuits. This vow consists of the willingness to accept any mission from the Pope. Although the social and economic conditions in various parts of the world today are quite different from those in the time of Saint Ignatius, Jesuits on all continents are still receiving a solid spiritual formation based on Ignatius' *Spiritual Exercises*, including a thirty-day retreat at the beginning and at the end of their formation. All Jesuits make themselves available to follow Jesus Christ in today's Church and world.

During the 35th General Congregation of the Society of Jesus (January–March 2008), Pope Benedict XVI entrusted the Jesuits with the mission to take the Gospel message to the "frontiers" of faith, culture, and civil society. The Holy Father expressed his confidence and the confidence of the whole Church in the Society's ability to carry out this mission.



# Originating Inspirations and Charisms of Religious Communities

## (Statement E)

### The Originating Inspiration and Charism of the Congregation of Saint Joseph (Congregation of Women Reestablished in 1807 by Mother Saint John Fontbonne in Lyons, France; Sr. Helen Prejean of *Dead Man Walking* Fame Is a Current Member)

[www.csjoseph.org/our\\_mission\\_vision.aspx](http://www.csjoseph.org/our_mission_vision.aspx)

Used with permission.

Our mission flows from the purpose for which the congregation exists: We live and work that all people may be united with God and with one another. It is rooted in the mission of Christ, the same mission that continually unfolds in his Church, “That all may be one as You, Father, are in Me, and I in You; I pray that they may be one in Us” (John 17:21). Responding to the unmet needs in our church and world, we serve in education, healthcare, pastoral and parish ministry, social work, spiritual care and faith development, and in other ministries that respond to spiritual, social, and physical needs.

#### Generous Promises

Our congregation is rooted in our commitment to our mission and charism. We commit ourselves to build and deepen our relationships as sisters and associates, and to be faithful to our spiritual practice of sharing the “State of the Heart” and “Order of the House,” to respond to the unmet needs of our time. Recognizing that we are called to incarnate our mission and charism in our world in fidelity to God’s call in the Gospel, we commit ourselves to these Generous Promises:

- We, the Congregation of Saint Joseph, promise to take the risk to surrender our lives and resources to work for specific systemic change in collaboration with others so that the hungers of the world might be fed.
- We, the Congregation of Saint Joseph, promise to recognize the reality that Earth is dying, to claim our oneness with Earth and to take steps now to strengthen, heal and renew the face of Earth.
- We, the Congregation of Saint Joseph, promise to network with others across the world to bring about a shift in the global culture from institutionalized power and privilege to a culture of inclusivity and mutuality.
- We, the Congregation of Saint Joseph, promise to be mutually responsible and accountable for leadership in the congregation.



# **Originating Inspirations and Charisms of Religious Communities (Statement F)**

## **The Originating Inspiration and Charism of the Institute of the Brothers of the Christian Schools (Christian Brothers, founded by St. John Baptist de La Salle)**

*[www.lasalle2.org/English/Mission/Statement/mims.php](http://www.lasalle2.org/English/Mission/Statement/mims.php)*

The purpose of this Institute is to give a human and Christian education to the young, especially the poor, according to the ministry the Church has entrusted to it.

Our Founder, Saint John Baptist de La Salle, gave a new meaning to the school by making it accessible to the poor and offering it to all as a sign of the Kingdom and as a means of salvation. The Christian school is the preferred field for the activity of us Brothers. But our Institute also explores other possibilities for teaching and education more adapted to the needs of time and place.

John Baptist de La Salle, as he became aware, by God's grace, of the human and spiritual distress of "the children of the artisans and the poor" devoted himself to forming schoolmasters totally dedicated to teaching and to Christian education. He brought these teachers together in a community and subsequently founded with them our Institute of the Brothers of the Christian Schools.

We Brothers, in fidelity to the call of the Spirit and the charism of our founder, consecrate ourselves to God in order to exercise, by association, our apostolic ministry of education.



# Inspirations and Charisms Worksheet

An "originating inspiration" is an image or vision of how one or more people may generously and effectively respond to a real need in the world. Every institution that continues its work in a meaningful, relevant way must remain deeply connected to its originating inspiration; its original vision must continue to inspire its members. In the context of religious communities, such a vision is generally called a **charism**, a special grace of the Holy Spirit given for the good of the Church.

**Part 1: Respond to the following questions and prompt at home after reading the statement you received. You will share your work with your group members in class.**

- After reading the statement you were given, how would you describe the originating inspiration or charism of this religious congregation or order?
  
  
  
  
  
  
  
  
  
  
- Write a short summary of the statement of the religious order or congregation that you read, including whether the group is monastic, semi-monastic, or apostolic (working in the world).
  
  
  
  
  
  
  
  
  
  
- What is the focus of the work or apostolate for this congregation, insofar as you can tell?





2. What do the statements have in common? Provide several examples.

3. How are the statements different? Provide several examples.

4. If you had to choose one charism to unify all six statements, which would it be?





# Being versus Doing

One member of your group should read (in a low voice) the Scripture account of Martha and Mary (Luke 10:38–42). A second student should read the commentary.

**Reader 1: A reading from Luke, chapter 10, verses 38 to 42: The story of Martha and Mary**

*(Read the Scripture passage.)*

**Reader 1: The Word of the Lord. (New American Bible)**

**All: Thanks be to God.**

**Reader 2: Commentary**

The Scripture account of Martha and Mary is preceded in Luke's Gospel by the story of the Good Samaritan. The Samaritan, an "outsider," is the only one of those who pass by a poor, beaten, and robbed man who actually **does something** about him—and risks becoming "unclean" in the process. The story of Martha and Mary is followed by Luke's shorter version of the Lord's Prayer in which Jesus teaches his disciples a path to the type of intimate relationship he shared with his heavenly Father. Such a relationship requires contemplation.

**Discuss the following questions, as a group, in light of the reading and commentary above.**

- Why do you think Luke, the Gospel writer, placed the account of Martha and Mary between the accounts of the Good Samaritan and the Lord's Prayer?
- If you were in Martha or Mary's shoes (or sandals)—that is, if you had the choice of sitting and talking with Jesus or serving him a plate of fish and matzo ball soup—which would you prefer? Explain your response.
- Can you empathize with Martha's frustration at feeling that she has to do the work alone?
- What do you think Jesus is getting at when he tells Martha that she is anxious and that her sister has chosen "the better part"?
- No one should deny the importance of work. But, do you also think that the "leisure" time for reflection, prayer, and contemplation is equally important?
- Describe the **corporal works of mercy** and explain how these reveal the Christian ideal of contemplation in action. (You may refer to article 36, "Dedicated to Service," in the student book.)
- Describe the **spiritual works of mercy** and explain how these reveal the Christian ideal of contemplation in action. (You may refer to article 36, "Dedicated to Service," in the student book.)



# Exploring Religious Orders and Congregations and Societies of Apostolic Life

Working in pairs, research the religious group assigned to you. Write your report on a sheet of paper. Summarize the most important information about this group into a 2-minute presentation for the class.

