

**Ontario Catholic Secondary
Curriculum Policy Document
Grades 9 - 12**



Religious Education

2016



**ONTARIO CATHOLIC SECONDARY
CURRICULUM POLICY DOCUMENT**

FOR

**RELIGIOUS
EDUCATION**

**Assembly of Catholic Bishops of Ontario
prepared by
Institute for Catholic Education
2016**

Published by:

Assembly of Catholic Bishops of Ontario

**Ontario Catholic Secondary Curriculum Policy Document for Religious Education,
Grades 9-12**

ISBN # 978-0-9916874-2-8

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90 Eglinton Avenue East, Suite 810, Toronto

Printed in Canada

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PREFACE

SECONDARY SCHOOLS FOR THE TWENTY-FIRST CENTURY

The new evangelization calls for personal involvement on the part of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are "disciples" and "missionaries", but rather that we are always "missionary disciples." (120)

Pope Francis, Apostolic Exhortation,
Evangelii Gaudium (Joy of the Gospel) (2013)

The first revision of this religious education policy document occurred in 2006, a time when the Church, the People of God, was beginning to more fully appreciate the implications of St. John Paul II's call for a **new evangelization**. Since that time, our world, indeed our Church, has continued to change, to challenge and to be challenged by political, economic, social and ecological crises which have exploded around the world with increasing regularity, complexity and severity.

If St. John Paul II is to be remembered as "the great communicator" on that global stage, Pope Benedict XVI is surely to be remembered as "the great teacher". The core of **what** we stand for, as a community of faith, had never been clearer as this third millennium has been unfolding.

Today, in the emerging era of Pope Francis, we find a vision of the new evangelization characterized by increasing transparency and humility within the Church, and a profound renewal of the Gospel's call to mercy and compassion in all of our relationships. Quite simply, **how** we witness to the gospel, in order that it is found compelling by others, is as essential as any intellectual presentation of the contents of that faith tradition. Indeed, the joy of the one **to whom** we are faithful, the person of Jesus, must inform and inspire any efforts to share the Good News.

*These things I have spoken to you so that my joy may be in you and
that your joy may be made complete. (John 15.11)*

This policy revision builds upon the themes and pedagogy outlined in the *Ontario Catholic Elementary Curriculum Policy Document, Grades 1 – 8 for Religious Education* (ICE, 2012) as well as the *Ontario Catholic Elementary Curriculum Document, Grades 1 – 8 for Family Life Education* (ICE, 2012). While it is understood that every student enrolled in a Catholic secondary school is not necessarily a graduate of a Catholic elementary school, nonetheless, the principles that have guided catechetical strategies for the home, parish and school remain the same. To that end, the themes and principles outlined in the Vatican document, the *General Directory for Catechesis* (GDC, 1997) remain foundational to the development of religion programs in all settings. Furthermore, the important Canadian resource, *Criteria for Catechesis*:

Infancy to Age 18 (CCCB, 2015), will provide those engaged in the creation of courses useful guidelines for the development of specific topics.

Catholic education addresses the fundamental human search for meaning:

... the desire of the person to understand human life as an integration of body, mind, and spirit. Rooted in this vision, Catholic education fosters the search for meaning as a lifelong spiritual and academic quest. The expectations guiding the journey of learning for all students in Catholic schools, therefore, are described not only in terms of knowledge and skills, but necessarily in terms of values, attitudes and actions informed by reason and faith.

Institute for Catholic Education, *Ontario Catholic School Graduate Expectations* (2011) p. 13

The religious education curriculum, rooted as it is in Sacred Scripture, the *Catechism of the Catholic Church* and creedal statements, is a kind of map of the rich treasury which is the deposit of faith. Study it; analyze it; know it – all that we may live it – and that map remains but a description of the spiritual journey in which we have been invited to participate. As a Church, sharing in the one baptism in Christ, we have a serious, if not sacred, responsibility to ensure that we preserve and share this faith map that is our tradition. Nonetheless, it is even more important that, in cooperation with the Holy Spirit, we entice those with whom we share our faith to undertake and continue ever deeper on that journey themselves. At the end of the day, each person must utter his or her own “yes” to Christ’s invitation. Catholic educators must rejoice when our teaching and our witness contribute to the transformation of a human life, now and for eternity.

INTRODUCTION

THE VISION AND GOALS OF THE RELIGIOUS EDUCATION CURRICULUM

The religious education program exists for the sake of [these] students and their ultimate happiness which can only be found in Christ.

Institute for Catholic Education, *Ontario Catholic Secondary Curriculum Policy Document: Religious Education (Revised)* (2006)

Ultimate happiness – a noble and lofty pursuit! Such is the promise of Christ; the fulfillment of the Reign of God; the orientation of God’s grace in the world.

Our Catholic schools are called to lovingly embrace both the “gathered and the scattered;” to reveal to all an inherent dignity of the human person rooted in our very essence and image of God (*imago Dei*); and to echo, in respect and freedom, the invitation of Christ to “*Come, follow me*” (Matthew 4.19).

Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction. (217)

Pope Benedict XVI, Encyclical Letter, *Deus Caritas Est (God is Love)* (2005)

To this encounter, the cooperation of the Catholic school in the evangelizing mission of the Church remains vital. As such, all curricula participate in this proclamation, but nowhere is this witness more explicit than in the religious education programs. Here, language is critical.

At the same time, today’s vast and rapid cultural changes demand that we constantly seek ways of expressing unchanging truths in a language which brings out their abiding newness. “The deposit of the faith is one thing... the way it is expressed is another.” There are times when the faithful, in listening to completely orthodox language, take away something alien to the authentic Gospel of Jesus Christ, because that language is alien to their own way of speaking to and understanding one another. With the holy intent of communicating the truth about God and humanity, we sometimes give them a false god or a human ideal which is not really Christian. In this way, we hold fast to a formulation while failing to convey its substance. This is the greatest danger. Let us never forget that “the expression of truth can take different forms. The renewal of these forms of expression becomes necessary for the sake of transmitting to the people of today the Gospel message in its unchanging meaning.” (41)

Pope Francis, Apostolic Exhortation, *Evangelii Gaudium (Joy of the Gospel)* (2013)

And again Pope Francis exhorts:

We should not think, however, that the Gospel message must always be communicated by fixed formulations learned by heart or by specific words which express an absolutely invariable content. This communication takes place in so many different ways that it would be impossible to describe or catalogue them all, and God's people, with all their many gestures and signs, are its collective subject. If the Gospel is embedded in a culture, the message is no longer transmitted solely from person to person. (129)

Pope Francis, Apostolic Exhortation,
Evangelii Gaudium (Joy of the Gospel) (2013)

Herein lay the essential challenges to our Catholic secondary schools, challenges which this policy revision seeks to address.

IDEAS UNDERLYING THE RELIGIOUS EDUCATION CURRICULUM

Five Big Ideas

All courses in Religious Education are characterized by the following five big ideas:

- *Religious Knowledge and Literacy* includes teaching, understanding and using appropriately the language of the faith and Tradition
- *Catholic-Christian Anthropology* includes the understanding of the Catholic Tradition regarding what it means to be human/a person
- *Theological Reflection* includes the Christian/human search for meaning and understanding of life in the context of our relationship with God
- *Living Moral Lives* includes developing one's conscience in order that sound moral choices and judgments in both the personal and social spheres of life can be made
- *Celebrating in the Faith Community* includes the various ways the Church expresses its faith in worship and prayer, primarily to the actions that demonstrate thankful awareness of God's presence in the world

These five big ideas are described in more detail in the chart on page 5.

The Five Big Ideas for Secondary School Religious Education Courses

Religious Knowledge and Literacy	Catholic-Christian Anthropology	Theological Reflection	Living Moral Lives	Celebrating in the Faith Community
<p>Growing in Faith Knowledge</p> <ul style="list-style-type: none"> - religious literacy starts with Scripture (and the key stories), creed, the Tradition, facts, terms, and definitions - an interpretation of Scripture with an emphasis on exegesis that is consistent with Catholic teaching <p>Understanding the Faith</p> <ul style="list-style-type: none"> - comprehending literary forms, genres, authors and audience, critical approaches to reading and understanding Scripture (contextual approach) - students are expected to communicate questions, observations and understanding, both orally and in written work 	<p>What Does it Mean to be Human/a person?</p> <ul style="list-style-type: none"> - to be uniquely human/a person means to be created in the image and likeness of our Triune God, to respect the inherent dignity of the human body, to know we are spiritual beings; relational/social beings; emotional beings; moral beings; and intellectual beings <p>Who Are We in the Eyes of the Creator?</p> <ul style="list-style-type: none"> - we are people of the Covenant, which means we are in relationship with God and consequently there are responsibilities in that relationship (stewardship, love of God, love of neighbour) - our call to holiness and our destiny is to return to God and be united with God eternally in heaven 	<p>Developing Critical-Thinking Skills</p> <ul style="list-style-type: none"> - theological reflection includes skills such as identifying questions, making connections, analyzing, evaluating, applying information, and making reasonable judgments and decisions in the complementarity of <i>fides et ratio</i> (faith and reason) <p>Critical Analysis of Our Culture</p> <ul style="list-style-type: none"> - we are shaped by our culture (family, the secular, community, school, media, technology, etc.) - our students need to be able to critically reflect on our culture through the lens of the Gospel message - students need to be able to express their faith after they have critically reflected upon the connections they make between the truths of our faith (Scripture, the Tradition) and their experiences 	<p>Being Disciples of Jesus Living in the World</p> <ul style="list-style-type: none"> - express in word and action Gospel values and Christian virtues - evangelizing as missionary disciples (<i>Evangelii Gaudium</i>) <p>Catholic Social Teachings</p> <ul style="list-style-type: none"> - at the heart of Catholic social teaching is the dignity of the human person, which is the foundation for all moral decision making <p>Transformation and Service (from head → heart → hands)</p> <ul style="list-style-type: none"> - in Transformation, the components of critical thinking, exercising free will, conscience formation, and decision-making lead to interior conversion which causes one to do <i>more</i> than just reflect on what needs to be done – it encourages one to ACT to do good in service to others to bring about the Reign of God - critical thinking and analytical skills assist in the efforts to integrate a Catholic worldview into decisions concerning moral issues 	<p>Living in Christ-Filled Hope</p> <ul style="list-style-type: none"> - to have students understand their call to ACT for the good – makes increasingly present the Reign of Heaven on earth, which will be fulfilled in eternal life with God <p>Sacramental Living</p> <ul style="list-style-type: none"> - the Sacraments are encounters which allow us to experience the presence and action of God - the gift of <i>grace</i> is made available to us through the Sacraments - in particular, Eucharist is the Sacrament of Christian hope, as it brings us together as one body to the table of thanksgiving, a foretaste of the heavenly banquet to which all are invited

Adapted from the work of the London Catholic District School Board (2011/12); used with permission.

