

HOSPITALITY, CELEBRATING GIFTS AND JUSTICE CANNOT BE SEPARATED FROM THEIR TRUE ROOT WHICH IS THAT ALL PEOPLE ARE MADE IN THE IMAGE AND LIKENESS OF GOD. OUR MANY AND DIVERSE GIFTS ARE TRUE TO THEIR ORIGIN WHEN THEY ARE USED TO PRAISE GOD, SERVE OTHERS AND PROMOTE TRUE JUSTICE!

DIVERSITY:	INCLUSION:	EQUITY:
<p>Ministry Document The presence of a wide range of human qualities and attributes within a group, organization, or society. The dimensions of diversity include, but are not limited to, ancestry, culture, ethnicity, gender, gender identity, language, physical and intellectual ability, race, religion, sex, sexual orientation, and socio-economic status (Realizing the Promise of Diversity: Ontario Equity and Inclusive Education Strategy, 2009).</p>	<p>Ministry Document (Inclusive) Education that is based on the principles of acceptance and inclusion of all students. Students see themselves reflected in their curriculum, their physical surroundings, and the broader environment, in which diversity is honoured and all individuals are respected (Realizing the Promise of Diversity: Ontario Equity and Inclusive Education Strategy, 2009).</p>	<p>Ministry Document A condition or state of fair, inclusive, and respectful treatment of all people. Equity does not mean treating people the same without regard for individual differences (Realizing the Promise of Diversity: Ontario Equity and Inclusive Education Strategy, 2009).</p>
<p>Biblical Theme: Celebrating a Variety of Gifts</p>	<p>Biblical Theme: Hospitality</p>	<p>Biblical Theme: Justice</p>




Biblical Themes and Gospel Values cannot be separated. Instead, they are interconnected – each one influencing the others.		
Biblical Theme: Celebrating a Variety of Gifts	Biblical Theme: Hospitality	Biblical Theme: Justice
<p>BIBLICAL REFERENCE:</p> <ul style="list-style-type: none"> • 1 Corinthians 12:4-6 There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. • 1 Corinthians 12: 12-26 “indeed, the body does not consist of one member but of many. If the foot would say, ‘because I am not a hand, I do not belong to the body’, that would not make it any less a part of the body” (v. 14-15). • Gifts are always at the service of the community 	<p>BIBLICAL REFERENCES:</p> <ul style="list-style-type: none"> • Matthew 25:31ff (feeding the hungry...) • Genesis 18 (Abram welcomes three guests) • 1 Peter 4:9 “Be hospitable to one another without complaining” • Hebrews 13:2 - “Do not neglect hospitality, for through it some have unknowingly entertained angels” • 3 John 1:5 - My friend, you have done faithful work in looking after these brothers, even though they were complete strangers to you. • Luke 1:26 – 38: Mary welcomes the Angel Gabriel, the message of God and new life. • Luke 1:39-45: In a spirit of hospitality Mary goes to her cousin Elizabeth. 	<p>BIBLICAL REFERENCE:</p> <ul style="list-style-type: none"> • Genesis 1:26 “God created man in his image; in the divine image he created him; male and female he created them.” Justice starts with acknowledging that each person has dignity and that this dignity is a gift from God – it is innate. Each of us are special because we are made in God’s image. • Genesis 4:9 - We are our brothers’ and sisters’ keepers • Isaiah 61:1-9 • Luke 4:14-30 • Luke 10:25-37- The Good Samaritan (Who is my neighbour?)
<p>FROM OUR FAITH TRADITION:</p> <p>Each of us receives from God many gifts which are appropriate for us personally and for our mission. Because of this diversity, no individual way of holiness or mission is ever identical to the others. The Holy Spirit shows respect for each person and wants to foster in each one an original development of the spiritual life and the giving of witness. But we must keep in mind that</p>	<p>FROM OUR FAITH TRADITION:</p> <p>"One human family", one family of brothers and sisters in societies that are becoming ever more multiethnic and intercultural, where also people of various religions are urged to take part in dialogue, so that a serene and fruitful coexistence with respect for legitimate differences may be found (Pope Benedict XVI, <i>7th World Day of Migrants and Refugees</i>). Young people, in particular, have</p>	<p>FROM OUR FAITH TRADITION:</p> <p>The most honoured parts of the body are not the head or the hands, which lead and control. The most important parts are the least presentable parts. (...) As a people called out of oppression to freedom, we must recognize that it is the weakest among us - the elderly, the small children, the handicapped, the mentally ill, the hungry and sick - who form the real center. Paul says, "It is the parts of the body</p>

