



Peace Be With You **Christ-centered Bullying Solution**

Introduction

“On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, ‘Peace be with you.’ When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you.’ (John 20: 19-21, The New American Bible (NAB), 2002, USCCB Publishing)

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the marks of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe.’ Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, ‘Peace be with you.’” (John 20: 24-26, NAB)

Spiritual Perspective

Speaking to a general audience on the humanity of Jesus, Pope John Paul II said: "For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin." Hebrews 4:15 "The Word made flesh"; flesh (sarx) indicates man precisely as a corporeal being (sarkikos), who comes into being through being born of a woman (cf. Gal 4:4). In his corporeal nature Jesus of Nazareth, like every man, experienced fatigue, hunger and thirst. His body was vulnerable, subject to suffering, and sensitive to physical pain. It was precisely in this flesh (sarx) that he was subjected to dreadful tortures and was eventually crucified. "He was crucified, died and was buried."

(Vatican.com/General audiences. Pope John Paul II, February 3, 1988)

Scripture references indicate that Jesus experienced the human condition of bullying, being jeered, and mockery. In the Gospel of John, Chapter 10, when Jesus was in the Temple celebrating the Feast of Dedication, when he claims to be the Son of God, "The Jews fetched stones to stone him." (Gospel of Matthew 27: 39-41, The Jerusalem Bible, 1966, Doubleday and Company)

The crucified Christ is mocked. "The passers-by jeered at him; they shook their heads and said, "So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the cross! The chief priests with the scribes also mocked him in the same way." (Gospel of Matthew 27: 39-41, The Jerusalem Bible, 1966, Doubleday and Company)

"The soldiers mocked him too, and when they approached to offer him vinegar they said, "If you are the king of the Jews, save yourself." (Gospel of Luke 23: 36-37, The Jerusalem Bible, 1966, Doubleday and Company)

Bearing the physical and emotional wounds of life and death, Jesus stood with his Resurrection perfect body and proclaimed: "Peace be with you." (Gospel of John 20:19, The Jerusalem Bible, 1966, Doubleday and Company) from bullying, put downs and shame, to healing and peace, this is the call of Christ to His followers.

Why Peace Be With You?

Catholic schools are not immune to bullying. All students whether they are in Catholic or public schools are subjected to the same environmental and cultural conditions. For the most part all youth eat the same kinds of foods, enjoy the same fast food restaurants, watch the same movies, play the same video games, deal with the same social pressures and global concerns, deal with the same kaleidoscope of family issues and have the same temptations. We are not going to change youth and/or the popular trends of the season. However, as Catholic educators we are in a privileged position to counterbalance misguided behaviors by staying alert, employing effective prevention, intervention and support

strategies and creating a reverent community through our compassionate response. How we respond to bullying behavior makes all the difference in the world when it comes to the formation of our students. This Christ-centered process is enhanced with Scripture, morality, theology and spirituality and is rooted in doctrinal statements and teachings. To our knowledge there is no existing Scripture-based approach of its kind.

Overall Program Purpose

We are called by Christ to follow His teachings of social justice, love our neighbor and pure of heart

Program Themes

Essential life skills are emphasized as a compliment to Catholic formation with three sequential themes to create and maintain a Christ-centered school:

Phase I: Christ is Our Model for Leadership (Social Responsibility)

Phase II: Dignity for All (Interpersonal Skills)

Phase III: Pure of Heart (Intrapersonal Skills)

Materials

Teacher Manual: *Peace Be With You: Christ-centered Bullying Solution*

Each phase is clearly outlined in this book with a **purpose, learning objectives, detailed lesson plans and facilitator support.**

Student Workbook: *Peace Be With You: Christ-Centered Bullying Solution* is highly recommended.

The above books are authored by Frank A. DiLallo and published by Alliance for Catholic Education (ACE Press) at the University of Notre Dame. Please visit: <http://ace.nd.edu/press/>

Target Audience

Grades 4 – 8

Program Content

A general outline for each phase is referenced below

Phase I

Christ is Our Model for Leadership

“We are the mother of Christ when we carry him in our heart and body by love and a pure and sincere conscience. And we give birth to Him through our holy works which ought to shine on others by our example.”