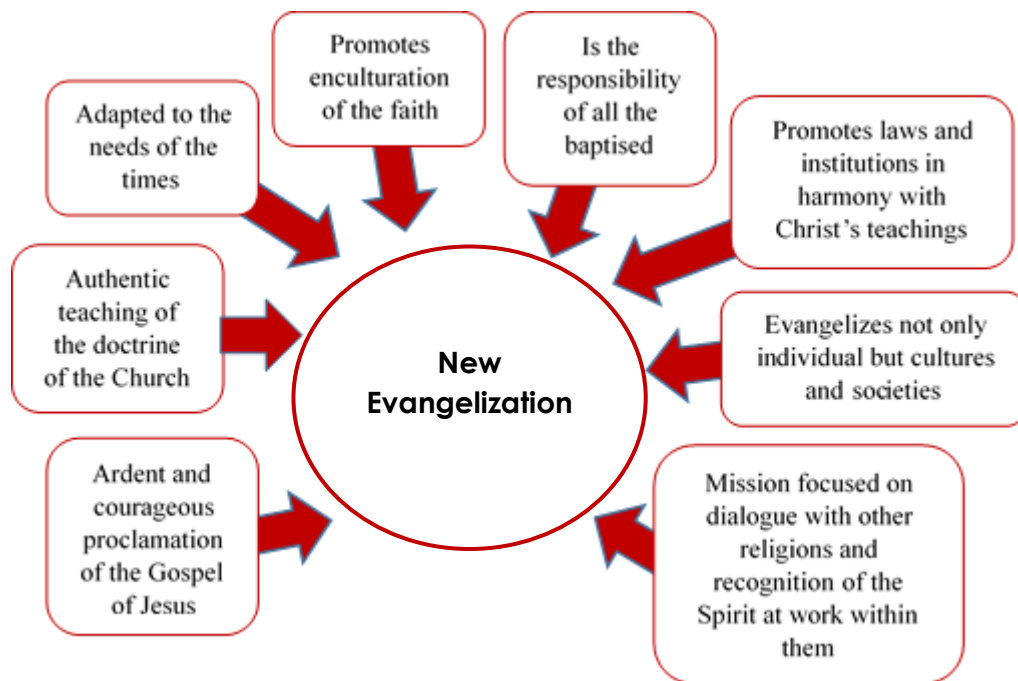
The New Evangelization

St. John Paul II stated:

...the vital core of the new evangelization must be a clear and unequivocal proclamation of the person of Jesus Christ; that is the preaching of his name, his teaching, his life, his promises and the Kingdom which he has gained for us by his Paschal Mystery. ...Christ must be proclaimed with joy and conviction and above all by the witness of each one's life. (66, 67)

St. John Paul II, Apostolic Exhortation,
Ecclesia in America (1999)

He also stated that inculturation of the Gospel, and education in the faith are important components of this new evangelization. The term “evangelization” refers to every aspect of the Church’s activity. The Apostolic Exhortation, *Evangelii Nuntiandi* (1975), states that evangelization includes preaching, catechesis, liturgy, the sacramental life, popular piety and the witness of a Christian life. (cf. *Evangelii Nuntiandi* 17, 21, 48ff). The diagram below highlights eight elements that characterize the nature of this new evangelization as described by St. John Paul II in *Redemptoris Missio*.



Developed from St. John Paul II,
Redemptoris Missio (1990)

The dynamics of the “new evangelization” can be understood as the Church’s renewed efforts to meet the challenges which today’s society and cultures are posing to the Christian faith, its proclamation, and its witness. It is synonymous with renewed spiritual efforts in the life of faith within the local Churches starting with a process to discern the changes in various cultural and social settings and their impact on Christian life.

Pope Benedict XVI has referred to this new evangelization as the Church opening up and creating a “Court of the Gentiles” in which people might in some way latch on to God, without knowing him and before gaining access to his mystery, at whose service the inner life of the Church stands. This image is intended to inform the Church’s understanding of the “new evangelization” and draws upon the prophecy of Isaiah which Jesus referred to when stating that the Temple must be a house of prayer for all the nations. (cf. Isaiah 56.7; Mark 11.17).

The Church is called to enter into dialogue with many sectors of human life which are changing (culture, social communications, economy, science and technology, and politics) with a sense of boldness in proclaiming the Gospel and the confidence to witness to the gratuitous nature and personal encounter with the Gospel of Jesus Christ. This, however, will first require self-evaluation and purification so as to recognize any traces of fear, weariness, confusion or a retreat into oneself resulting from cultural factors. In the end, the expression “new evangelization” requires finding new approaches to evangelization so as “to be Church” in today’s ever-changing social and cultural situations. Christian life and practice must guide this reflection, in a deliberative process devising new models of “being Church”, avoiding “sectarianism” and becoming a “civic religion” while maintaining her missionary identity. In other words, the Church must not fail to be seen as a “domestic Church” and the “People of God”.

In the project of the new evangelization, there is no part of the Church which is exempt from this engagement. Every Christian ecclesial community must rededicate itself to its programme of pastoral care which seems to become more difficult and in danger of falling into routine, and thus little able to communicate its original aims and goals. A new evangelization is synonymous with mission, requiring the capacity to set out anew. It is the opposite of self-sufficiency, a withdrawal into oneself, a status quo mentality and an idea that pastoral programmes are simply to proceed as they did in the past.

Pope Benedict XVI envisioned that this new evangelization has a particular urgency for the entire Church. It is primarily addressed to those who have drifted from the Church in traditionally Christian countries. Unfortunately, this phenomenon exists in varying degrees even in some countries where the Good News was proclaimed in recent centuries, but today has not been sufficiently accepted to result in the Christian transformation of persons, families and societies.¹ This challenge of the new evangelization is applicable to the parish and the Catholic school in Ontario.

Evangelization, Culture and the Catholic Secondary School

An evangelizing community gets involved by word and deed in people’s daily lives; it bridges distances, it is willing to abase itself if necessary, and it embraces human life, touching the suffering flesh of Christ in others. Evangelizers thus take on the “smell of the sheep” and the sheep are willing to hear their voice. (24)

... And how much good has been done by Catholic schools and universities around the world! This is a good thing. (65)

Pope Francis, Apostolic Exhortation,
Evangelii Gaudium (Joy of the Gospel) (2013)

¹ Synod of Bishops XIII Ordinary General Assembly, *Lineamenta: The New Evangelization for the Transmission of the Christian Faith*, 2011, Preface.

The task of evangelizing in the Christian faith calls for a courageous renewal on the part of the parish and the Catholic school. The *General Directory for Catechesis* (no. 49) describes the process of evangelization as structured in stages or “essential moments”:

- missionary activity directed to non-believers and those who live in religious indifference;
- initial catechetical activity for those who choose the Gospel and for those who need to complete or modify their initiation; and
- pastoral activity directed toward the Christian faithful of mature faith in the bosom of the Christian community.

These moments, however, are not unique: they may be repeated, if necessary, as they give evangelical nourishment in proportion to the spiritual growth of each person or of the entire community.

The *GDC* (cf. 15-18) also suggests that an essential part of that process should include the identification of the “soil of the believer.” The religious educator must look with discerning eyes at the soil into which the transmission of the Christian faith, the seeds of the Good News of Jesus Christ, are sown. This involves examining not only the nature of the students who are being taught but also the culture in which they and their families live. And just as Jesus, the sower, generously sowed despite the conditions of the soil, the religious educator is called to do the same. At times when students appear less open, disinterested or resistant to the Good News, religion teachers are called to express ever more clearly and joyfully the ‘reasons for our hope’ (1 Peter 3.15-16). Due attention to these concerns ultimately will have a powerful influence on what our students experience, value and believe.

Canadian youth are fortunate to be living in a country marked by social, cultural and civil realities that potentially can have a positive influence on their human maturation and religious/ faith formation:

- the defence of human rights and freedoms including freedom of religion;
- the family honoured as its most important institution, protected by law;
- multicultural and multi-faith communities which broaden a child’s worldview and foster inclusive welcoming communities;
- an attitude of openness and appreciation for diversity;
- democratic governance formed on a healthy attitude of secularity;
- the provision of publically funded schools;
- concern for the development of the whole child; intellectual, emotional, physical, social and spiritual for the formation of citizens who promote and protect the common good; and
- global outreach and a concern for the environment.

At the same time Canadian culture, and society in general, has been highly influenced by globalization and unprecedented technological advances. Social communication and the sharing of information are changing the way we relate to each other and to the world. It has brought the immediacy of world events and differing cultural ideologies into our homes. The exposure to such ideas and beliefs without legitimate critique and prudent explanation has the potential to negatively influence the Christian moral development of our children and youth. The over-activity and busyness of life is increasing. An exaggerated focus on acquiring and consuming material goods can contribute to this reality and distort

our understanding of the dignity of the human person. It sometimes prevents families and individuals from finding time to promote legitimate rest, cultural and artistic expression and above all to address the spiritual needs and religious practices of the family. At times these societal influences have overshadowed the importance of the religious formation of youth and weakened the necessary relationship of baptised youth and adults with the Church (i.e., parishes).

In this present millennium “education faces many new challenges which are the result of a new socio-political and cultural context.”² These challenges are found in all sectors of human life concerning culture, society, social communications, economics, science and technology, civic life, politics and religion. They are reflected in the following trends:

- Crises of values – a growing secularism, the influence of the social media, subjectivism, moral relativism, an emphasis on individualism, with distorted notions of personal freedom and autonomy, and nihilism.
- Globalization – rapid structural changes in communication, new developments in science and technology, the economy, civic and political life.
- Multiculturalism – massive migration, multiethnic and religious societies.

Within the educational field these present external realities of society and culture have also coincided with new demands and expectations which have broadened the school’s traditional scope of responsibility and at the same time resulted in the teaching of curricula which have become more complex and specialized. It calls upon all educators to embrace new content, skills and educational models to ensure that the process of student learning meets standardized outcomes.

In this new millennium, Catholic schools face the same challenges to religious education as encountered by the Church. Their unique contribution to the pastoral work of the Church is based on a history of collaboration while maintaining their educational vitality through prudent innovation. They have shared in the responsibility for the moral, social and cultural development of society and the different communities that they serve, promoting genuine human and communitarian progress, collaborating in the organic pastoral care of the family, and in the care they have assumed for the spiritual and material development of those less fortunate.