<p>spiritual gifts are to be accepted not only for one's personal benefit, but above all for the good of the Church. St. Peter writes: "As each one has received a gift, use it to serve one another as good stewards of God's varied grace" (1 Pet 4:10). The Role Of Charisms In The Church's Life (General Audience June 24, 1992)</p>	<p>grasped the enormous capacity of the new media to foster connectedness, communication and understanding between individuals and communities, and they are turning to them as means of communicating with existing friends, of meeting new friends, of forming communities and networks, of seeking information and news, and of sharing their ideas and opinions (Pope Benedict, <i>New Technologies, New Relationships. Promoting a Culture of Respect, Dialogue and Friendship</i>).</p>	<p>which we consider least dignified, that we surround with the greatest dignity" (1 Corinthians 12:23) – Henri Nouwen).</p>
<p>Knowledge of cultures cannot just come from books, but must come from the concrete efforts of individuals to get to know their neighbors, in all their diversity (NCCBUSCC. <i>Welcoming the Stranger Among Us: Unity and Diversity</i>).</p>	<p>To belong. It is important that we support each other, that we pray for each other, that we come together as people who have the same face. We need to love each other and then, as we learn to work together in a place of belonging and togetherness, we begin to see that it is important to listen to each other. You have ideas much better than mine, I may have some that are better than yours. We don't have to be powerful; we don't have to be right (Jean Vanier, <i>Address to the Business Community, April 05</i>).</p>	<p>"Love is a matter of the will.... If you will to love someone and try to serve him as an expression of that love, then you will soon come to feel that love." Dorothy Day</p>
<p>CATHOLIC GRADUATE EXPECTATIONS:</p> <ul style="list-style-type: none"> • Respects and affirms the diversity and interdependence of the world's peoples and cultures (CGE 7f) • Contributes to the common good (CGE 7j) • Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others (CGE 5f) 	<p>CATHOLIC GRADUATE EXPECTATIONS:</p> <ul style="list-style-type: none"> • Promotes the sacredness of life (CGE 7c) • Seeks and grants forgiveness (CGE 7b) • Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others (CGE 4a) • Speaks the language of life... "recognizing that life is an unearned gift and that a 	<p>CATHOLIC GRADUATE EXPECTATIONS:</p> <ul style="list-style-type: none"> • Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good (CGE 1d) • Examines, evaluates and applies knowledge of interdependent systems (physical, ethical, socio-economic and ecological) for