CENOBITIC (MONASTIC) ORDERS OR CONGREGATIONS		
Order or Congregation	What is the primary charism of this group?	For what is this religious institute best known?
Benedictine Sisters of Mount Angel Oregon <a href="http://www.benedictine-srs.org/">www.benedictine-srs.org/</a>		
Carthusian Charterhouse of the Transfiguration Vermont <a href="http://transfiguration.chartreux.org">transfiguration.chartreux.org</a>		
Trappist Monastery of the Holy Spirit Conyers, Georgia <a href="http://www.trappist.net">www.trappist.net</a>		
Cistercian Nuns of the Strict Observance (Trappistines) Our Lady of the Mississippi Abbey Dubuque, Iowa <a href="http://www.mississippiabbey.org">www.mississippiabbey.org</a>		
MENDICANT ORDERS OR CONGREGATIONS		
Franciscan Sisters of Perpetual Adoration <a href="http://fspa.org">fspa.org</a>		
Augustinian Friars <a href="http://www.augustinian.org">www.augustinian.org</a>		
Adrian Dominican Sisters <a href="http://www.adriandominicans.org">www.adriandominicans.org</a>		
Franciscan Friars (Conventual) <a href="http://www.franciscanseast.org">www.franciscanseast.org</a>		



<b>“ACTIVE” RELIGIOUS ORDERS AND CONGREGATIONS</b>		
<b>Order or Congregation</b>	<b>What is the primary charism of this group?</b>	<b>For what is this religious institute best known?</b>
Jesuits of the New Orleans Province <i>norprov.org</i>		
Congregation of Saint Joseph <i>www.csjoseph.org</i>		
Ursuline Sisters of Mount Saint Joseph <i>www.ursulinesmsj.org</i>		
Christian Brothers: District of Eastern North America <i>www.fscdena.org</i>		
Sisters of Providence of Saint Mary-of-the-Woods, Indiana <i>www.spsmw.org</i>		
<b>SOCIETIES OF APOSTOLIC LIFE</b>		
Maryknoll Fathers and Brothers <i>www.maryknoll/society.org</i>		
Daughters of Charity <i>www.daughters-of-charity.org</i>		
Paulist Fathers <i>www.paulist.org/</i>		

Which of these religious orders or congregations interests you most? Why?





5. Briefly outline the history of secular institutes.

6. In your opinion, what are the modern needs of the Church and the world to which secular institutes can respond?



# Unit 7 Test

## Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. \_\_\_\_ The consecrated life is a state of life recognized by the Church in which a person publicly professes vows of poverty, chastity, and \_\_\_\_\_.  
A. stability  
B. care for the poor  
C. obedience  
D. conversion
2. \_\_\_\_ The \_\_\_\_\_ are the call to go beyond the minimum rules of life required by God and to commit to the vows of poverty, chastity, and obedience.  
A. cardinal virtues  
B. Beatitudes  
C. Works of Mercy  
D. evangelical counsels
3. \_\_\_\_ Those called to poverty, chastity, and obedience take these vows in order to more closely imitate \_\_\_\_\_.  
A. the early Christians  
B. Jesus Christ  
C. the Fathers of the Church  
D. the Holy Family
4. \_\_\_\_ The consecrated life is essentially a vocation to \_\_\_\_\_.  
A. faith  
B. hope  
C. love  
D. care for the poor
5. \_\_\_\_ It is only through the authority of the \_\_\_\_\_, acting on behalf of Christ, that consecrated persons can be considered consecrated.  
A. Church  
B. religious orders  
C. secular society  
D. local diocese



6. \_\_\_\_ Every religious community has a specific mission in the Church, called a \_\_\_\_.
- A. charm
  - B. choice
  - C. charisma
  - D. charter
7. \_\_\_\_ Through the \_\_\_\_ focus of their lives, consecrated men and women give us a glimpse of the realities of Heaven.
- A. essential
  - B. eschatological
  - C. experiential
  - D. effervescent
8. \_\_\_\_ Saint Thérèse of Lisieux, through the story of her life, taught that holiness is a matter of \_\_\_\_.
- A. great love rather than great deeds
  - B. great love and great deeds
  - C. great love alone
  - D. great deeds alone
9. \_\_\_\_ Jesus' Parables of the Pearl of Great Price and the Parable of the Hidden Treasure represent \_\_\_\_.
- A. earthly joy
  - B. faith
  - C. heavenly joy
  - D. hope
10. \_\_\_\_ Those who generously respond to a vocation to consecrated life often continue to have a deep sense of \_\_\_\_.
- A. pity
  - B. patience
  - C. peace
  - D. prudence
11. \_\_\_\_ The consecrated life is a call to joy and personal \_\_\_\_.
- A. growth
  - B. popularity
  - C. satisfaction
  - D. holiness



12. \_\_\_\_ The sacrifices of consecrated life, including detachment from many of the good things of the earth, allow those called to it to conform themselves to the \_\_\_\_\_ of Christ in a unique way.
- A. Paschal Mystery
  - B. teachings
  - C. miracles
  - D. parables
13. \_\_\_\_ Religious men and women contribute to the betterment of society through their work in \_\_\_\_\_.
- A. education and health care
  - B. music and art
  - C. care for the poor and oppressed
  - D. all of the above, and more!
14. \_\_\_\_ The good that consecrated men and women do is not their reason for being; rather, it is a direct result of \_\_\_\_.
- A. their training and formation
  - B. their obedience to their superiors
  - C. who they are as consecrated people
  - D. their knowledge of the needs of the world
15. \_\_\_\_ Saint Mother Teresa of Calcutta was awarded the \_\_\_\_\_ for her work for the poorest of the poor.
- A. Pulitzer Prize
  - B. Goldman Prize
  - C. Nobel Prize
  - D. Rome Prize





## Part 2: Matching

Match each term in column 1 with a description in column 2. Write the letter that corresponds to your choice in the space provided. (Note: There are two extra terms in column 1.)

### Column 1

- A. religious communities
- B. eremitic life
- C. secular institute
- D. consecrated virgins
- E. moderators
- F. *lectio divina*
- G. mendicant orders
- H. breviary
- I. sacred bond
- J. ascetic
- K. Counter-Reformation
- L. cenobitic

### Column 2

1. \_\_\_\_\_ The oldest form of consecrated life in the Church, renewed by the Church after the Second Vatican Council.
2. \_\_\_\_\_ During the rite of consecration, a consecrated virgin is given this book containing the prayers for the Liturgy of the Hours and is commissioned to pray for the needs of the world.
3. \_\_\_\_\_ The life of a hermit, characterized by self-denial and solitude.
4. \_\_\_\_\_ Pertaining to spiritual discipline in which a person leads a strict life of simplicity and self-denial.
5. \_\_\_\_\_ A Latin term meaning “divine reading”; a form of meditative prayer focusing on a Scripture passage.
6. \_\_\_\_\_ Monastic life lived in community rather than in solitude.
7. \_\_\_\_\_ A group of men or women religious who are joined by a common charism.
8. \_\_\_\_\_ From a Latin root *mendicare*, meaning “to beg.” Members of these orders rely on charity for their support.
9. \_\_\_\_\_ A movement of internal reform within the Church during the later sixteenth and early seventeenth centuries, as a response to the Protestant Reformation. Several new religious orders were founded during this time.
10. \_\_\_\_\_ An organization for members of the faithful who feel called to live the evangelical counsels as completely as possible, while at the same time living fully in the world as laypeople.

## Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. What is the connection of the consecrated virgin to the bishop of her diocese and to the local church?