These themes are expanded in Pope Francis’s Apostolic Exhortation, *The Joy of the Gospel*, when he says:

... Catholic schools, which always strive to join their work of education with the explicit proclamation of the Gospel, are a most valuable resource for the evangelization of culture, even in those countries and cities where hostile situations challenge us to greater creativity in our search for suitable methods. (134)

Pope Francis, Apostolic Exhortation,
Evangelii Gaudium (Joy of the Gospel) (2013)

² Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium* (Boston: Pauline Books and Media, 1998), no. 1.

The new millennium is challenging the Catholic school to a courageous renewal “not merely one of adaptation, but of missionary thrust and the duty to evangelize.”³ It is therefore opportune to devote careful attention to certain fundamental characteristics of the Catholic school, which are of great importance if its educational activity is to be effective in the Church and in society. These include: “the Catholic school as a place of integral education of the human person through a clear educational project of which Christ is the foundation; its ecclesial and cultural identity; its mission of education as a work of love; its service to society; the traits which should characterize the educating community.”⁴

The role of Catholic schools in collaboration with the various communities (i.e., parents, Church, parishes, and educators) can make a real contribution in promoting authentic education, instruction in the faith, and in witness to the common good. Consequently, a process of discernment in this area would be beneficial to distinguish the educational and spiritual resources of the Church’s commitment in addressing the future challenges in education so that the “ecology of the human person” is constructed.

Evangelization within the Catholic Secondary School

The Catholic secondary school can have a unique role in the new evangelization. In recent years it has become a challenged and compassionate meeting place, an educational ecclesial community which generously receives young people who experience the difficulties of the present time: students who struggle to learn, who lack the human strengths of diligent effort; others who are incapable of self-sacrifice and perseverance, who lack authentic models to guide them, often in their own families; sincere seekers of meaning and hope. To this mosaic include:

- an increasing number of students whose life experience is rooted in, and has been informed by, other great religious traditions;
- an increasing number of baptised Catholics who have grown indifferent to the Christian faith, whose relationship to the local parish community is weak to non-existent;
- students whose life experience is totally lacking in religious and moral formation; and
- a growing number of students and families who exhibit a profound apathy for such formation.

Together, these trends contribute to an atmosphere which “produces a certain degree of pedagogical tiredness, which intensifies the ever increasing difficulty of conciliating the role of the teacher with that of the educator in today’s context.”⁵

The primary goal of Catholic education is found at the heart of Christ’s teaching, namely the promotion of the dignity of the human person in their material and spiritual needs. This hope-filled vision of the school, along with its educational activity, curriculum and pedagogical instruction must be based on a Christian concept of the human person and their integral development.

As such, the religion curricula is ideally situated to confront and explore in an intentional, informed, respectful and inspired (i.e., “in-spired”) manner the fundamental issues of human development, in particular, as well as considering how effectively institutions support such healthy growth. While the

³ *The Catholic School on the Threshold of the Third Millennium*, no. 3.

⁴ *Ibid.*, no. 4.

⁵ *The Catholic School on the Threshold of the Third Millennium*, no. 6.

distinctive vision of the Catholic school informs all subject areas and activities, nonetheless it is in the religious education classroom that a systematic presentation of the faith facilitates and frames an authentic dialogue between students' life experience and the teachings of Christ and his Church.

It is acknowledged, however, that the complexity of the modern world and its growing secularity of values have weakened the ecclesial identity of the Catholic school and its relation to the parish. As a genuine instrument of pastoral ministry it participates in the evangelizing mission of the Church as a privileged environment of Christian education and a genuine experience of Church. More importantly it also involves care and attention for the weakest in society, to those youth who are marginalized and suffer from a material and spiritual poverty.

The cultural identity and educational nature of the Catholic school requires that it be at the public service of society. One of its most significant elements and potential contributions in this new millennium becomes the synthesis between culture and faith. Knowledge acquired by the student in the context of faith becomes a Christian vision of the world, of life, of culture and history. The Catholic school by its nature has a public character while offering a specific denominational education curriculum. It fulfills a public role by ensuring cultural and educational pluralism so that freedom and the right of families to educate their children according to their wishes are ensured.

Particular Churches

Courses in Religious Education need to affirm that the Catholic Church is a family or communion of particular churches or rites of equal rank and dignity that are in full communion with the Roman Pontiff, the successor of St. Peter, the supreme arbiter of inter-church relations. The Eastern Catholic Churches in communion with Rome accept the Pope as the bishop established by Christ himself to continue to be the principle of unity as concerns faith, morals and pastoral guidance (i.e., supreme arbiter) for the universal communion of the particular Catholic Churches. The official yearly Vatican directory, *Annuario Pontificio (Libreria Editrice Vaticana)*, gives the following list of rites (in the sense of particular Churches) within the Catholic Church:

- Eastern rites of Alexandrian tradition: Coptic Catholic Church (Coptic), Ethiopic
- Eastern rites of Antiochian tradition: Syro-Malankara Catholic Church (Malankara), Maronite, Syrian Catholic Church (Syrian)
- Eastern rite of Armenian tradition: Armenian Catholic Church (Armenian Church)
- Eastern rites of Chaldaean or East-Syrian tradition: Chaldean, Syro-Malabar Catholic Church (Malabar)
- Eastern rites of Constantinopolitan or Byzantine tradition: Albanian Catholic Church (Albanian), Belarussian, Bulgarian, Greek, Greek-Melkite, Hungarian, Italo-Albanian, Romanian Catholic Church (Romanian), Russian, Ruthenian Catholic Church (Ruthenian), Slovak, Ukrainian Greek Catholic Church (Ukrainian)
- Latin rite

The richness of these various traditions needs to be explored along with the Latin rite to stress the diversity, yet unity, of the Catholic Church, as expressed in the Vatican II document: *Decree on the Catholic Churches of the Eastern Rite (Orientalium Ecclesiarum)*:

These individual Churches, whether of the East or the West, although they differ somewhat among themselves in rite (to use the current phrase), that is, in liturgy, ecclesiastical discipline, and spiritual heritage, are, nevertheless, each as much as the others, entrusted to the pastoral government of the Roman Pontiff, the divinely appointed successor of St. Peter in primacy over the universal Church. They are consequently of equal dignity, so that none of them is superior to the others as regards rite and they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world (cf. Mark 16, 15) under the guidance of the Roman Pontiff. (3)

Pope Paul VI, Decree on the Catholic Churches of the Eastern Rite, *Orientalium Ecclesiarum* (1964)

Ecumenism

Religious Education courses need to contribute to the goal of Christian unity and as such the pedagogy of religious education should encourage authentic ecumenical dialogue.⁶

Catechesis...is always called to assume an “ecumenical dimension” everywhere. ... [such] catechesis brings to the fore that unity of faith which exists between Christians and explains the divisions existing between them and the steps being taken to overcome them. Catechesis also arouses and nourishes a true desire for unity, particularly with the love of Sacred Scripture. (197)

Congregation for the Clergy,
General Directory for Catechesis (1997)

Inter-faith Dialogue

With regard to inter-faith dialogue⁷, the GDC states:

Religious instruction, catechesis and preaching should not form only towards objectivity, justice and tolerance but also in understanding and dialogue. (199)

Congregation for the Clergy,
General Directory for Catechesis (1997)

The Declaration on the Relation of the Church to Non-Christian Religions states:

The Church, therefore, exhorts her sons [and daughters], that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men [and women]. (2)

Pope Paul VI, Declaration on the Relation of the Church to Non-Christian Religions, *Nostra Aetate* (1965)

In that spirit, Religious Education courses need to be sensitive to the spiritual identity of students of the non-Christian World Religions and of the Indigenous Traditions.

⁶ Ecumenism is the movement for the restoration of unity among all Christians.

⁷ Inter-faith dialogue is the movement among religious communities to promote greater mutual understanding and respect for one another.

First Nations, Métis, Inuit Spiritualities

Religious Education courses contribute to the affirmation of First Nations, Métis, and Inuit identities by being able to make numerous references to forms of these spiritualities as one example of the connections between religious knowledge, values, and practice. Key features of these spiritualities that are addressed in Religious Education courses include: seeing the world as the home of sacred activity; working to achieve harmony among the spiritual, cultural, social and cosmic realms; and activities or symbols that work holistically to reveal the spiritual dimensions of life. A good reference is [*A Catholic Response to Call to Action 48 of the National Truth and Reconciliation Commission*](#), by the Canadian Bishops, March 2016.

Other Considerations

Religious education, by its very nature, concerns itself with questions relating to the very core of what it means to be human. As such, it is inevitable that conversations will unfold that profoundly touch the personal lives of both student and educator. Questions regarding human sexuality, family dynamics, or abuses of any kind, may resonate deeply with past experiences and/or present challenges. As well, discussions regarding religious fundamentalism or certain historical events (e.g. residential schools) may take on a special urgency where participants may identify with a group that is associated with an affront to human rights and dignity. At all times, such conversations must be informed and carried out with sensitivity, compassion and common sense. Prudential judgements necessarily are concerned not only with the integrity of the truth, but the age and dignity of the persons involved. In some cases, it may be useful to follow up such classroom discussions with appropriate pastoral outreach to individuals.

ROLES AND RESPONSIBILITIES IN THE RELIGIOUS EDUCATION PROGRAM

... We need to remember that all religious teaching ultimately has to be reflected in the teacher's way of life, which awakens the assent of the heart by its nearness, love and witness. (42)

Pope Francis, Apostolic Exhortation,
Evangelii Gaudium (Joy of the Gospel) (2013)

The educating community of the Catholic school requires that those involved strive to be exemplary in character, confirming such authenticity through selfless dedication to the life and truth of the Christian faith that they teach. As Pope Paul VI stated “modern [persons] listens more willingly to witnesses than to teachers, and if they do listen to teachers, it is because they are witnesses.”⁸ This also means that the Church must provide and ensure the necessary support and formation for those who have long been involved in the work of religious education (teachers and parents, educators, catechists, priests and bishops). This formation and pastoral care must be spiritual in nature so that one is only able to evangelize when they have been evangelized and allow themselves to be evangelized. This spiritual renewal is only possible through a personal encounter and lived communion with Jesus Christ.

⁸ Pope Paul VI, *Evangelii Nuntiandi*, no. 41.