<ul style="list-style-type: none"> Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges (CGE 3a) Respects the faith traditions, world religions and life journeys of all people of good will (CGE 1h) 	<p>person entrusted with life does not own it but that one is called to protect and cherish it” (Witness to Life) (CGE 1e)</p>	<p>the development of a just and compassionate society (CGE 3f)</p> <ul style="list-style-type: none"> Makes decisions in light of gospel values with an informed moral conscience (CGE 3d) Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good (CGE 5d) Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society (CGE 7e) Respects the environment and uses resources wisely (CGE 7i) Ministers to the family, school and wider community through service (CGE 6e)
<p>RELIGION AND FAMILY LIFE CURRICULUM CONNECTIONS: Primary Grade Two: In the <i>Fully Alive</i> program the students explore how we have different gifts and we thank God for making us unique (Theme 1, Topic 4 pages 14-17)</p>	<p>RELIGION AND FAMILY LIFE CURRICULUM CONNECTIONS: Primary Grade Two: In the <i>Fully Alive</i> program the students develop an understanding of how each of us are special (Theme 1, Topic 1 pages 3-7)</p>	<p>RELIGION AND FAMILY LIFE CURRICULUM CONNECTIONS: Primary Grade Two: In the <i>Fully Alive</i> program the students notice how people use their gifts to care for each other and for God’s creation</p>
<p>Junior Grade Four: Students study the Jewish faith and culture (Unit 5, Theme 15 <i>When Jesus was 12 years old</i>)</p> <p>Grade Five: When the students read <i>Diversity in unity</i> they begin to understand how unity is</p>	<p>Junior Grade Four: “To be caring persons, we need to be persons who notice. We need to be able to see and hear with our hearts. When we look through the New Testament, we see examples of Jesus showing us how to care” (Unit 6, Theme 16 <i>Jesus announces the Kingdom of God</i>, page 102)</p> <p>Grade Five: Hospitality is examined in the story <i>anyone who welcomes you, welcomes</i></p>	<p>Junior Grade Four: “Remember – Like Jesus, we work for God’s kingdom whenever we care for one another and bring peace, justice and forgiveness to our world” (Unit 6, Theme 17 <i>Jesus goes about doing good</i>, page 109)</p> <p>Grade Five: Justice with others is extended to look at our relationship with the</p>

<p>expressed in a diverse Christian Catholic Churches (Unit 5, Theme 15 <i>The Lord welcomes all the nations</i>).</p> <p>Grade Six: The gifts of all are examined in a reading about <i>L'Arche</i> (Unit Seven, Theme 21 <i>When you give alms</i>).</p>	<p><i>me</i> (Unit 6, Theme 16).</p> <p>Grade Six: Students explore the call to love your neighbour (Unit 3 Theme 9 <i>Love your neighbour</i>) and to love those you consider your enemy (Unit 6, Theme 16 <i>But I say to you...</i>).</p>	<p>environment (Unit 6, Theme 18 <i>Let justice flow like water</i>)</p> <p>Grade Six: How can I help my neighbour? I can help by works of mercy (Unit Seven, Theme 21 <i>When you give alms</i>).</p>
<p>Intermediate</p> <p>Grade Nine: Students are to demonstrate an understanding of how Jesus affirms the dignity of every person (POLICY DOCUMENT FOR RELIGIOUS EDUCATION (PD-RE) page 37)</p> <p>Grade Ten: demonstrate a profound respect for the dignity and mystery of the human person, as both blessed and broken (CCC §356-412), created, loved and redeemed by God (CCC §599-618, 651-655) (PD-RE page 42)</p>	<p>Intermediate</p> <p>Grade Nine: "The type of inclusivity that Jesus practised and called us to practice is the exact opposite of hatred. When we hate another person, we separate ourselves entirely from that person. (...) But what if we try to be inclusive in our relationships? WE begin to see beyond surface differences and to see our connection with all other people" (Be With Me). Students are to summarize how followers of Jesus are called to love self and others (PD-RE, page 37)</p> <p>Grade Ten: Students examine healthy relationships and healthy patterns of relating with a focus on friendship, intimacy, sexuality and communication (PD-RE page 45)</p>	<p>Intermediate</p> <p>Grade Nine: Students recognize that the love of God for all people demands justice (page 37) and explain the challenge of God's preferential option for the poor (PD-RE, page 38)</p> <p>Grade Ten: demonstrate a knowledge of the social teachings of the Church (CCC §2419-2425) and use the preferential option for the poor as the criterion for analysing social injustice issues (CCC §2443-2449) (PD-RE, page 43).</p>
<p>Senior</p> <p>Grade Eleven: Students are called to recognize and respect the various expressions of the sacred as found in the world's major religious traditions and to appreciate the contributions which the major world religious traditions have made to Canadian society (PD-RE, page</p>	<p>Senior</p> <p>Grade Eleven: Students are asked to explain the practices within the families of various religions that strengthen a sense of community, hospitality and outreach (Religious Education: "Faith and Culture: World Religions" Grade 11 Expectations Revised 2010, page 11)</p>	<p>Senior</p> <p>Grade Eleven: As students study the World Religions they assess the need for moral norms in the promotion of justice and peace (Religious Education: "Faith and Culture: World Religions" Grade 11 Expectations Revised 2010, page 7)</p>