## Unit 7 Test Answer Key

### Part 1: Multiple Choice

- |      |       |       |
|------|-------|-------|
| 1. C | 6. C  | 11. D |
| 2. D | 7. B  | 12. A |
| 3. B | 8. A  | 13. D |
| 4. C | 9. C  | 14. C |
| 5. A | 10. C | 15. C |

### Part 2: Matching

- |      |      |       |
|------|------|-------|
| 1. D | 5. F | 9. K  |
| 2. H | 6. L | 10. C |
| 3. B | 7. A |       |
| 4. J | 8. G |       |

### Part 3: Short Answer

1. All men and women in consecrated life are indeed called to live out the counsels of poverty, chastity, and obedience. But some religious orders live out the evangelical counsels while taking slightly different vows. For example, Benedictine nuns and monks—whose order was founded in the sixth century—vow to live lives of obedience, stability, and conversion of life. The vow of obedience mirrors one of the evangelical counsels, but Saint Benedict also required the monks and nuns of his order to vow stability—that is, to remain in the same monastic community for the rest of one's life under ordinary circumstances, unless one is called to help to begin a new monastery. The third Benedictine vow taken, conversion of life, is a promise that the monk or nun will always strive to fulfill the high calling of his or her monastic vocation. Although two of the vows in the Benedictine order are slightly different, they still encompass the evangelical counsels of chastity and poverty. Similarly, Dominican friars and nuns vow only obedience. However, this one vow covers their entire way of life, including the counsels of poverty and chastity.
2. The choice to focus one's life on the Creator of all good things can manifest happiness and joy in a person. A consecrated person, because of his or her deep love for Christ, often experiences joy in knowing that he or she belongs to Christ in a unique way. A joy of consecrated life also arises from the delight of giving everything to Christ, who first gave himself totally to us in a supreme act of love.



3. Consecrated virgins are consecrated by the authority of the diocesan bishop, and they live out their vocation directly under his guidance. Because of this they have a unique and special bond with the local Church. Under normal circumstances the rite of consecration encourages diocesan bishops to celebrate the rite in the cathedral, and consecrated virgins often take part in the good works carried out by their diocese.
4. A secular institute is an organization for members of the faithful who feel called to live the evangelical counsels as completely as possible, while at the same time living fully in the world as laypeople. But unlike those in religious life, members of secular institutes usually do not live together in community or take on common apostolic projects (although some do in certain circumstances). Secular institute members typically live in their own homes, meeting with the other members of their institute on a regular basis so they can encourage and support one another in their mutual vocation. Members of secular institutes provide for themselves financially through their individual careers while also contributing to the material support of their institute.

All secular institute members promise to live a life of chaste celibacy. They observe the counsel of poverty through a commitment to a simple lifestyle, but they are able to own personal property. Secular institute members promise obedience to the rules and moderators of their institute in the ways defined in their constitutions.





## Overview

In this unit the students will reflect on the importance, for every Christian, of discerning God's will. The process of discernment is also the process of discovering our truest selves in the midst of a Christian community and living out our Christian vocation in a meaningful and intentional way. To discern God's will and to respond affirmatively is to become a transformational agent of God's healing and salvation in the world.

## Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- A daily pattern of conversation with God is essential to discerning his will for us.
- True discernment involves our whole selves—spiritually, intellectually, and emotionally.
- Our Christian vocation must be discerned in the midst of a community of faith.
- To generously respond to God's invitation—whatever that may be—means to be filled with the fire of God's love and a passion for loving service.

Upon completing the unit, the students will have answered the following questions:


- Why is discernment of God's will essential to every Christian vocation?
- What is the role of free will in discerning God's will for you?
- How important are the role models in your life to the process of discerning God's will?
- How can active participation in the Sacraments assist you in discerning how God is calling you?

## How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout "Final Performance Task Options for Unit 8" (Document #: TX002862)
- handout "Rubric for Final Performance Tasks for Unit 8" (Document #: TX002863)
- handout "Unit 8 Test" (Document #: TX002870)

## Student Book Articles

This unit draws on articles from the *Vocations: Answering God's Call* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 5: Discerning God's Will” and are as follows:

- “Where Is God Leading Me?” (article 42)
- “God Sees the Heart” (article 43)
- “Listening to God” (article 44)
- “Here I Am, Lord” (article 45)
- “Set the Whole World on Fire!” (article 46)

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students to enable them to explore the meaning of the discernment of God's will as an essential dimension of every Christian vocation. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required for later units.

**Explain**

**Step 1:** Preassess what the students know and would like to know about discernment of God's will by having them create a personal “profile” and then having them discuss their profiles with one another.

**Understand**

**Step 2:** Follow the assessment by presenting the students with the handouts “Final Performance Task Options for Unit 8” (Document #: TX002862) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX002863).

**Apply**

**Step 3:** Lead the students through an exercise that focuses on learning to listen to God's voice in our lives on a daily basis, using Sacred Scripture as a guide.

**Interpret****Apply**

**Step 4:** Introduce the class to the notion of discernment of spirits, using the Ignatian process of discernment as a model.

**Reflect****Perceive**

**Step 5:** Have the students reflect silently on God's Providence in their lives, and then lead a short discussion with the class.

**Explain**

**Step 6:** Lead the students through a PowerPoint presentation on three types of prayer: vocal prayer, meditation, and contemplation.

**Empathize** **Apply** **Step 7:** Direct the students to work in small groups on an exercise about learning to listen more attentively to God.

**Interpret** **Step 8:** Have the students consider Jesus' response to his Father's will by considering several Gospel passages.

**Apply** **Step 9:** Direct the students to write a short personal essay about their greatest passion in life and to share their ideas with the class.

**Understand** **Step 10:** Make sure the students are all on track with their final performance tasks, if you have assigned them.

**Reflect** **Step 11:** Provide the students with a tool for reflecting about what they learned in the unit and how they learned.

## Background for Teaching This Unit

Visit [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for additional information about these and other concepts taught in this unit:

- "Discernment 101" (Document #: TX002873)
- "Discerning a Contemplative Vocation" (Document #: TX002872)
- "Discernment: A Search for the Spirit of Truth" (Document #: TX002874)

The Web site also includes information on these and other teaching methods used in the unit:

- "Using the Think-Pair-Share Method" (Document #: TX001019)
- "The Whip-Around Method" (Document #: TX002066)

## Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Exodus 3:1–12 (the call of Moses)
- 1 Samuel 3:1–14 (the call of Samuel)
- Psalm 139 (God's Providence)
- Isaiah 6:1–13 (the call of Isaiah)
- Jeremiah 1:4–10 (the call of Jeremiah)
- Matthew 4:1–11 (the Temptation of Jesus)
- Mark 14:32–42 (Jesus' agony in the Garden at Gethsemane)
- Luke 1:26–38 (the call of Mary)



- Luke 4:16–21 (Jesus reads from Scripture about his call to bring Good News)
- Luke 5:1–5 (the call of Simon Peter)
- John 12:44–50 (Jesus speaks as the Father commands)
- Galatians 5:22–23 (Gifts of the Holy Spirit)

## Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 8” (Document #: TX002864), one for each student.

.....

contemplation

meditation

discernment

providence

free will

vocal prayer

intellect

## Learning Experiences

Explain

### Step 1

*Preassess what the students know and would like to know about discernment of God's will by having them create a personal "profile" and then having them discuss their profiles with one another.*

- 1. Prepare** by downloading and printing the handout "A Preassessment of My Knowledge of Discernment of God's Will: A Personal Inventory" (Document #: TX002861), one for each student. Also gather pens or pencils, one for each student.
- 2. Distribute** the handout and pens or pencils, and instruct the students to complete the preassessment individually and in silence. Inform the students that what they write is theirs to keep, so they may write as candidly and personally as they wish. Consider playing soft instrumental music as the students work. Walk around the room while the students are working in case any of the questions on the handout require further clarification.
- 3. Direct** the students, when all have completed the handout, to form pairs. Adapt the think-pair-share method in the article "Using the Think-Pair-Share Method" (Document #: TX001019), available at [smp.org/LivinginChrist](http://smp.org/LivinginChrist), to have the student pairs share their reflections with each other. Instruct the students to share only as much as they are comfortable sharing with their partners.
- 4. Invite** the students to share one new insight they gained from this exercise. Do not collect the students' work, but listen carefully to the students' comments in order to "take a pulse" on where members of the class stand on the notion of discerning God's will.
- 5. Conclude** by inviting the students to make comments or ask questions.