Attention must also be given to the relationships which exist among those who make up the educating community of the Catholic school. Teachers have a place of privilege and a great responsibility to participate in this new evangelization. Parents have a primary and natural responsibility to become engaged and support their children through the school and the parish if the goals of education and the transmission of the faith are to be effectively achieved in light of our present culture and society.

BISHOPS

Bishops are the successors of the Apostles as pastors of souls. With the supreme pontiff and under his authority, they are charged to continue the work of Christ the eternal pastor through all ages. (*Decree on the Pastoral Office of Bishops in the Church*, no. 2). They carry out this work through their three-fold office of teaching, governing and sanctifying. Through the power of the Holy Spirit, bishops have been made true and authentic teachers of the faith.

While Catholic schools in Ontario are administered by elected boards of trustees, the Diocesan bishop maintains great pastoral solicitude for the wellbeing of Catholic education within his diocese. “Mutual esteem and reciprocal collaboration will be established between the Catholic school and the bishop and other Church authorities through direct contact” (*The Religious Dimension of Education in a Catholic School*, no. 44). Canon law states that it is the responsibility of the conference of bishops to issue general norms in the area of Catholic religious education and formation within the schools. Moreover, it is the responsibility of each diocesan bishop to be vigilant over such education (*Can. 804/1*).

In the province of Ontario, the Assembly of Catholic Bishops of Ontario (ACBO) oversees the preparation of curricula for Religious Education and Family Life Education in the Catholic education system. This curriculum document has been prepared by the Institute for Catholic Education, at the request, and under the authority of the ACBO, and is the approved curriculum to be offered in Catholic secondary schools in Ontario.

STUDENTS

Students’ responsibilities with respect to their own learning develop gradually and increase over time as they progress through elementary and secondary school (cf. Ontario Catholic School Graduate Expectations). With appropriate instruction and with experience, students come to see how applied effort can enhance learning and improve achievement. As they mature and develop their ability to persist, to manage their behaviour and impulses, to take responsible risks, and to listen with understanding, students become better able to take more responsibility for their learning and progress. There are some students, however, who are less able to take full responsibility for their learning because of special challenges they face. The attention, patience, and encouragement of teachers can be extremely important to the success of these students. Learning to take responsibility for their improvement and achievement is an important part of every student’s education.

Developing fluency with religious education concepts, research and inquiry skills, and critical thinking and other appropriate habits of mind requires a sincere commitment to active engagement and sustained practice. Students can further contribute to their own learning by exploring the connections between the concepts addressed in their religious education courses, other courses and their own lived experience and current events.

PARENTS

Parents⁹ have an important role to play in supporting student learning. Above all, parents are the primary educators of their children, particularly assuming the responsibility of passing on the faith and Tradition of the Church. Through their words and witness, their children are provided essential opportunities to grow in their relationship with God and the faith community. Studies show that students perform better in school if their parents are involved in their education. By becoming familiar with the curriculum, parents can better appreciate what is being taught in the courses their daughters and sons are taking and what they are expected to learn. This awareness will enhance parents' ability to discuss their children's work with them, to communicate with teachers, and to ask relevant questions about their children's progress. Knowledge of the expectations will also enhance parents' ability to work with teachers to improve their children's learning.

Effective ways in which parents can support their children's learning include attending parent-teacher interviews, participating in parent workshops, and becoming involved in school council activities (including becoming a school council member). Parents who encourage and monitor homework or project completion further support their children in their religious education studies.

Parents can contribute to students' success in the religious education classroom by helping their children make connections between ideas and issues in the curriculum and other areas of life. To support their children's learning, parents may wish to demonstrate an active interest in current events and issues relating to religious education, and to provide their children with opportunities to question and reflect on the impact of these events and issues on their immediate lives, their families, their communities, and society in general. Parents can also provide valuable support by encouraging children to take part in activities that develop responsible citizenship (e.g., volunteering at a community organization, or writing letters to the editor or their political representative(s) on issues of concern).

Parents understand that adolescence is a time for their sons and daughters to explore and push against family and social boundaries. This often includes a child's disposition and attitude towards God and the Church.

For many young people, a critical look at the world they are living in leads to crucial questions on the religious plane. They ask whether religion can provide any answers to the pressing problems afflicting humanity. Large numbers of them sincerely want to know how to deepen their faith and live a meaningful life. (21)

The Congregation for Catholic Education,
The Religious Dimension of Education in a Catholic School (1988)

In all cases, parents' witnessing to the Gospel, their patience and persistence in prayer, and their own joy of living in faith are powerful evangelizing tools. While hope of salvation ultimately rests in God's infinite grace, it is our daily personal "yes" to that grace that can move and transform hearts.

⁹ The word *parent(s)* is used in this document to refer to parent(s) and guardian(s). It may also be taken to include caregivers or close family members who are responsible for raising the child.

TEACHERS

The primary role for teachers with regard to religious education is the transmission of knowledge about the faith. The secondary role is to support the catechetical efforts of the parish and the home. This is a participation in the work of the Church in which they become ministers of the Word and teach on behalf of the Christian community. They are called to be transmitters of the faith as they help prepare young people to be “clothed in Christ” (Romans 13:14) and to become “salt for the earth” and “light for the world” (Matthew 5:13, 14). Teachers teach not only the content of faith to pupils but by the witness of their lives, they help students discover what it means to live their faith. They never forget that students are also their brothers and sisters in faith; they accompany them in prayer and support them in their faith journey. While respecting each student, teachers engage in a dialogue on the meaning of life and the way to happiness revealed by Jesus Christ. In the same spirit, they present the Gospel values which they themselves witness to. They provide opportunities for students to relate their knowledge and skills to everyday life; they encourage them to take a critical look at the world around them and to make a commitment to witness with their lives to the kingdom of God, a kingdom of justice, peace and joy. Teachers transmit the faith to students when they:

- teach not only the content of faith but relate it to the students’ lives;
- speak with integrity on behalf of the faith community while being faithful to Church teaching and the message of the Gospel;
- support and mentor young people in their faith as they strive to understand the value of Christianity and seek to integrate it into their daily lives;
- assist in their Christian moral formation (of conscience);
- witness to the Gospel message in their relationship with each student, participate in the sacramental life of the Church, especially Sunday Eucharist, and the ministries of the Church (e.g., lector, choir member, St. Vincent de Paul Society);
- engage in and model theological reflection.

Teachers and students have complementary responsibilities. Teachers develop appropriate instructional strategies to help students achieve the curriculum expectations, as well as appropriate methods for assessing and evaluating student learning. Teachers bring enthusiasm and varied teaching and assessment approaches to the classroom, addressing different student needs and ensuring sound learning opportunities for every student. Teachers reflect on the results of the learning opportunities they provide, and make adjustments to them as necessary to help every student achieve the curriculum expectations to the best of his or her ability.

Using a variety of instructional, assessment, and evaluation strategies, teachers provide numerous opportunities for students to develop and refine their critical-thinking, problem-solving, and communication skills while engaged in social sciences and humanities activities, projects, and exploration. The activities offered should give students opportunities to relate their knowledge of and skills in the social sciences and humanities to the social, environmental, and economic conditions and concerns of the world in which they live. Such opportunities will motivate students to participate in their communities as responsible and engaged citizens and to become lifelong learners.

Teachers can help students understand that problem solving of any kind often requires a considerable expenditure of time and energy and a good deal of perseverance. Teachers can also encourage students to explore alternative solutions and to take the risks necessary to become successful problem solvers.

Religious education teachers provide students with frequent opportunities to practise their skills and apply new learning and, through regular and varied assessment, give them the specific feedback they need in order to further develop and refine their skills. By assigning tasks that promote the development of higher-order thinking skills, teachers help students assess information, develop informed opinions, draw conclusions, and become thoughtful and effective communicators.

Religious education can play a key role in shaping students' views about life and learning. By developing an understanding of the faith-based nature of ideas, values, and ways of life, students come to appreciate and honour, rather than fear, the diversity with which they are surrounded. It is the teacher's responsibility to help students see the connections between the knowledge and skills they develop in the religious education classroom and their lived realities. Teachers should also encourage students to understand the importance of, and to use the transferable skills they develop in, this discipline. Although many students may choose not to pursue careers that are directly related to religious education, through these courses they develop directly applicable, vocationally relevant skills, including critical-thinking, problem-solving, research, and communication skills.

As part of effective teaching practice, teachers communicate with parents about what their children are learning. This communication occurs through the sharing of course outlines, ongoing formal and informal conversations, curriculum events, and other means of regular communication, such as newsletters, website postings, and blogs. Communication enables parents to work in partnership with the school, promoting discussion, follow-up at home, and student learning in a family context. Stronger connections between the home and the school support student learning and achievement.

EDUCATIONAL LEADERSHIP

While the successful implementation of any religious education curricula rests with the commitment and efforts of many people, the Catholic education community is grateful for the leadership provided by all those with programming oversight. This includes, at the Board level, those who serve as Superintendents and, in a particular way, coordinators and consultants for religious education. Their capacity to provide expertise on matters related to these programs is essential to addressing both the on-going and ad hoc needs of families, administrators, trustees, clergy and, ultimately, teachers and students. At the school level, those who share responsibility for leadership at the department level assume a critical role in promoting and supporting sound instruction in religious education. It is important that those serving in this capacity be provided with the essential tools to promote:

- the availability of essential resources in religious education, both student and professional;
- appropriate pedagogical practices;
- appropriate practices of assessment, evaluation and reporting;
- cooperative relationships with those responsible for other subject areas as well as Pastoral Care and Student Services;
- professional development opportunities; and
- appropriate relationships with families and the local Church.

CHAPLAINCY LEADERS

The Catholic bishops of Ontario have recognized the importance of the relationship that exists between the ministry of secondary school pastoral care and the religious education curricula.

Chaplaincy as a service within the Catholic school is part of a set, a web of interventions, activities, processes and persons who, together, seek to realize the school's mission. In fact, chaplaincy is a natural partner of religious education. We also need to recognize how teachers in various curricular disciplines contribute to the faith life of students. The development of [curricula] for Catholic secondary schools in Ontario has given impetus to the integration of the Christian faith across the curriculum. Much still needs to be done in this area, and chaplaincy leaders can be key resource people in this task.

Assembly of Catholic Bishops of Ontario,
A Pastoral Letter on Catholic Secondary School Chaplaincy (2009)

With regard to the religious education programs, chaplaincy leaders may:

- serve as a resource to students, their care givers and instructors;
- support the integration of curricular themes with liturgical celebrations and retreats; and
- support and engage students in activities in the broader school community and beyond as they may arise from the religious education programs (e.g., charitable and social justice activities, parish initiatives, mission experiences).