St. Francis of Assisi

Phase I Purpose

To immerse students in structured opportunities to learn about Christ teachings about equality and justice for all

Phase I Learning Objectives

Students will learn:

- What it means to be Christ-like leaders
- How to become Christ-like leaders (Sacrament of Confirmation)
- How Christ-like leadership influences school climate
- How to Love My Neighbor

Phase I Spirituality Overview

“The whole of Christ life was a continual teaching, his silence, his miracles, his gestures, his prayers, his love for people, his special affection for the lowly and the poor, his acceptance of the total sacrifice of the Cross for the redemption of the world, and his Resurrection are the actualization of his word and the fulfillment of Revelation” (United States Catholic Catechism for Adults, 2006, page 85, USCCB Publishing).

Phase II ***Dignity for All***

“The whole idea of compassion is based on a keen awareness of the interdependence of all living beings, which are all part of one another and all involved in one another.”

Fr. Thomas Merton

Phase II Purpose

Students are immersed in a communal process to experience the work of the Holy Spirit in an effort to reconcile injustices and move compassionately toward forgiveness

Phase II Learning Objectives

Students will:

- Discover the power of building community
- Learn an “Injury to One is an Injury to All.”
- Learn Restorative Justice through “Clear Talk”
- Learn compassion and forgiveness
- Deepen their understanding of the Sacrament of Reconciliation

Phase II Spirituality Overview

“God created man and woman in his image as his creatures called to love and serve him and to care for all creation.” (United States Catholic Catechism for Adults, 2006, page 73, USCCB Publishing) Because of our common origin, we enter into human solidarity and charity, treating each other with dignity. Sin wounds our relationship with God and others and our human dignity. Faith reveals to us the destructive force of sin in our lives and the world and how it “wounds the nature of man and injures human solidarity.” (United States Catholic Catechism for Adults, 2006, page 312, USCCB Publishing) Reconciliation not only calls us to repent, but also “to repair the damages our actions have caused.” (United States Catholic Catechism for Adults, 2006, page 240, USCCB Publishing)

Phase III ***Pure of Heart***

Ephesians 2:10, "We are God's work of art."

Phase III Purpose

To deepen student understanding of the importance and power of prayer/meditation and being pure of heart

Phase III Learning Objectives

Students will learn:

- How busyness detracts from mindfulness
- Deeper levels of prayer
- Silence/Stillness connect us with God
- About compassion for self and others

Phase III Spirituality Overview

"Christ's Ascension marks the definitive entrance of his humanity into heaven. Christ precedes us there so that we, the members of his Body, may live in the hope of being with him forever. Jesus intercedes constantly for us as our mediator and assures the permanent outpouring of the Holy Spirit." (United States Catholic Catechism for Adults, 2006, page 99, USCCB Publishing)

In Baptism, every member of the Church participates in Christ's role as priest, prophet and king. We do this in the context of our lives daily within our families, schools, communities and workplace. The everyday gifts to love and care for one another are our priestly offering joined to the sacrifice of Christ in the Eucharist. Through our words and deeds faithful to the Gospel message of Jesus, we live out our prophetic role. By seeking to build the common good of society on the basis of moral principles, we live out our kingly role.

"The Beatitudes depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life; they are the paradoxical promises that sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ's disciples; they have begun in the lives of the Virgin Mary and all the saints." (Catechism of the Catholic Church, Part 3, Life In Christ, Chapter 1, Article 2, #1717; www.vatican.va/archives/catechism/ccc_toc.htm)

We are also called to live out the sixth Beatitude, "Happy are the pure in heart, they shall see God." (Gospel of Matthew 5:8, The Jerusalem Bible, 1966, Doubleday and Company) Interestingly "pure in heart" comes between the fifth beatitude of "mercy" and the seventh beatitude of "peacemaker". Pure in heart calls us to be solely focused on God as we live out mercy and peacemaking here on earth.