## Understand

**Step 2**

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 8” (Document #: TX002862) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX002863).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: writing an essay on a biography of a saint, interviewing three people who represent ways of living the Christian vocation, and keeping a discernment journal. Refer to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at [smp.org/LivinginChrist](http://smp.org/LivinginChrist) for background information.

- 1. Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 8” (Document #: TX002862) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX002863), one of each for each student.
- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
- 3. Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose option 1, option 2, or option 3. If you wish to work with a partner, you may choose option 1. If you wish to work with a partner or in small group of three, you may choose option 2.
  - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
- 4. Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
- 5. Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the meaning of discernment.

**Teacher Note**

You will want to assign due dates for the final performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.



Article  
42

### Apply

## Step 3

Lead the students through an exercise that focuses on learning to listen to God's voice in our lives on a daily basis, using Sacred Scripture as a guide.

1. **Prepare** by downloading and printing the handout "Where Is God Leading Me?" (Document #: TX002865), one for each student. Make Bibles available, one for each student, or ask the students to bring their Bibles to class.
2. **Assign** the students to read article 42, "Where Is God Leading Me?" in the student book as preparation.
3. **Introduce** this learning experience by sharing the following information with the students:
  - The final unit that we are beginning in this *Vocations* course is different from all the rest in that its focus is you personally. In fact, you could think of this unit as the beginning of a personal process of discernment, if you haven't begun this process already. You have completed a personal inventory that provides a current "snapshot" of yourself. Now that you have a reasonably clear picture of your interests and talents, as well as areas in which you need to grow, you can use this knowledge to help you decide the future direction of your life. There are a couple of basic questions for each of you at this moment. The first is "Am I open to God's will in my life?" Like most people—including famous people in the Bible who eventually responded to God's call—you may be afraid for God to approach you. If you are open to God's will, the second question is "Where is God leading me?" Remember always that God has given you the gift of free will. God will never coerce you. Responding to God is up to you. Fortunately, you have the support of family, friends, and the Church community to help you. You can, and should, also depend on the graces of the Sacraments, particularly the Eucharist.
4. **Divide** the class into groups of three or four and assign each group one of the five Scripture passages listed on the handout. If the class is large, more than one group may be assigned the same passage. Provide the following instructions for the groups:
  - Each group must have a Bible. One member of your group should quietly read the group's assigned Bible passage aloud to the other group members. Then each group should use the questions on the handout as a guide for a group discussion. The last three questions are the most important. Be prepared to share your answers with the class after all the groups have finished their discussions.

5. **Walk** around the room as the groups work, making sure everyone is staying focused. When all the groups have finished working, invite any student who wishes to respond to the final question.
6. **Conclude** by emphasizing that to discern God's will in your life requires a spirit of openness and a willingness to listen on a daily basis.

Apply

Interpret

## Step 4

*Introduce the class to the notion of discernment of spirits, using the Ignatian process of discernment as a model.*

1. **Prepare** by downloading the 5-minute video *Discernment of Spirits*, by the Jesuits of the California Province, from the Ignatian Spirituality Web site. Look for the "Making Good Decisions" column on the left, and click on "*Discernment of Spirits*." Then under "Key Ideas about Discernment" you will find a link (preceded by an icon of a video camera) to the video. Also download and print the handout "Ignatian Discernment of Spirits" (Document # TX002866), one for each student.
2. **Introduce** the video by sharing the following information with the students:
  - We will be reviewing together a process of discernment that was introduced to the Church by Saint Ignatius of Loyola, the founder of the Jesuit order. This Ignatian process for making important decisions is an important gift to the Church because it is a straightforward process and, more important, it works! We will begin by viewing a short video about discernment that was put together by Jesuits of the California Province. The video focuses on the importance of listening each day in order to hear God's voice. Following the video, I will give you a more detailed handout on discernment of spirits that we will review together and discuss.

Show the video.
3. **Distribute** the handout, and lead the students through it, one point at a time. Invite the students to discuss each point and to ask questions. Each section is followed by a question to help focus the discussion.

### Teacher Note

There are a number of approaches to discernment of God's will, but one of the most respected is the discernment process given to the Church by Saint Ignatius of Loyola, founder of the Jesuit Order. Saint Ignatius tells us that we need not look far to find God. According to Ignatius, God is all around us, particularly in other people, and especially in the face of the suffering. The Ignatian process of discernment directs us to become more fully aware of the reality that surrounds us and to find God in all things. Ignatius also advises us that the presence of the Spirit of God will be accompanied by a steady and quiet inner peace. Other spirits that can move our soul (our own ego or even the devil!) will come disguised as an angel of light that will lead to disquiet, anxiety, and ultimately despair. Remind the students that patience is necessary in order to discern God's will. We are so used to a cacophony of sounds and voices in our lives that it takes time to hear God's voice speaking within us. But, with patience, we will gradually, eventually recognize God's voice by the signs of the Holy Spirit (see Galatians 5:22–23).

Encourage the students to write their own questions and comments in the space provided on the right-hand side of the page.

4. **Conclude** by inviting a student to read, slowly and deliberately, the *Suscipe* (Prayer of Surrender) of Saint Ignatius Loyola. The prayer is printed here and also at the end of article 44, "Listening to God," in the student book.

Take, Lord, receive all my liberty,  
my memory, my understanding,  
and my entire will,  
all I have and call my own.  
You have given all to me.  
To you, Lord, I return it.  
Everything is yours; do with it what you will.  
Give me only your love and your grace,  
that is enough for me.

Call the students' attention to the sidebar "A Discernment Checklist" at the end of article 42, "Where Is God Leading Me?" in the student book as an additional resource.



Article  
43

Reflect

Perceive

## Step 5

*Have the students reflect silently on God's Providence in their lives, and then lead a short discussion with the class.*

1. **Prepare** by downloading and printing the handout "Divine Providence" (Document #: TX002867), one for each student.
2. **Assign** the students to read article 43, "God Sees the Heart," in the student book as preparation.
3. **Introduce** this learning experience by telling the students that they will have an opportunity to reflect on ways that God may be present in their lives, guiding them to find their truest selves and helping them to choose a path in life that is consistent with their deepest aspirations.
4. **Distribute** the handout, and instruct the students to reflect on each question with a spirit of openness to God. They should write out their responses, using a separate sheet of paper if they don't have enough room on the handout. Play soft instrumental music as the students reflect and write. Inform them that at the end of this class session you will be calling on them, using the whip-around method, to share brief reflections on the meaning of Divine Providence.

5. **Call** the students to attention after they have had adequate time to write and reflect. Use the whip-around method (see the method article “The Whip-Around” [Document#: TX002066], available at [smp.org/LivinginChrist](http://smp.org/LivinginChrist), for background information) to ask the students to briefly share what God’s Providence means to them.
6. **Remind** the students that, ultimately, Divine Providence is a mystery. We know that God works in and through us, leading us and guiding us whenever we allow God to be present in our lives. We often find God most powerfully in the midst of a community of faith. We cannot fully explain the relationship between our freedom and God’s action in our lives; however, in faith we believe that God always works within us for our good and the good of all.
7. **Conclude** by reading, or inviting a student to read, Psalm 139 aloud to the class. Introduce the reading by telling the students that this is one of the most profound prayers about God’s providential care for us in the Bible.