PRINCIPALS

The principal works in partnership with teachers and parents to ensure that each student has access to the best possible educational experience. To support student learning, principals ensure that the Ontario Catholic curriculum is being properly implemented in all classrooms using a variety of instructional approaches. They also ensure that appropriate resources are made available for teachers and students. To enhance teaching and learning in all subjects, including religious education, principals promote learning teams and work with teachers to facilitate their participation in professional development and faith formation activities. Principals are also responsible for ensuring that every student who has an Individual Education Plan (IEP) is receiving the modifications and/or accommodations described in his or her plan – in other words, for ensuring that the IEP is properly developed, implemented, and monitored.

Principals are responsible for ensuring that up-to-date copies of the outlines of all of the courses of study for courses offered at the school are retained on file. These outlines must be available for parents and students to examine. Parents of students under the age of eighteen are entitled to information on course content since they are required to approve their child's choice of courses, and adult students need this information to help them choose their courses.

The principal is responsible for ensuring consistency between the teachings of the religious education program and the actual day-to-day life of the school. The principal plays a critical role in setting the tone of life within a school and ensuring its distinctly Catholic Christian ethos. Principals, with the support of school board personnel, fulfill part of their role as spiritual leaders of the school by:

- providing opportunities for ongoing professional learning and all the resources required for planning religious education programs;
- allocating the time required for teaching the religion program;
- ensuring the integration of Catholic teaching across the curriculum;
- encouraging and supporting the ongoing, adult faith formation of teachers;
- supporting teachers who find themselves in challenging situations;
- providing the opportunity for home-school-parish relationships through a spirit of hospitality and open communication; and
- inviting parents to deepen their involvement with the parish community and its social and ecclesial activities.

THE PARISH AND CHRISTIAN COMMUNITY PARTNERS

The whole Christian community has a role to play in the passing on of the faith to young people for the parish is the primary location in which the Christian community is formed and expressed.¹⁰ The first catechetical task of the parish priest and leaders is the fostering of “a sense of common responsibility for catechesis in the Christian community - a task that involves all the faithful - and recognition and appreciation for catechists and their mission.”¹¹

The Parish Priest

Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church. The Second Vatican Council indicates the necessity for pastors “to form genuine Christian communities” and for catechumens “[to] learn to co-operate actively in building up the Church and its work of evangelization.” (86)

Congregation for the Clergy,
General Directory for Catechesis (1997)

The parish priest has a significant role to play in this partnership. *The General Directory for Catechesis* states that in filling his role as parish priest, he is to “integrate catechetical activity into his program of community evangelization and foster the link between catechesis, sacraments and liturgy” (225). The priest fulfills an important part of this role when he works to create a bond of cooperation and friendship with all members of the school community: principal, teachers, students, parents, and support staff by:

- supporting the principal of the school in her or his role as spiritual leader of the school;
- providing spiritual and religious support and guidance to enable staff and students to grow in their understanding and commitment to the faith;
- supporting teachers in their responsibility to educate young people in the faith by sharing resources, knowledge and expertise;
- seeking awareness of the religious education programs in order to draw links between various themes in those programs and the Gospel (e.g. readings for the Sunday Mass) thus contributing within the school environment to the faith development of young people;

¹⁰ *General Directory for Catechesis*, no. 257.

¹¹ *Ibid.*, no. 225.

- providing opportunities for staff and students to participate in liturgical celebrations including the Mass and other forms of prayer and devotion as a community of believers;
- encouraging a collegial effort on the part of parish catechists and school teachers in the preparation of young people for the reception of the sacraments of Eucharist, Reconciliation and Confirmation and, as appropriate, the RCIA journey; and
- creating opportunities for continued evangelization of parents and teachers that will support them in their role as religious educators and witnesses to the faith.

Lay Pastoral Minister and Catechists

In many parishes throughout Ontario, the parish priest is assisted by the availability of lay staff to fulfill his responsibilities in meeting the sacramental, catechetical and liturgical needs of his parish community. Parish-based catechesis and youth ministry for pre-teens and adolescents bring religious education to life. Trained lay pastoral ministers assist the priest by serving as a link between the school and the parish; by providing catechesis for children, youth and adults, and by working in cooperation with schools to prepare students for the reception of the sacraments of initiation. Lay pastoral ministers could be invited to lead school retreats, participate in discussion during religion class, help create and celebrate liturgies, and represent the parish at School Council meetings.

Parish Leaders and Laity

It is important that all members of the parish community become aware of, understand and appreciate the effort of the Catholic school to offer religious education programs to young people in the community. This same community is invited to pray for those who teach the young people of the parish community. Furthermore, young people are to be encouraged to participate in parish councils, information meetings, and liturgical gatherings. In addition, there exists in every Catholic Christian community people whose talents can contribute to the faith development of youth. Whether through testimony, presentation or simple support, these community members, through their volunteerism, can provide many learning experiences that enrich the religious education programs in schools. To foster this partnership, it is important to ensure good communication between the school and the parish Pastoral Council.¹²

Community Partners

Community partners can be an important resource for schools and students. They can be models of how the knowledge and skills acquired through the study of the curriculum relate to life beyond school. Partnerships with community organizations can enrich not only the educational experience of students but also the life of the community.

Schools and school boards can play a role by coordinating efforts with community partners. They can, for example, help promote and support student involvement with community social service agencies (e.g. Food Banks, soup kitchens) libraries, museums; facilitate contact between students and advocacy or volunteer groups working in areas of recognized needs; and work with leaders of existing community programs (e.g., St. Vincent de Paul Society, L'Arche, Canadian Catholic Organization for Development

¹² Translated from: Le curriculum de l'Ontario de la maternelle à la 8e année: Enseignement religieux pour les écoles catholiques de langue française.

and Peace) to find ways to promote such programs, and to publicize the issues underlying them, within schools.

In choosing community partners, schools should build on existing links with their local communities and create new partnerships consistent with Church teaching, the Ministry of Education and school board policies. These relationships are especially beneficial when they have direct connections to the curriculum. For example, schools could develop links with different faith groups in the community, inviting members of those groups to participate in presentations to enrich the world religions courses.

THE PROGRAM IN RELIGIOUS EDUCATION

OVERVIEW OF THE PROGRAM

Religious education addresses how students view themselves and others in their social and religious contexts. In turn, this helps students understand and respond to the world around them. Religious education courses help students become self-motivated problem solvers equipped with the skills and knowledge that will enable them to face their changing world with confidence. This is accomplished through practical experience, discussion, debate, research, reflection, prayer and discernment, and the development of critical and creative thinking skills. Moreover, religious education courses are sensitive to the rhythms of the liturgical seasons as well as incorporating experiential opportunities for prayer and reflection. Indeed, such opportunities will help students progress from a simple acquisition of religious knowledge (the “what”), to a consideration of its meaning (the “so what”) to an appropriation of that meaning into their lives (the “now what”). This dynamic informs the structure of the strands across all grades and programs.

Courses in Religious Education, 9-12

Two types of courses are offered in the religious education program: university/college preparation, and open courses. At the senior level, students choose between course types on the basis of their interests, achievement, and postsecondary goals. The course types are defined as follows:

University/college preparation courses are designed to equip students with the knowledge and skills they need to meet the entrance requirements for specific programs offered at universities and colleges.

Open courses are designed to broaden students’ knowledge and skills in subjects that reflect their interests and prepare them for active and rewarding participation in society. They are not designed with the specific requirements of universities, colleges, or the workplace in mind.

Courses in Religious Education, Grades 9-12*				
Grade	Course Name	Course Type	Course Code**	Prerequisite
9	Discipleship and Culture	Open	HRE1O	None
10	Christ and Culture	Open	HRE2O	None
11	Faith and Culture	Open	HRE3O	None
11	Faith and Culture	University/College	HRE3M	HRE 2O, or Grade 10 English, Academic or Applied
12	Church and Culture	Open	HRE4O	None
12	Church and Culture	University/College	HRE4M	HRE 3M or any university or university/college preparation course in social sciences and humanities, English, or Canadian and world studies

* Each course has a credit value of 1.

** Course codes consist of five characters. The first three characters identify the subject; the fourth character identifies the grade (i.e., Grade 9 courses are represented by 1, Grade 10 by 2, Grade 11 by 3, and Grade 12 by 4); and the fifth character identifies the type of course (i.e., M for “university/college” and O for “open”).

CURRICULUM EXPECTATIONS

The expectations identified for each course describe the knowledge and skills that students are expected to develop and demonstrate in their class work, on tests, and in various other activities on which their achievement is assessed and evaluated.

Two sets of expectations – overall expectations (the “what,” the “so what” and the “now what”) and specific expectations – are listed for each *strand*, or broad area of the curriculum. (The strands are lettered using the first two letters of the name of the strand – so SC for Scripture, etc.) Taken together, the overall and specific expectations represent the mandated curriculum.

The *overall expectations* describe in general terms the knowledge and skills that students are expected to demonstrate by the end of each course.¹³