<p>47)</p> <p>Grade Twelve: Students define key tenets in Catholic social teaching (e.g., human dignity, solidarity, the common good, social sin, and subsidiarity) (<i>PD-RE</i>, page 62)</p>	<p>Grade Twelve: Students describe ways in which the limits of human freedom can be challenging but can also offer opportunities for personal growth and fulfillment (e.g., living with a disability, rejection) (<i>PD-RE</i>, page 65)</p>	<p>Grade Twelve: Students are invited to recognize the right of persons to form labour unions; to commit themselves to community service in relation to the common good; and, to appreciate work as a participation in co-creation (<i>PD-RE</i>, page 63)</p>
<p>CATECHISM OF THE CHURCH: 353 God willed the diversity of his creatures and their own particular goodness, their interdependence and their order. He destined all material creatures for the good of the human race. Man, and through him all creation, is destined for the glory of God. 814 From the beginning, this one Church has been marked by a great <i>diversity</i> which comes from both the variety of God's gifts and the diversity of those who receive them. Within the unity of the People of God, a multiplicity of peoples and cultures is gathered together. Among the Church's members, there are different gifts, offices, conditions, and ways of life. "Holding a rightful place in the communion of the Church there are also particular Churches that retain their own traditions." The great richness of such diversity is not opposed to the Church's unity. Yet sin and the burden of its consequences constantly threaten the gift of unity. And so the Apostle has to exhort Christians to "maintain the unity of the Spirit in the bond of peace." 873 The very differences which the Lord has willed to put</p>	<p>CATECHISM OF THE CHURCH: 2571 Because Abraham believed in God and walked in his presence and in covenant with him, the patriarch is ready to welcome a mysterious Guest into his tent. Abraham's remarkable hospitality at Mamre foreshadows the annunciation of the true Son of the promise. After that, once God had confided his plan, Abraham's heart is attuned to his Lord's compassion for men and he dares to intercede for them with bold confidence. 1702 The divine image is present in every man. It shines forth in the communion of persons, in the likeness of the unity of the divine persons among themselves</p>	<p>CATECHISM OF THE CHURCH: 1943 Society ensures social justice by providing the conditions that allow associations and individuals to obtain their due. 2446 St. John Chrysostom vigorously recalls this: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs." "The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity": 2462 Giving alms to the poor is a witness to fraternal charity: it is also a work of justice pleasing to God. 1807 <i>Justice</i> is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward God is called the "virtue of religion." Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. The just man, often mentioned in the Sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct</p>