**Explain****Step 6**

*Lead the students through a PowerPoint presentation on three types of prayer: vocal prayer, meditation, and contemplation.*

1. **Prepare** by securing a laptop, a PowerPoint projector, and a screen and by downloading the PowerPoint presentation, “Vocal Prayer, Meditation, and Contemplation: Three Paths to Discernment” (Document #:TX002875). Choose two volunteers to read the two Gospel passages aloud when instructed in the PowerPoint.
2. **Introduce** this learning experience by sharing the following information with the students:
  - We have reflected on the Ignatian method of discernment of God’s will, and we have considered the meaning of Divine Providence. Discernment and Divine Providence work together to create the beautiful tapestry of our lives. A common pattern shared by both is God’s voice speaking within us leading and guiding us to do God’s will. We should listen for God’s voice in the everyday events of our lives, in nature, in other people, and in the celebration of the Sacraments.
  - For many Christians the three traditional forms of prayer—vocal prayer, meditation, and contemplation—have also been powerful means of communicating with God and discerning his will. These forms of prayer are gifts given to the Church for the good of all. We will review these three traditional forms of Christian prayer using a PowerPoint presentation to assist us. As each form is presented, you are invited to experience it in an abbreviated form. You will have an opportunity to ask questions or make comments at the end of this presentation.

3. **Lead** the students through the PowerPoint presentation, following the suggestions given in the teacher notes at the bottom of the slides.
4. **Summarize** the presentation as follows:
  - ▶ These three traditional forms of Christian prayer can help us to listen to God, to discern God's will, and to become more aware of God's providential care for us. Try each of these forms of prayer at home, in a quiet place such as a chapel, or in the beauty of nature. Be patient and persistent, confident that God desires to communicate with you.
5. **Conclude** by inviting the students to ask questions or make comments.



Article  
44

Empathize

Apply

## Step 7

*Direct the students to work in small groups on an exercise about learning to listen more attentively to God.*

1. **Prepare** by downloading and printing the handout "Learning to Listen to God" (Document #: TX002868), one for each student.
2. **Assign** the students to read article 44, "Listening to God," in the student book as preparation.
3. **Give** each student a copy of the handout, and direct them to complete it in silence. Consider playing soft instrumental music as the students work.
4. **Divide** the class into groups of three or four, after everyone has completed the handout. Instruct the student groups to quickly review each of the statements and to share their responses with one another. Each group should then complete the task of applying these statements to the context of listening to God by writing a brief description of the major listening skills they believe would be most helpful during prayer. Advise the students that each group will share its descriptions with the entire class.
5. **Call on** each group to read the description the group composed. Conclude by inviting any student who wishes to respond to tell the class an idea about listening that stood out for her or him. If the following ideas don't come up in this sharing, be sure to review them with the students:
  - ▶ Listening is a complex activity that requires us to make a spiritual connection with the other person with whom we are communicating. God can communicate with us in many ways. Because one important way God can speak to us is through another person, developing listening skills can help us to hear God more clearly in our lives.





Article  
45

**Interpret****Step 8**

*Have the students consider Jesus' response to his Father's will by considering several Gospel passages.*

- 1. Prepare** by making Bibles available, one for each student, or asking the students to bring their Bibles to class. Have the students bring their completed handout "A Preassessment of My Knowledge of Discernment of God's Will: A Personal Inventory" (Document #: TX002861) from the beginning of this unit. Download and print the handout "Behold, I Come to Do Your Will" (Document #: TX002869), one for each student.
- 2. Assign** the students to read article 45, "Here I Am, Lord," in the student book as preparation.
- 3. Introduce** this learning experience by informing the students that they will be working alone at first, reading several Scripture passages to consider how Jesus responded to his heavenly Father's will. After making sure that each student has a copy of the Bible, distribute the handout and explain to the students that they will answer the following question after reading each Scripture passage: How did Jesus respond to his Heavenly Father in this Scripture account?
- 4. Direct** each group to select one of the passages they discussed and to share their response to the question of Jesus' response to his Father's will. Make sure the students are aware that Jesus, in doing his Father's will, always chose good and avoided evil. This should be our goal in life as well.
- 5. Ask** the students whether they think it is possible to choose the wrong vocation. Invite several volunteers to respond. Then, using these or similar words, remind the students that although we all have the gifts of intellect and free will, we are also fallible:
  - We are fallible human beings; we can and sometimes do make mistakes. It is possible for us to do evil. It is even possible to choose the wrong vocation. However, anyone who begins an ongoing process of prayer and discernment is more likely to do God's will and find personal fulfillment. Here we return to where we began this unit, with a consideration of our own personal likes and dislikes, and our talents and limitations.

*Ask the students to take out their personal inventories that they completed as a preassessment for unit 8.*

As we come to the end of this unit, we should ask, "How can God work through all of my likes, talents, and limitations?" Review your personal inventories now and consider in silence for a few moments how God may be calling you to use your gifts and talents.



Article  
46

### Apply

## Step 9

Direct the students to write a short personal essay about their greatest passion in life and to share their ideas with the class.

1. **Prepare** by gathering sheets of blank paper, two or three for each student. Write the following essay prompt on the board:  

My personal passion in life is . . .
2. **Assign** the students to read article 46, "Set the Whole World on Fire!" in the student book as preparation.
3. **Inform** the students that they will be writing a short reflection essay on their personal passions in life and will submit it to you at the end of class. They will have about 20 minutes to write, and then for the remainder of the class they will be summarizing what they wrote. Distribute two or three sheets of blank paper to each student, and direct their attention to the prompt on the board. Instruct them to spend about 20 minutes writing an essay that completes the sentence, "My personal passion in life is . . ." Consider playing soft instrumental music as the students write.
4. **Call** the students to attention after they have completed their essays. Tell them that you will use the whip-around method to have them each briefly summarize for the class what they described as their greatest passion in life (see the method article "The Whip-Around" [Document #: TX002066], available at [smp.org/LivinginChrist](http://smp.org/LivinginChrist), for background information).
5. **Invite** the students to share how their passions can fit in with the idea of finding and living their life's vocation. For example, a student may have a passion for music. Music is a powerfully emotive medium that can communicate God's presence in our world. A passion for sports can be a means to find and communicate God's presence through exercising athletic skills. Competitive sports, played fairly, can be an excellent model for human diversity and team cooperation. A career may also bring you great fulfillment, and may serve as a means of doing God's will.
6. **Conclude** by asking the students to explain the major difference between a career and a vocation. Remind them that this course has not been a course about choosing a career; however, what they have learned will serve them well when they do choose careers. Before choosing a career, a fundamental question to ask is, Is this career consistent with my Christian vocation? (You might write this question on the board or show it on a PowerPoint slide to emphasize its importance.)

## Understand

**Step 10**

*Make sure the students are all on track with their final performance tasks, if you have assigned them.*

- 1. Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 8” (Document #: TX002862) and “Rubric for Final Performance Task Options for Unit 8” (Document #: TX002863). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
- 2. Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

**Teacher Note**

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

## Reflect

**Step 11**

*Provide the students with a tool for reflecting about what they learned in the unit and how they learned.*

This learning experience will provide the students with an excellent opportunity to reflect on how their understanding of the process of discernment has developed throughout the unit.

- 1. Prepare** for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
- 2. Distribute** the handouts and give the students about 15 minutes to answer the questions quietly.
- 3. Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

# A Preassessment of My Knowledge of Discernment of God's Will: A Personal Inventory

Complete the following survey as a preliminary means of gaining self-knowledge that you can use as a tool for discernment of God's will in your life.