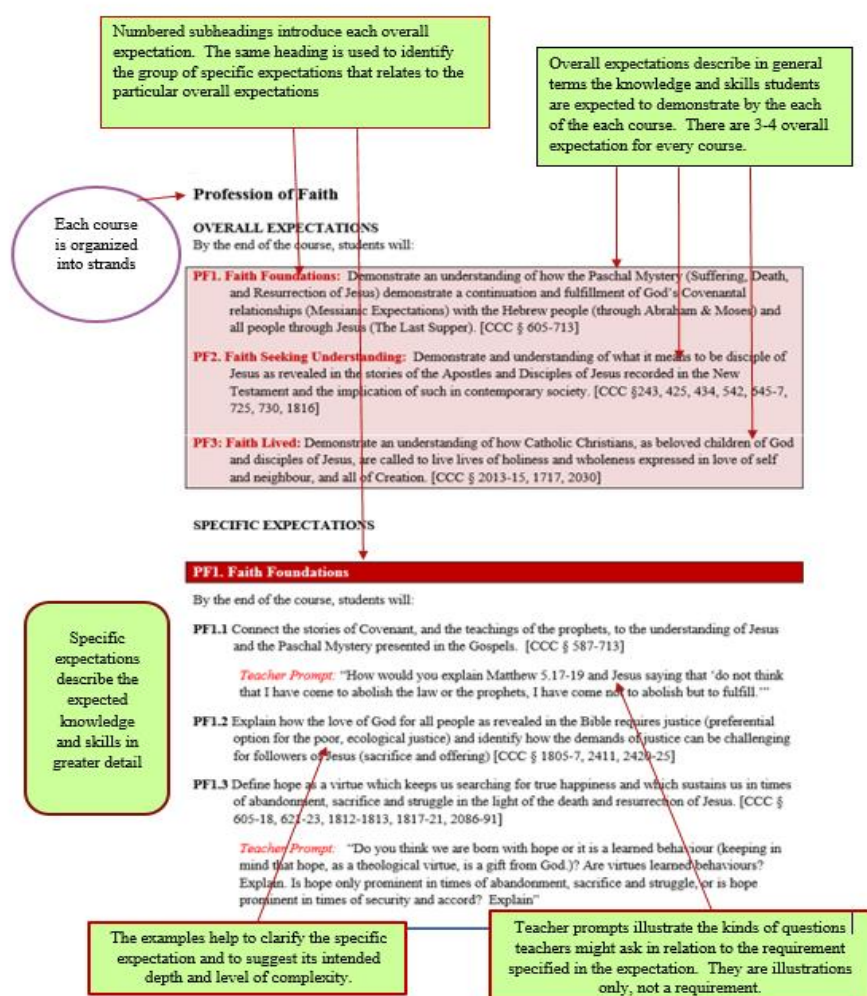
The *specific expectations* describe the expected knowledge and skills in greater detail. The specific expectations are grouped under numbered headings, each of which indicates the strand and the overall expectation to which the group of specific expectations corresponds (e.g., “SC2” indicates that the group relates to overall expectation 2 in the Scripture strand). This organization is not meant to imply that the

¹³ While it is *expected* that students will demonstrate the knowledge and skills described by the overall expectations in religious education, it is *hoped* that students will demonstrate the attitudes and values associated with these expectations. These attitudes and values are part of faith and constitute the Catholic stance within the world. Because they depend on the interaction between God’s Spirit and the freedom of the individual student, *they cannot be evaluated or used for assessment purposes.*

expectations in any one group are achieved independently of the expectations in the other groups. The subheadings are used merely to help teachers focus on particular aspects of knowledge and skills as they plan learning activities for their students.

Most specific expectations are accompanied by examples and “teacher prompts,” as requested by educators. The examples, given in parentheses, are meant to clarify the requirements specified in the expectation, illustrating the kind of knowledge or skill, the specific area of learning, the depth of learning, and/or the level of complexity that the expectation entails. The teacher prompts are meant to illustrate the kinds of questions teachers might pose in relation to the requirement specified in the expectation. Both the examples and the teacher prompts have been developed to model appropriate practice for the discipline and are meant to serve as illustrations for teachers. Both are intended as suggestions for teachers rather than as exhaustive or mandatory lists. Teachers can choose to use the examples and prompts that are appropriate for their classrooms, or they may develop their own approaches that reflect a similar level of complexity. Whatever the specific ways in which the requirements outlined in the expectations are implemented in the classroom, they must, wherever possible, be inclusive and reflect the diversity of the student population and the population of the province.

The diagram below shows all of the elements to be found on a page of curriculum expectations.



STRANDS IN RELIGIOUS EDUCATION

The major areas of study in Religious Education courses in Catholic secondary schools are organized into six distinct but related strands, which usually will be integrated in a variety of teaching strategies. These strands do not represent discrete units of study. They are expressed in such a manner as to suggest a variety of ways to integrate themes.

Strand SC: Sacred Scripture

Sacred Scripture, a gift of God's revelation, has a privileged place in Religious Education courses. As a primary source of God's revelation, the Bible records the covenantal relationship between God, the Jewish people, and the Christian Church.

As a document of faith developed within the believing community, the Bible is read and interpreted within the Church in continuity with centuries of tradition and in communion with the living reality of the contemporary people of God. In reading, listening, and praying with the Bible, students learn of the loving presence of God in all creation. The Scriptures are the inspired word of God, a living witness to the faith experience of other human beings and a revelation of God's love for all of Creation and our responses.

Since the Bible is a literary work, many of the learning outcomes in this strand involve the skills of literacy. These include an understanding of literary forms and genres, identification of the author and audience as essential to the writing process, the use of critical approaches to the reading of Sacred Scripture, and the recognition of various literary themes within the various books of the Bible.

For Catholics, "the Gospels are the heart of the Scriptures because they are our principal source for the life and teaching of the Incarnate Word, our Saviour" (*Catechism of the Catholic Church*, no. 125). These testimonies of faith are a privileged resource for meeting the person of Jesus and learning about the good news of salvation.

Evangelization... transmits Revelation to the world, [and] is also brought about in words and deeds. It is at once testimony and proclamation, word and sacrament, teaching and task. Catechesis, for its part, transmits the words and deeds of Revelation; it is obliged to proclaim and narrate them and, at the same time, to make clear the profound mysteries they contain. Moreover, since Revelation is a source of light for the human person, catechesis not only recalls the marvels worked by God in the past, but also, in the light of the same Revelation, it interprets the signs of the times and the present life of [humankind], since it is in these that the plan of God for the salvation of the world is realized. (39)

General Directory for Catechesis (1997)

Strand PF: Profession of Faith

Young people need help to put their faith into words. They should be able to express what they believe in language that is common to believers around the world and across the centuries. Essential to the Catholic tradition are the Church's creeds, doctrinal statements, and the authoritative teachings of the Magisterium.

Students should achieve a genuine understanding of these teachings so that their learning is not simply a memorizing of formulas but is an intelligent articulation of their faith in a language that is appropriate to both the Catholic tradition and to their age and ability.

While it is very much a personal matter, our Catholic faith is not a private relationship between the individual and God. It is a faith lived out in community – from family to parish and school, to neighbourhood, and to the world community of believers. The Church’s creeds and doctrinal statements bind us together in a community of faith seeking understanding. The communal relationship within the Holy Trinity serves as a foundation and model for all community relationships: God with us, humankind with God, humans with each other and the rest of creation.

This communitarian relationship is at the heart of the Church’s commitment to development and peace and service to the world. In Catholic secondary schools therefore, Religious Education courses contribute to the preparation for and understanding of the meaning of moral commitment to beatitude living, communal worship and the social teachings of the Church, especially in relation to the common good of society and the coming of God’s reign.

Strand CM: Christian Moral Development

The modern world is characterized by a multiplicity of values, philosophies, and ideologies. In the democratic, pluralistic society that is Canada these perspectives may creatively interact and reinforce one another, or they may compete with and contradict one another. What is potentially lost amidst this plurality is the singular revelation of God through Jesus Christ and his Church. Moreover, for the adolescent learner, this diversity of values may relativize Christian morality and lead to ethical confusion or to secularism.

In the face of this situation, it is imperative that students be given the means with which to make sound moral choices and judgements in both personal and social spheres of life. Critical thinking and analytical skills assist in the efforts to integrate a Catholic worldview into decisions concerning such moral issues as respect for life, poverty, violence, racism, stewardship, and care for nature/environment.

Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, “they pass from the old man to the new man who has been made perfect in Christ.” The Sermon on the Mount, in which Jesus takes up the Decalogue, and impresses upon it the spirit of the beatitudes, is an indispensable point of reference for the moral formation which is most necessary today. Evangelization which “involves the proclamation and presentation of morality,” displays all the force of its appeal where it offers not only the proclaimed word but the lived word too. This moral testimony, which is prepared for by catechesis, must always demonstrate the social consequences of the demands of the Gospel. (85)

General Directory for Catechesis (1997)

Strand PS: Prayer and Sacramental Life

Students should be encouraged to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. (38)

General Directory for Catechesis (1997)

This strand includes all of the various ways that the Church expresses its faith in worship, whether it be in personal prayer, liturgy or celebration. In many ways, it refers primarily to the actions that demonstrate thankful awareness of God's presence in the world.

At times, these actions will include the use of the rich prayer forms of the Catholic tradition. At other times, they will include the use of the student's own words in prayerful response to God's presence. And, at still others, they will include music, drama, meditation, and various art forms as the vehicle through which reverence can be expressed.

As well, the unfolding of the liturgical year provides many learning opportunities concerning the use of religious symbols and ritual within the school setting. Likewise, the liturgical year affords the opportunity for participation and study of the Church's sacramental life. Through the celebration of Eucharist and the experiences of religious education, students have opportunities to embrace more fully the commitment of their Confirmation in the faith.

Sacraments are visible signs of the presence and action of God. On the basis of this generic definition, Jesus is understood as the pre-eminent sacrament, whose life made visible the action of God in an unparalleled manner. In turn, the Church is the sacrament of Christ, making his teachings and his saving grace visible across all cultures and through successive generations. The seven sacraments signify and accomplish God's loving initiative to lead people to wholeness by interceding at significant moments of their lives from birth through maturity to death.

"Catechesis is intrinsically bound to every liturgical and sacramental action" ...For this reason, catechesis, along with promoting a knowledge of the meaning of the liturgy and the sacraments, must also educate the disciples of Jesus Christ "for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the creeds..." , as all of this is necessary for a true liturgical life. (86)

*Congregation for the Clergy,
General Directory for Catechesis (1997)*

Strand FL: Family Life Education

Christian education in the family, catechesis and religious instruction in schools are, each in its own way, closely interrelated with the service of Christian education of children, adolescents, and young people. (76)

Family catechesis precedes... accompanies and enriches all forms of catechesis. (226)

General Directory for Catechesis (1997)

Catholic Family Life Education is a multi-disciplinary curriculum area, designed to promote the Christian formation of children and adolescents in authentic human values related to personhood. The role of the school should be that of assisting and completing the work of parents, furnishing children and adolescents with an evaluation of sexuality as value and task of the whole person, created male and female in the image of God.

The bishops of Ontario have identified Family Life Education as a required curriculum strand comprising approximately twenty percent of the Religious Education curriculum at the secondary level, since both areas of study are concerned with the integration of Gospel values into the whole pattern of human life. Classroom instruction in Family Life Education provides opportunities for the holistic formation of students according to a Christian vision of personhood, relationship, and sexuality. This strand draws upon the disciplines of theology, life sciences, and the social sciences. Within these, moral theology, biology, and developmental psychology are especially significant.

Students will study three areas in Family Life Education (Personhood, Relationships, and Sexuality), to support the direction given in the OCCB's 1996 message to the Catholic education community, entitled "Family Life Education for Secondary Students."