<p>between the members of his body serve its unity and mission. For "in the Church there is diversity of ministry but unity of mission. To the apostles and their successors Christ has entrusted the office of teaching, sanctifying and governing in his name and by his power. But the laity are made to share in the priestly, prophetic, and kingly office of Christ; they have therefore, in the Church and in the world, their own assignment in the mission of the whole People of God." Finally, "from both groups [hierarchy and laity] there exist Christian faithful who are consecrated to God in their own special manner and serve the salvific mission of the Church through the profession of the evangelical counsels."</p> <p>1937 These differences belong to God's plan, who wills that each receive what he needs from others, and that those endowed with particular "talents" share the benefits with those who need them. These differences encourage and often oblige persons to practice generosity, kindness, and sharing of goods; they foster the mutual enrichment of cultures... .</p>		<p>toward his neighbour. "You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbour." "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven."</p>
<p>LIVING SAINTLY WITNESS The Community of Taizé: Today, the Taizé Community is made up of over a hundred brothers, Catholics and from various Protestant backgrounds, coming from around thirty nations. By its very existence, the community is a "parable of community" that wants its life to be a sign of reconciliation between divided Christians and between separated peoples.</p>	<p>LIVING SAINTLY WITNESS Jean Vanier founder of L'Arche - L'Arche believes that every person is blessed with important gifts to offer others and that we are called to help create a society in which each one's gifts can be given and recognized (<u>More Than Inclusion: Honouring the Contributions of People with Developmental Disabilities</u>, page 9)</p>	<p>LIVING SAINTLY WITNESS Dorothy Day founder of the <i>Catholic Worker</i> movement - You only love God as much as you love the person you love the least. -- Dorothy Day (Fr. John Dear. <i>The Diaries of Dorothy Day</i>. May 6, 2008)</p>

JUSTICE PRINCIPLES¹: <ul style="list-style-type: none"> • Human Dignity • Global Solidarity • Common Good and Community 	JUSTICE PRINCIPLES <ul style="list-style-type: none"> • Human Dignity • Common Good • Subsidiarity • Human Rights and Responsibilities • Global Solidarity 	JUSTICE PRINCIPLES <ul style="list-style-type: none"> • Human Dignity • Common Good and Community • Preferential Option for the Poor • Economic Justice • Stewardship of God's Creation • Dignity of Work
<p>True Diversity does not go against the Common Good or other Catholic Social Teachings.</p> <p>True celebration of gifts does not negate the Giver of Gifts, and the fact that all gifts are meant to serve God and others and to serve our common unity.</p>	<p>True hospitality invites all people to the table; it does not however say that all behaviour is good or acceptable.</p> <p>True hospitality does not become expressed in might and power, it respects what is good and true and it is ready to work with others to find what is good and true.</p>	<p>Equality does not mean that one size fits all – it means we address the needs of all people.</p>

¹ See Appendix A

Catechism of the Catholic Church

(<http://www.scborromeo.org/ccc.htm>)

More Than Inclusion: Honouring the Contributions of People with Developmental Disabilities

(http://larche.ca/education/material/more_than_consultant.pdf)

Jean Vanier, Address to the Business Community, April 05

(http://www.larche.ca/en/jean_vanier/daily_thoughts/belonging)

Religious Education: "Faith and Culture: World Religions" Grade 11 Expectations Revised 2010

(<http://www.iceont.ca/resources/1/World%20Religions%20Gr%2011%20Revised%20Expectations.pdf>)

NCCBUSCC. *Welcoming the Stranger Among Us: Unity and Diversity*

(<http://www.nccbuscc.org/mrs/unity.shtml#introduction>)

John Dear, *The Diaries of Dorothy Day* May 6, 2008

(http://www.fatherjohndear.org/NCR_Articles/May6_08.htm)



Appendix A: Catholic Social Teaching

1. Dignity of the Human Person

At the core of all Catholic moral and social teaching is the development and understanding of a healthy anthropology rooted in scripture and Catholic faith teaching. The inherent dignity of the human person and the right to have that dignity respected from conception to natural death is core to the Gospel. Human life is sacred, for each person is made in the image of God. This principle is the starting point for a moral vision for society.

- Catechism 1701-1706; 1929-1933

2. Common Good and Community

The common good is comprised of "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more easily" (CCC 1906). The promotion of the common good ensures that each and every one reaches their full potential; it also calls us to respect the dignity of each person.