<b>A Personal Inventory for Discernment</b> Rate each item on a scale of 0 to 5, with 5 representing your greatest likes.	
I like (reading and /or studying) . . .	Identify more specific likes below.
reading poetry <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	
reading novels (serious or for fun) <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	
reading biographies <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	
reading history <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	
reading about sports or games <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	
reading national or world news <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	
reading scientific articles or texts <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	
reading theological or spiritual books / articles (including the Bible) <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	
reading philosophy <hr style="border-top: 1px solid black;"/> 0            1            2            3            4            5 -----	



<p>reading popular magazines</p> <p>0            1            2            3            4            5</p> <hr/>	
<p><b>I like . . . (writing)</b></p>	<p>Identify specific writing formats below.</p>
<p>texting family or friends</p> <p>0            1            2            3            4            5</p> <hr/> <p>writing academic essays</p> <p>0            1            2            3            4            5</p> <hr/> <p>writing about my personal thoughts or experiences</p> <p>0            1            2            3            4            5</p> <hr/> <p>writing poetry or other literary writing</p> <p>0            1            2            3            4            5</p> <hr/> <p>writing for a school newspaper or other journalism project</p> <p>0            1            2            3            4            5</p> <hr/>	
<p><b>I like . . . (talking and / or listening)</b></p>	<p>Add more specific information below.</p>
<p>talking with friends</p> <p>0            1            2            3            4            5</p> <hr/> <p>expressing my ideas in class (or other academic setting)</p> <p>0            1            2            3            4            5</p> <hr/> <p>representing other peoples' ideas as an elected officer or official</p> <p>0            1            2            3            4            5</p> <hr/> <p>expressing religious or spiritual views</p> <p>0            1            2            3            4            5</p> <hr/> <p>expressing political views</p> <p>0            1            2            3            4            5</p> <hr/>	



<p>persuading others</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>listening to others' points of view</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>listening to a good lecture or class discussion</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>listening to a political debate</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>listening to a religious or spiritual speaker</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>listening attentively during Mass or another religious service</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>listening to respected authorities in their areas of expertise: history, science, literature, religion, sports, etc.</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>listening to personal criticism from respected authority or friends</p> <p>0            1            2            3            4            5</p> <p>-----</p>	
<p><b>Critical Thinking Skills: Read each statement and rate yourself on the scale, as above.</b></p>	<p>Write personal clarifying notes below.</p>
<p>I am able to separate my emotions from fact.</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>I have the will power to make myself look at all sides of an issue.</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>I seek correct information and truth even if it proves my preconceptions to be wrong.</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>I am able to defer to reputable authorities who know much more about a subject than I do.</p> <p>0            1            2            3            4            5</p> <p>-----</p>	



<p>I am able to listen to a person with whom I disagree without judging the character of that person.</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>I am motivated to do fair and accurate research when I hear information that simply does not "add up."</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>I transcend negative biases about potential sources of information in order to understand the truth.</p> <p>0            1            2            3            4            5</p> <p>-----</p> <p>I am open to God's presence in my life, and I believe that God will guide me in the right direction.</p> <p>0            1            2            3            4            5</p>	
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**List and briefly explain several of your most important gifts and talents, and several areas in your life in which you need personal growth.**

**Describe some of the best role models you have, and explain why you admire them.**



How strong is my personal faith?

0            1            2            3            4            5

How strong is my connection to a faith community (my Catholic parish or other community)?

0            1            2            3            4            5

**Take time to reflect on whether you are willing to allow God to work through you to transform the world to reflect his Kingdom in Heaven. If your answer is “Yes, Lord”—even if that answer is somewhat tepid—you are in a good place to begin a process of discernment. If you feel a great deal of doubt, you owe yourself and your Creator the time and energy to continue seeking, at the very least.**





## Final Performance Task Options for Unit 8

### Important Information for All Three Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- A daily pattern of conversation with God is essential to discerning his will for us.
- True discernment involves our whole selves—spiritually, intellectually, and emotionally.
- Our Christian vocation must be discerned in the midst of a community of faith.
- To generously respond to God's invitation—whatever that may be—means to be filled with the fire of God's love and with a passion for loving service.

### Option 1: An Essay on a Saint

Read a biography of a saint and write a four- to five-page typed essay on him or her. The focus of your essay is to answer the question, How did this saint discern his or her vocation? You may ask your teacher for suggestions on which saint to write about. Include the following in your essay:

- answer to the question, How did this saint go about living out his or her Christian calling?
- answer to the question, How can this saint help you to discern your own Christian vocation?
- the essential understandings for this unit

Whether you work alone or with a partner, you must read the entire biography of the saint. If you choose to work with a partner, the two of you must discuss what you read. You may divide responsibilities, but each partner must contribute ideas equally for the essay and share the task of writing. Notes and draft copies should be turned in with your essay.

### Option 2: Interviews with People who Live Christian Vocations

Interview a married person, a vowed religious or priest, and a faithful single person. The focus of each interview will be to find out how each person discerned his or her Christian vocation and to describe how this person is living out this Christian calling today. Prepare to share these three stories with the class and to describe how they offer lessons for how other people may discern God's call, wherever that may lead them. If you work in a group, all members of the group must be present for every interview and must contribute equally to the class presentation.

Use the following list of questions as a guide for your interview:

- How did you go about choosing your vocation?
- Did you experience anything like a specific calling from God to pursue this way of life?
- What events have transpired to reaffirm your choice since you first experienced an attraction to this vocation?
- How does this vocation help you to grow closer to God and to be the presence of God in the world?



## Option 3: A Discernment Journal

Begin a discernment journal today and continue writing in it until the day before it is due. Use the journal as a time for prayer and reflection about your goals in life. In your journal you will focus on the following question each day: What is God asking of me? During this period, you must consult at least once with a trusted adult to discuss how God might be calling you at this point in your life. Consider consulting with someone who can hear you objectively, such as a teacher, a counselor, or a spiritual director. On the day before you submit your journal, you will write a summary of what you learned through this process of reflection. Your journal need not contain very personal information, and only your teacher will read it.



# Rubric for Final Performance Tasks for Unit 8

Criteria	4	3	2	1
<b>Assignment includes all items requested in the instructions.</b>	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
<b>Assignment shows understanding of the following concept: <i>A daily pattern of conversation with God is essential to discerning his will for us.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>True discernment involves our whole selves—spiritually, intellectually, and emotionally.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>Our Christian vocation must be discerned in the midst of a community of faith.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment shows understanding of the following concept: <i>To generously respond to God's invitation—whatever that may be—means to be filled with the fire of God's love and with a passion for loving service.</i></b>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
<b>Assignment uses proper grammar and spelling.</b>	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
<b>Assignment is neatly done.</b>	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



## Vocabulary for Unit 8

**contemplation:** A form of wordless prayer in which one is fully focused on the presence of God; sometimes defined as “resting in God.”

**discernment:** From a Latin word meaning “to separate or to distinguish between,” it is the practice of listening for God’s call in our lives and distinguishing between good and bad choices.

**free will:** The gift from God that allows human beings to choose from among various actions, for which we are held accountable. It is the basis for moral responsibility.

**intellect:** The divine gift that gives us the ability to see and understand the order of things that God places within creation and to know and understand God through the created order.

**meditation:** A form of prayer involving a variety of methods and techniques, in which one engages the mind, imagination, and emotions to focus on a particular truth, biblical theme, or other spiritual matter.

**providence:** The guidance, material goods, and care provided by God that is sufficient to meet our needs.

**vocal prayer:** A prayer that is spoken aloud or silently, such as the Lord’s Prayer.









# Ignatian Discernment of Spirits

## Good versus Evil Spirits

At the heart of the process of discernment introduced by Saint Ignatius of Loyola is the realization that all humans are influenced by good and evil spirits. This terminology may sound archaic to us until we realize that Saint Ignatius (1491–1556) grew up in Spain at the end of the Medieval Period. Today we depend on the language of modern psychology to describe influences on our own egos and our good or evil impulses. This is not to rule out the possible influence of demonic forces, which the Church certainly recognizes. Nonetheless, no matter what the influences in our lives may be, we are ultimately responsible for our choices. But how do we distinguish good from evil impulses?