Family Life Education therefore is a distinctive feature of Religious Education in Catholic secondary schools in its biological, medical, psychological, and moral aspects. It is the intention of Family Life Education to assist students in the development of understanding and personal attitudes toward the Christian vision of human relationships and sexuality as integral to the person, created in the image of a life-giving and loving God.¹⁴

For this reason, Family Life Education recognizes and affirms the primary and central role of the family in the formation of character, moral development, and attitudes toward sexuality. Likewise, Family Life Education recognizes the need for students to share life related experiences within clearly established boundaries related to the public nature of the classroom setting.

Strand RI: Research and Inquiry

A well-rounded education in religious education is about much more than just providing students with knowledge of facts. A deep understanding of and fluency in the subject cannot be evaluated solely in terms of students' ability to use specialized terminology, memorize isolated facts, or repeat a theory. Rather, students must be given opportunities to develop the skills and habits of mind needed to analyse, synthesize, and evaluate information. Not only do these skills underpin critical thinking and allow students to extend their understanding of religious education, but they are also useful in students' everyday lives and will help them in pursuing their postsecondary goals.

Within the overall process of education, special mention must be made of the intellectual work done by students. Although Christian life consists in loving God and doing his will, intellectual work is intimately involved. The light of Christian faith stimulates a desire to know the universe

¹⁴ Adapted from *Family Life Education for Secondary Students: A Message to the Catholic Education Community*, a publication of the Assembly of Catholic Bishops of Ontario, 1996, pp. 4-6.

as God's creation. It enkindles a love for the truth that will not be satisfied with superficiality in knowledge or judgment. It awakens a critical sense which examines statements rather than accepting them blindly. It impels the mind to learn with careful order and precise methods, and to work with a sense of responsibility. It provides the strength needed to accept the sacrifices and the perseverance required by intellectual labour. (49)

The Congregation for Catholic Education,
The Religious Dimension of Education in a Catholic School (1988)

All courses in religious education outline required learning related to research and inquiry skills. In religious education, these skills are employed within the broader context of our Christian faith. The expectations in this strand describe the skills that are considered to be essential for all types of research and inquiry in the discipline. These skills apply to, and should be developed in conjunction with, the content of all the other strands of the course.

The research and inquiry skills are organized under subheadings related to the four stages of inquiry – exploring, investigating, processing information, and communicating and reflecting.

- *Exploring skills* include the ability to identify and refine topics, identify key concepts, and formulate effective questions to guide inquiry.
- *Investigating skills* include the ability to create research plans; develop research tools; locate relevant sources; and formulate hypotheses, research questions, or thesis statements.
- *Processing information skills* include the ability to assess sources, organize and synthesize findings, document sources, and formulate conclusions.
- *Communicating and reflecting skills* include the ability to use appropriate modes of communication for a specific purpose and audience. This set of skills also includes the ability to reflect on the research process in order to identify steps for improvement. In the context of religious education, *theological reflection* refers to the Christian's search for meaning and understanding of life in the context of our relationship with God.

Skills in these four areas are not necessarily performed sequentially. Inquiry may begin in any one of the areas, and students will tend to move back and forth among the areas as they practise and refine their skills.

Teachers should ensure that students develop their research and inquiry skills in appropriate ways as they work to achieve the curriculum expectations in the other strands of the course. In some courses, it may be appropriate for students to develop research and inquiry skills as they complete a major research project. In others, students might develop these skills as they read and interpret texts, assess texts for bias and perspective, and communicate their findings. In either case, skills development must be assessed and evaluated as part of students' achievement of the overall expectations for the course.

Our Hopes for Our Students in Religious Education

Religious Education seeks to develop not only knowledge and disciplinary skills but also to foster in students the attitudes and values that are part of faith and constitute the Catholic stance within the world. Because they depend on the interaction between God's Spirit and the freedom of the individual student, they cannot be listed as expectations, nor can they be evaluated or used for assessment purposes. Yet, they represent some of the ultimate hopes of religious educators. They are the seeds we seek to sow or nourish, the holy longings that live in the sacred secrecy of each individual's heart. We present them here as a reminder of the ultimate goal of the religious education program as a specifically religious enterprise, and of the faith we hope to see blossom in our students.

By the end of Grade 12, it is our hope that students will:

Scripture	<ul style="list-style-type: none">• Attend to Scripture as a guide for seeking truth and making moral decisions in a spirit of discipleship.• Appreciate the gospels as testimonies of faith in order to come to know the risen Jesus more deeply.• Appreciate Scripture as the basis for the Catholic Church's stance regarding interreligious and ecumenical dialogue.• Take up the Christian responsibility to work for justice and peace consistent with Sacred Scripture.
Profession of Faith	<ul style="list-style-type: none">• Acknowledge God's desire to enter into friendship with all through the saving action of Jesus Christ, and through the sending of the Holy Spirit, bring them to know the truth.• See the spiritual and sacramental dimensions implicit in their own experience and in the created world.• Appreciate and value the world's religious traditions.• Embrace the religious quest in their search for meaning in the contemporary world.
Christian Moral Development	<ul style="list-style-type: none">• Nurture hope in the light of the death and resurrection of Jesus.• Be open to the Holy Spirit who guides and strengthens them in discerning moral decisions and living a virtuous life.• Recognize the importance of moral living in the human search for meaning and purpose.• Accept the teachings of Jesus and the Church in their moral choices.• Respect the integrity of Creation

<p>Prayer and Sacramental Life</p>	<ul style="list-style-type: none"> • Embrace the challenge of living a Catholic spiritual life in contemporary culture. • Appreciate the importance of religious symbol and ritual in the sacramental life of the Church, particularly the Eucharist. • Respect and value the diverse forms of prayer and worship found in the religions of the world. • Celebrate the connection between the sacrament of marriage and the scriptural image of marriage as a mirror of God's love for his people in Christ. • Seek the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart.
<p>Family Life Education</p>	<ul style="list-style-type: none"> • Value themselves as a child of God. • Respect the dignity of human life at every stage of its existence. • Appreciate the need for decision-making and assertiveness skills which protect and promote the integrity of the person and God's plan for sexuality. • Acknowledge how some messages of contemporary culture conflict with and distort the intrinsic dignity of the human person and of authentic, healthy relationships. • Appreciate the importance of institutions for the common good of society (e.g., family, church, political institutions).
<p>Research and Inquiry Skills</p>	<ul style="list-style-type: none"> • Appreciate the place of critical reflection in their formation as persons • Value the need to communicate respectfully. • Respect the efforts of all people in collaborative group work.

ASSESSMENT AND EVALUATION OF STUDENT ACHIEVEMENT

BASIC CONSIDERATIONS

In Ontario Catholic schools, the dignity of the human person created in the image of God is at the core of education. Educators ensure that assessment and evaluation practises are equitable and inclusive and are founded upon excellent research-based strategies, in recognition of each student's dignity.

In considering the question of assessment and evaluation, it is important for all teachers to keep in mind the long-term goals of Catholic education with respect to the knowledge, skills, attitudes, and values that are described in the *Ontario Catholic School Graduate expectations*. The graduate is expected to be:

- *a discerning believer* formed in the Catholic Faith community who celebrates the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living;
- *an effective communicator* who speaks, writes, and listens honestly and sensitively, responding critically in light of gospel values;
- *a reflective, creative and holistic thinker* who solves problems and makes responsible decisions with an informed moral conscience for the common good;
- *a self-directed, responsible, lifelong learner* who develops and demonstrates their God-given potential;
- *a collaborative contributor* who finds meaning, dignity and vocation in work which respects the rights of all and contributes to the common good;
- *a caring family member* who attends to family, school, parish, and the wider community; and
- *a responsible citizen* who gives witness to Catholic social teaching by promoting peace, justice and the sacredness of human life.

Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 to 12, 2010 sets out the Ministry of Education's assessment, evaluation, and reporting policy. The policy aims to maintain high standards, improve student learning, and benefit students, parents, and teachers in elementary and secondary schools across the province. Successful implementation of this policy depends on the professional judgement¹⁵ of educators at all levels as well as on their ability to work together and to build trust and confidence among parents and students.

A brief summary of some major aspects of the current assessment, evaluation, and reporting policy, with a focus on policy relating to secondary schools, is given below. Teachers should refer to *Growing Success* for more detailed information.

¹⁵ "Professional Judgement", as defined in *Growing Success* (p. 152), is "judgement that is informed by professional knowledge of curriculum expectations, context, evidence of learning, methods of instruction and assessment, and the criteria and standards that indicate success in student learning. In professional practice, judgement involves a purposeful and systematic thinking process that evolves in terms of accuracy and insights with ongoing reflection and self-correction."

Fundamental Principles

The primary purpose of assessment and evaluation is to improve student learning.

The following seven fundamental principles lay the foundation for rich and challenging practice. When these principles are fully understood and observed by all teachers, they will guide the collection of meaningful information that will help inform instructional decisions, promote student engagement, and improve student learning.

To ensure that assessment, evaluation, and reporting are valid and reliable, and that they lead to the improvement of learning for all students, teachers use practices and procedures that:

- are fair, transparent, and equitable for all students;
- support all students, including those with special education needs, those who are learning the language of instruction (English or French), and those who are First Nation, Métis, or Inuit;
- are carefully planned to relate to the curriculum expectations and learning goals and, as much as possible, to the interests, learning styles and preferences, needs, and experiences of all students;
- are communicated clearly to students and parents at the beginning of the school year or course and at other appropriate points throughout the school year or course;
- are ongoing, varied in nature, and administered over a period of time to provide multiple opportunities for students to demonstrate the full range of their learning;
- provide ongoing descriptive feedback that is clear, specific, meaningful, and timely to support improved learning and achievement; and
- develop students' self-assessment skills to enable them to assess their own learning, set specific goals, and plan next steps for their learning.

Learning Skills and Work Habits

The development of learning skills and work habits is an integral part of a student's learning. To the extent possible, however, the evaluation of learning skills and work habits, apart from any that may be included as part of a curriculum expectation in a course, should *not* be considered in the determination of a student's grades. Assessing, evaluating, and reporting on the achievement of curriculum expectations and on the demonstration of learning skills and work habits *separately* allows teachers to provide the information to the parents and student that is specific to each of these two areas of achievement.

The six learning skills and work habits are responsibility, organization, independent work, collaboration, initiative, and self-regulation.

Content Standards and Performance Standards

The Ontario curriculum for Grades 9 to 12 comprises *content standards* and *performance standards*. Assessment and evaluation will be based on both the content standards and the performance standards.

The content standards are the overall and specific curriculum expectations identified in the curriculum documents for every subject and discipline.