We are most fully alive in community – as well as being sacred, we are also social! While we need to take care of our selves, we need to understand our actions, choices, and words in the context of how they affect others. We are interdependent and therefore the promotion and protection of one's dignity can only be done while promoting and protecting all people's innate human dignity. (cf. CCC 1931)

The goods of the world are for all and these gifts are to be shared rather than possessed. While there are benefits to private ownership, private property does not constitute for anyone an absolute and unconditional right. No one is justified in keeping for their exclusive use what they do not need, when others lack necessities (cf. *Populorum Progressio*, no. 23). Each of us has a responsibility to contribute to the common good. (Cf. CCC 1924-25)

- Catechism 1878-1882; 1905-1912

3. Option for the Poor

How do we treat those members of our society that are most vulnerable – the poor, the weak, the marginalized, the sick? Jesus invites us to follow his example – to stand on the side of the poor. This option for the poor is so essential that we often refer to it as the 'fundamental' and 'preferential' option for the poor. When expressed in a healthy manner this option affects all our words and actions so that they favour the poor.

When we practice this option for the poor we acknowledge that the dignity of all, especially the poor, must be promoted. At the same time, we are saying that we are all brothers and sisters and we are "our brothers' and sisters' keepers"!

Poverty not only hurts its victims but also the whole community.

- Catechism 2443-2349

4. Rights and Responsibilities

There is a reciprocal relationship between rights and responsibilities; each right has corresponding responsibilities. Human rights must be guaranteed if human dignity is going to be promoted and protected. The right to life and a right to those things required for human decency (i.e. basic needs including employment) are fundamental to the welfare of each person and thus to the health of the community.

This principle teaches us that we are to both serve and be served by the institutions of the world and that we are responsible for each other.

- Catechism 1913-1917

5. The Principle of Solidarity

We are all connected in our origins and in our destiny – God. We are all brothers and sisters, children of God and there should be no walls that divide us. As brothers and sisters this solidarity calls us to share our goods, work together, and work to promote the dignity of each other.

- Catechism 1939-1942

6. The Principle of Subsidiarity

According to the principle of *subsidiarity*, "a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good" (CCC 1883). Upholding the principle of subsidiarity is necessary for promoting human dignity, protecting human rights, and building up the common good. This principle respects the fact that all people have the right and the responsibility to participate in all in the decision making and work of higher (political) institutions.

- Catechism 1883-1885

7. Economic Justice

People before profits! The economy must serve people – the Catholic Church promotes a ‘people first’ economic statement. In keeping with economic justice is a healthy theology of work. The Church teaches that all workers have a right to productive work, to decent and fair wages, and to safe working conditions. Workers also have a fundamental right to organize and join unions.

Since we live in community, private property and amassing excessive wealth has limits: “No one is allowed to amass excessive wealth when others lack the basic necessities of life”.

- Catechism 2426-36

8. Stewardship of God's Creation

We are called to be stewards of all of God’s creation. We are called to take care of all that God has created and to ensure that these goods are at the disposal of all people. Stewardship is our thank-filled response to God’s generosity.

At the same time we are called to become co-creators who use our God given gifts to ensure that each person’s needs are addressed while we build the ‘Kingdom of God’ here on earth.

- Catechism 337-349

9. Global Solidarity and Development

We are all neighbours, interdependent and interconnected. The principle of solidarity encourages us to remove the obstacles that separate us and promote our common humanity. St. Paul tells us that when we are united to Christ, we remove any and every thing that divides us: “For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus” (Gal. 3. 27-28).

We are one human family and called to be our brothers’ and sisters’ keepers (Gen. 4. 9). True development occurs when we journey together, taking care of each other, responding to one others’ needs – when the division between ‘haves’ and ‘have-nots’ no longer exist.

- Catechism 1939-1942

10. Dignity of Work

We are called to be co-creators with God; to creatively use our God-given gifts to “prolong the work of creation by subduing the earth both with and for one another” (CCC 2427). At the heart of the dignity of work and the rights of workers is the right to meaningful employment, to a living wage and the right to organize (i.e. to form unions/associations).

- Catechism 2426-2436

These principles of Catholic Social Teaching, when held together and put into practice, help us to develop communities of justice and peace.