What are some of the “voices” that influence your choices today?

## Spiritual Consolation: Experiencing Good Spirits

*“The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control” (Galatians 5:22–23).*

When we feel the presence of God (especially in the form of Gifts of the Holy Spirit as described in Galatians 5:22–23) and we experience a deep sense of gratitude for God’s presence and forgiveness in our lives, we are experiencing “consolation” or “good spirits,” in the language of Saint Ignatius. We might think of “consolation” as a personal Pentecost experience. At these times we know the presence of God is real because we find ourselves “fired up” with the love of God, with a desire to do good and an increased ability to resist evil. Often we experience consolation most strongly during times of prayer, but it can occur during work or play as well.

When have you experienced a sense of exhilaration, with a desire to do good and avoid evil?

## Spiritual Desolation: Experiencing Evil Spirits

Evil spirits are those influences that leave us feeling disconsolate: anxious, restless, doubtful, frustrated, bombarded by temptations, and alone. Ironically, evil spirits come to us disguised as an “angel of light,” according to Saint Ignatius. It’s true! Evil often appears to be attractive, pleasurable, fun, or exciting. The problem of evil is a serious matter. As future leaders it is important for us to realize that many people—even in prominent positions—allow themselves to be deceived into thinking that evil is the “angel of light.” Attraction to evil negatively affects our decisions and impedes our ability to do God’s will.

When in the recent past have you chosen what appeared to be fun or pleasurable but proved to be a choice that left you deeply dissatisfied?

## NOTES





## Be Grateful Always

Much of what happens to us in life is beyond our control—except our attitude toward it. We always have a choice about attitude. Saint Ignatius believed that the correct attitude (or “disposition”) is always gratitude to God for everything—wealth or poverty, health or sickness, a long life or short life, and so on. Finding God in all things, in his view, is the goal of life. A grateful disposition will open our hearts to experience God’s consolation. Then we can choose wisely for our good and for the good of all, confident that we are doing God’s will.

Are you able to be grateful for *everything* in your life?

## Never Make an Important Decision in Times of Desolation

Only when we feel connected to God and to our own inner self are we in a position to make an important choice in life. We should never make an important choice during times of desolation (in frustration, anger, and so on) because these are invariably poor choices. Always look for signs of God’s consolation when making a significant choice. The experience of peace and self-confidence, even when the choice may demand a great deal of us, is certainly a sign of God’s presence in that choice.

Have you ever made a choice when you were depressed or frustrated? What was the outcome?

## The Context of the Church

Saint Ignatius had a strong personality and a strong streak of stubbornness. Yet he clearly understood himself to be a member of the Body of Christ, the Church, made one by the Eucharist. Saint Ignatius expected all of his followers in the religious order he founded to practice what he called “thinking with the Church.” He even required all priests with final vows to take a vow of obedience to the Pope. For Ignatius discernment would always take place within the Church community and for the good of the Church. Today we would also add the dimension of social justice that must extend beyond the Church. We must also ask ourselves whether our decisions positively contribute to peace and justice in the world.

What can you do to “think with the Church” today in order to build a more peaceful and just world?

How can these “rules” for discernment help you to make better choices?



## Divine Providence

By Divine Providence we mean more than God's plan. **Providence** according to the student book is "the guidance, material goods, and care provided by God that is sufficient to meet our needs." In other words, God is present to us in each and every moment of our lives, loving us and encouraging us to follow the path of our deepest longings. What God gives us is sufficient for us to fulfill our ultimate purpose.

Reflect on the following questions and write a response to each. They may help you to get a better sense of God's Providence in your life.

Where and when were you born? What do you know about your birth and early infancy?

How did you first begin discovering your own identity as a person who is distinct from your parents and siblings?

Have you ever experienced a serious illness, a serious accident, or a close brush with death? Did you or anyone near you experience the presence or power of God at this time?

What are your greatest gifts or talents, and when and how did you realize that you possessed these? Who helped you to recognize these gifts?



Describe one of the greatest opportunities that you have received in your life.

What role has a Christian community played in helping you to understand your self-identity?

Which people in your life have shaped your views the most, and which of “life’s lessons” means the most to you so far?

Have you ever experienced God’s presence in your life in a powerful way? If so, describe this experience.

Do you believe that your life has been a chain of random events, or do you sense that your life has an important direction and purpose? Explain.



# Learning to Listen to God

## Part 1

This is a survey of your listening skills. For each statement, choose a point on the line that best represents you.

1. When I enter a conversation, I am more ready to listen than to talk.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

2. I am able to remain focused and avoid interruptions while I am listening.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

3. I use good posture while listening to help me stay focused on the conversation.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

4. I listen with an open mind and heart.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

5. I want to listen in order to learn.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

6. I delay judgment while listening.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all



7. I consider that the speaker might know something that I don't know.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

8. When I am unsure of what I have heard, I try to repeat the idea back to the speaker to check for understanding.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

9. When I understand what was said, I take responsibility for my understanding by acting appropriately upon this knowledge.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

10. I am able to empathize with the one who is speaking.

|-----|-----|-----|-----|  
Describes me well Does not fit me at all

Based on this survey, do you consider yourself to be a good listener? Explain your answer.



## Part 2

Discuss each of the statements from part 1, and your responses, with your group. Then answer the following questions.

How can you apply some or all of the statements in the survey to listening to God?

Which of the statements from part 1 is most important to remember when trying to listen to God's voice in your life? Why did you choose this statement?

As a group, write a description of the most important skills you need to develop in order to listen to God. You will share this description with the class.



## **Behold, I Come to Do Your Will**

Read each of the following Gospel passages and, for each, answer the following question: How does Jesus respond to his heavenly Father's will in this Scripture account?

Matthew 4:1–11 (Jesus is tempted.)

Mark 14:32–36 (Jesus is ready to do the Father's will.)

Luke 4:16–21 (Jesus reads a description of his call to do God's will in the words of the Prophet Isaiah.)

John 12:44–50 (Jesus says and does what the Father commands him.)



# Unit 8 Test

## Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. \_\_\_\_ The practice of listening for God's call in our lives is called \_\_\_\_\_.
  - A. distinctions
  - B. discernment
  - C. distraction
  - D. disinclination
2. \_\_\_\_ This prophet assures God's people that they will find God if they look for him.
  - A. Isaiah
  - B. Ezekiel
  - C. Jeremiah
  - D. Micah
3. \_\_\_\_ One way to pray, a wordless prayer called contemplation, is sometimes described as \_\_\_\_\_.
  - A. talking with God
  - B. *lectio divina*
  - C. vocal prayer
  - D. resting in God
4. \_\_\_\_ Another method of prayer, called meditation, involves a variety of methods and techniques in which one engages the mind, imagination, and \_\_\_\_\_.
  - A. body
  - B. memory
  - C. will
  - D. emotions
5. \_\_\_\_ The discernment process is sometimes a conversation between you and God, and sometimes includes \_\_\_\_\_.
  - A. casual acquaintances
  - B. classmates
  - C. a wise and knowledgeable person
  - D. strangers on the street
6. \_\_\_\_ God has, in a way, stacked the deck toward the truth of your call through his \_\_\_\_\_.
  - A. providence
  - B. foreknowledge
  - C. omnipotence
  - D. creativity





7. \_\_\_\_ During discernment, it is good to pray every day and to conclude your prayer with a prayer of \_\_\_\_.
- A. adoration
  - B. contrition
  - C. petition
  - D. thanksgiving
8. \_\_\_\_ In the discernment process, it is important to make time for quiet \_\_\_\_.
- A. working with one's hands
  - B. listening in silence
  - C. rest and relaxation
  - D. conversations with friends
9. \_\_\_\_ Attending and participating in \_\_\_\_ regularly will help you to discern God's call.
- A. sports
  - B. theater group
  - C. the Mass and the Sacraments
  - D. book club
10. \_\_\_\_ You can be helped in the discernment process for choosing a state of life by increasing your \_\_\_\_.
- A. self-absorption
  - B. self-criticism
  - C. self-knowledge
  - D. self-idealization
11. \_\_\_\_ Pope Benedict XVI encouraged young people to put their entire \_\_\_\_ into God's hands.
- A. families
  - B. program of studies
  - C. career potential
  - D. lives
12. \_\_\_\_ Our attitude toward the discovery of God's will should be one of \_\_\_\_.
- A. fear
  - B. distrust
  - C. openmindedness
  - D. skepticism
13. \_\_\_\_ Making an effort to discern our vocation in adolescence and early adulthood can help us to find \_\_\_\_.
- A. temporary satisfaction
  - B. true happiness
  - C. a great career
  - D. like-minded people.



14. \_\_\_\_\_ In Scripture fire is often a symbol of \_\_\_\_\_.
- growth
  - destruction
  - carelessness
  - the Holy Spirit
15. \_\_\_\_\_ By our baptismal call, we are commissioned to set the world on fire by witnessing to, and helping others to recognize, \_\_\_\_\_.
- their sins and failings
  - the presence of God's love
  - our own goodness
  - the will of God for them

## Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (*Note:* There are two extra terms in the word bank.)

Saint Paul	Father Jerry	Pentecost
Saint Ignatius Loyola	free will	Matt Rivera
Sister Gina	Brother Anthony	fire
Sarah	intellect	Cardinal John Henry Newman

- \_\_\_\_\_ wrote a meditation that encourages us to pursue our unique mission in the world in service to God and his people.
- \_\_\_\_\_ is the day on which the Holy Spirit "baptized" the Apostles with tongues of fire.
- "The support of a community prayer life is central to me" is a quotation from \_\_\_\_\_.
- Jesus told the crowds that he had come to set the earth on \_\_\_\_\_.
- \_\_\_\_\_ at first resisted God's will, but then an encounter with Jesus led to his new life as an Apostle and one of the most important leaders of the Church.
- "I know I am called to remain single as my permanent vocation" is a quotation from \_\_\_\_\_.





3. Name and describe three situations in Scripture (both Old and New Testaments) in which fire is a symbol of the presence of God.

4. What is God's will for you *today*? How will you spread the fire of God's love *today*?



## Unit 8 Test Answer Key

### Part 1: Multiple Choice

- |      |       |       |
|------|-------|-------|
| 1. B | 6. A  | 11. D |
| 2. C | 7. D  | 12. C |
| 3. D | 8. B  | 13. B |
| 4. D | 9. C  | 14. D |
| 5. C | 10. C | 15. B |

### Part 2: Fill-in-the-Blank

- |                               |                          |
|-------------------------------|--------------------------|
| 1. Cardinal John Henry Newman | 6. Sarah                 |
| 2. Pentecost                  | 7. Saint Ignatius Loyola |
| 3. Sister Gina                | 8. Brother Anthony       |
| 4. fire                       | 9. Father Jerry          |
| 5. Saint Paul                 | 10. Matt Rivera          |

### Part 3: Short Answer

1. You may feel that you do not know God well enough to trust him with *today*, let alone your entire future. But, if that is the case, take it as a sign to trust him even more—to make a “leap of faith” into the depths of God’s love. Start a conversation with God. Share all your fears and hopes with him. (He knows them already, but sharing our fears and hopes with God is in itself an act of trust.) Take Jeremiah’s words to heart and find more words in Scripture that give you courage. When you can begin to trust God with your life and your future—even if your trust, or faith, is the size of a mustard seed (see Matthew 17:20, Luke 17:6)—you can begin a process of discernment, the process of finding God’s will.
2. *The sidebar “A Discernment Checklist,” on page 190 of the student book, notes ten ways in which the process of discernment can be implemented. The student is asked to name five of these ways.*



3. In the Book of Exodus, God revealed himself to Moses through the burning bush—a bush enveloped in flames but not consumed.

The Prophet Jeremiah experienced the prophetic Word of God within him as a fire that he could not extinguish (see Jeremiah 20:9).

Jesus used the symbolism of fire when he was teaching the crowds (see Luke 12:49–50). If fire is a symbol for the presence of God in the hearts and minds of people, then surely Jesus meant that he wanted everyone in the world to know God.

4. By walking in your own truth in the vocation you are called to, you will fulfill Saint Catherine of Siena's challenge to her followers and to us today: "Be who God meant you to be and you will set the whole world on fire!" *This quotation may or may not be part of a student's response, but the response should include a reflection on living an authentic Christian life in current circumstances, with some practical examples of ways to do this.*



# Appendix 1

## Additional Resources

“Learning about Learning” (Document #: TX001159)

# Learning about Learning

We can understand ourselves better by taking the time to review the process of learning the material in a unit.

Respond by using the scale below. Put a mark where you think your understanding falls. Then write your answers to the other questions below.

Unit Number and Name \_\_\_\_\_

<b>Knew none of this material before</b>	<b>Knew everything already</b>
--	--------------------------------

What was your favorite learning experience in this unit and why? Do you usually enjoy this type of learning experience?

What was your least favorite learning experience and why? Do you usually find this type of learning experience challenging?

How did your understanding of the unit's subject matter change throughout the unit?

Was anything you learned particularly interesting? Why?

Write any other observations you have.





# Appendix 2

## Student Book / Teacher Guide Correlation

### Section 1: Living Our Christian Vocation

#### Part 1: We Are Called by God

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Article 2: God’s Call in the Old Testament Unit 1, Step 5 . . . . .	24
Article 3: God’s Call in the New Testament Unit 1, Step 6 . . . . .	25
Article 4: The Foundation of the Christian Life Unit 1, Step 7 . . . . .	26

#### Part 2: We Respond to God’s Call

Article 5: We Listen to Our Teacher Unit 1, Step 8 . . . . .	27
Article 6: We Respond in Discipleship Unit 1, Step 9 . . . . .	28
Article 7: We Respond as the People of God Unit 1, Step 9 . . . . .	28

#### Part 3: The Call of the Laity

Article 8: Who Are the Lay Faithful? Unit 2, Step 4 . . . . .	64
Article 9: Called to Be Priest, Prophet, and King Unit 2, Step 6 . . . . .	66
Article 10: The Single Life Unit 2, Step 8 . . . . .	67

## **Section 2: Married Life**

### **Part 1: Understanding Christian Marriage**

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### **Part 2: Preparing for Marriage**

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Article 15: Preparation for a Lifelong Commitment	
Unit 4, Step 4 . . . . .	133
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Article 17: The Nuptial Mass	
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### **Part 3: Responsibilities of Those Who Are Married**

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## **Section 3: Ordained Life**

### **Part 1: Serving the Church through Ordained Ministry**

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Article 23: Continuing Christ's Saving Mission	
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Article 24: A Threefold Ministry	
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# **Section 4: Consecrated Life**

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Article 35: A Call to Joy and Holiness	
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## **Part 2: Different Forms of Consecrated Life**

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The description of the Institute of the Brothers of the Christian Schools religious order on the handout “Originating Inspirations and Charism of Religious Communities” (Document #: TX002851) is found on their Web site, [www.lasalle2.org/English/Mission/Statement/mims.php](http://www.lasalle2.org/English/Mission/Statement/mims.php).

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### **Endnotes Cited in Quotations from the *Catechism of the Catholic Church*, Second Edition**

Unit 4

1. *Familiaris consortio* 13.

Unit 6

1. *Presbyterorum ordinis* 2.