The performance standards are outlined in the achievement chart, which is provided in the curriculum documents for every subject or discipline (see pages 38-39). The achievement chart is a standard province-wide guide and is to be used by all teachers as a framework within which to assess and evaluate student achievement of the expectations in the particular subject or discipline. It enables teachers to make consistent judgements about the quality of student learning based on clear performance standards and on a body of evidence collected over time. It also provides teachers with a foundation for developing clear and specific feedback for students and parents.

The purposes of the achievement chart are to:

- provide a common framework that encompasses all curriculum expectations for all subjects/courses across grades;
- guide the development of high-quality assessment tasks and tools (including rubrics);
- help teachers plan instruction for learning;
- provide a basis for consistent and meaningful feedback to students in relation to provincial content and performance standards; and
- establish categories and criteria with which to assess and evaluate students' learning.

Assessment *for* Learning and *as* Learning

Assessment is the process of gathering information that accurately reflects how well a student is achieving the curriculum expectations in a course. The primary purpose of assessment is to improve student learning. Assessment for the purpose of improving student learning is seen as both “assessment *for* learning” and “assessment *as* learning”. As part of assessment *for* learning, teachers provide students with descriptive feedback and coaching for improvement. Teachers engage in assessment *as* learning by helping all students develop their capacity to be independent, autonomous learners who are able to set individual goals, monitor their own progress, determine next steps, and reflect on their thinking and learning.

As essential steps in assessment *for* learning and *as* learning, teachers need to:

- plan assessment concurrently and integrate it seamlessly with instruction;
- share learning goals and success criteria with students at the outset of learning to ensure that students and teachers have a common and shared understanding of these goals and criteria as learning progresses;
- gather information about student learning before, during, and at or near the end of a period of instruction, using a variety of assessment strategies and tools;
- use assessment to inform instruction, guide next steps, and help students monitor their progress towards achieving their learning goals;
- analyse and interpret evidence of learning;
- give and receive specific and timely descriptive feedback about student learning; and
- help students develop skills of peer assessment and self-assessment.

Evaluation

Evaluation refers to the process of judging the quality of student learning on the basis of established performance standards and assigning a value to represent that quality. Evaluation accurately summarizes and communicates to parents, other teachers, employers, institutions of further education, and students themselves what students know and can do with respect to the overall curriculum expectations.

Evaluation is based on assessment *of* learning that provides evidence of student achievement at strategic times throughout the course, often at the end of a period of learning.

All curriculum expectations must be accounted for in instruction and assessment, but *evaluation focuses on the students' achievement of the overall expectations*. A student's achievement of the overall expectations is evaluated on the basis of his or her achievement of related specific expectations. The overall expectations are broad in nature, and the specific expectations define the particular content or scope of the knowledge and skills referred to in the overall expectations. Teachers will use their professional judgement to determine which specific expectations should be used to evaluate the achievement of the overall expectations, and which ones will be accounted for in instruction and assessment but not necessarily evaluated.

Determining a report card grade involves the interpretation of evidence collected through observations, conversations, and student products (tests/exams, assignments for evaluation), combined with the teacher's professional judgement and consideration of factors such as the number of tests/exams or assignments for evaluation that were not completed or submitted and the fact that some evidence may carry greater weight than other evidence.

Seventy per cent of the final grade (a percentage mark) in a course will be based on evaluation conducted throughout the course. This portion of the grade should reflect the student's most consistent level of achievement, with special consideration given to more recent evidence. Thirty per cent will be based on a final evaluation administered at or towards the end of the course.

Reporting Student Achievement

The Provincial Report Card, Grades 9–12, shows a student's achievement at specific points in the school year or semester. There are two formal reporting periods for a semestered course and three formal reporting periods for a non-semestered course. The reports reflect student achievement of the overall curriculum expectations, as well as development of learning skills and work habits.

Although there are formal reporting periods, communication with parents and students about student achievement should be continuous throughout the course, by means such as parent-teacher or parent-student-teacher conferences, portfolios of student work, student-led conferences, interviews, phone calls, checklists, and informal reports. Communication about student achievement should be designed to provide detailed information that will encourage students to set goals for learning, help teachers establish plans for teaching, and assist parents in supporting learning at home.

THE ACHIEVEMENT CHART FOR RELIGIOUS EDUCATION, GRADES 9-12

The achievement chart, on pages 38-39, identifies four categories of knowledge and skills and four levels of achievement in religious education. The components of the chart are explained in the sections that follow. (See also the section “Content Standards and Performance Standards”, on page 32).

Categories of Knowledge and Skills

The categories represent four broad areas of knowledge and skills within which the expectations for any given subject or course can be organized. The four categories should be considered as interrelated, reflecting the wholeness and interconnectedness of learning.

The categories help teachers focus not only on students’ acquisition of knowledge but also on their development of the skills of thinking, communication, and application.

The categories of knowledge and skills are as follows:

Knowledge and Understanding. Subject-specific content acquired in each grade or course (knowledge), and the comprehension of its meaning and significance (understanding).

Thinking. The use of critical and creative thinking skills and/or processes, including theological reflection.

Communication. The conveying of meaning and expression through various forms.

Application. The use of knowledge and skills to make connections within and between various contexts.

In all subjects and courses, students should be given numerous and varied opportunities to demonstrate the full extent of their achievement of the curriculum expectations across all four categories of knowledge and skills.

Teachers will ensure that student learning is assessed and evaluated in a balanced manner with respect to the four categories, and that achievement of particular expectations is considered within the appropriate categories. The emphasis on “balance” reflects the fact that all categories of the achievement chart are important and need to be a part of the process of instruction, learning, assessment, and evaluation. However, it also indicates that for different courses, the *relative* importance of each of the categories may vary. The importance accorded to each of the four categories in assessment and evaluation should reflect the emphasis accorded to them in the curriculum expectations for the course, and in instructional practice.

Criteria and Descriptors

To further guide teachers in their assessment and evaluation of student learning, the achievement chart provides “criteria” and “descriptors.”

A set of criteria is identified for each category in the achievement chart. The criteria are subsets of the knowledge and skills that define the category. The criteria identify the aspects of student performance that are assessed and/or evaluated, and they serve as a guide to what teachers look for. In the religious education curriculum, the criteria for each category are as follows:

Knowledge and Understanding

- Knowledge of content
- Understanding of content

Thinking

- Use of planning skills
- Use of processing skills
- Use of critical/creative thinking processes

Communication

- Expression and organization of ideas and information in oral, visual, and written forms
- Communication for different audiences and purposes and in oral, visual, and written forms
- Use of conventions, vocabulary, and terminology in oral, visual, and written forms

Application

- Application of knowledge and skills in familiar contexts
- Transfer of knowledge and skills to new contexts
- Making connections between religious education and the world

“Descriptors” indicate the characteristics of the student’s performance, with respect to a particular criterion, on which assessment or evaluation is focused. *Effectiveness* is the descriptor used for each of the criteria in the Thinking, Communication, and Application categories. What constitutes effectiveness in any given performance task will vary with the particular criterion being considered. Assessment of effectiveness may therefore focus on a quality such as appropriateness, clarity, accuracy, precision, logic, relevance, significance, fluency, flexibility, depth, or breadth, as appropriate for the particular criterion.

Levels of Achievement

The achievement chart also identifies four levels of achievement, defined as follows:

Level 1 represents achievement that falls much below the provincial standard. The student demonstrates the specified knowledge and skills with limited effectiveness. Students must work at significantly improving in specific areas, as necessary, if they are to be successful in a course in the next grade.

Level 2 represents achievement that approaches the standard. The student demonstrates the specified knowledge and skills with some effectiveness. Students performing at this level need to work on identified learning gaps to ensure future success.

Level 3 represents the provincial standard for achievement. The student demonstrates the specified knowledge and skills with considerable effectiveness. Parents of students achieving at level 3 can be confident that their children will be prepared for work in subsequent courses.

Level 4 identifies achievement that surpasses the provincial standard. The student demonstrates the specified knowledge and skills with a high degree of effectiveness.

However, achievement at level 4 does not mean that the student has achieved expectations beyond those specified for the course.

Specific “qualifiers” are used with the descriptors in the achievement chart to describe student performance at each of the four levels of achievement – the qualifier *limited* is used for level 1; *some* for level 2; *considerable* for level 3; and *a high degree of* or *thorough* for level 4. Hence, achievement at level 3 in the Thinking category for the criterion “use of planning skills” would be described in the achievement chart as “[The student] uses planning skills with *considerable* effectiveness”.

THE ACHIEVEMENT CHART: Religious Education, Grades 9-12

Categories	Level 1	Level 2	Level 3	Level 4
Knowledge/Understanding – Subject-specific content acquired in each course (knowledge), and the comprehension of its meaning and significance (understanding)				
	The student:			
Knowledge of content (e.g. <i>Scripture, creedal statements, terms, moral teachings, liturgical/sacramental practices</i>)	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	demonstrates thorough knowledge of content
Understanding of content (e.g. <i>dogma, doctrine, scripture, moral principles, social teachings, concepts, practices, procedures</i>)	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking – The use of critical and creative thinking skills and/or processes				
	The student:			
Use of planning skills (e.g. <i>focusing research, gathering information, organizing an inquiry, asking questions, setting goals</i>)	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with a high degree of effectiveness
Use of processing skills (e.g. <i>analysing, generating, integrating, synthesizing, evaluating, detecting point of view and bias</i>)	uses processing skills with limited effectiveness	uses processing skills with some effectiveness	uses processing skills with considerable effectiveness	uses processing skills with a high degree of effectiveness
Use of critical/creative thinking processes (e.g. <i>theological reflection, inquiry, critical analysis, problem solving</i>)	uses critical/creative thinking processes with limited effectiveness	uses critical/creative thinking processes with some effectiveness	uses critical/creative thinking processes with considerable effectiveness	uses critical/creative thinking processes with a high degree of effectiveness
Communication – The conveying of meaning through various forms				
	The student:			
Expression and organization of ideas and information (e.g. <i>clarity of expression, logical organization</i>) in oral, visual, and written forms (e.g. <i>prayers, reflections, presentations, reports</i>)	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with a high degree of effectiveness

THE ACHIEVEMENT CHART: Religious Education, Grades 9-12

Categories	Level 1	Level 2	Level 3	Level 4
Communication (<i>continued</i>)				
	The student:			
Communication for different audiences (<i>e.g., peers, adults</i>) and purposes (<i>e.g., to inform, persuade, promote</i>) and in oral, visual, and written forms	communicates for different audiences and purposes with limited effectiveness	communicates for different audiences and purposes with some effectiveness	communicates for different audiences and purposes with considerable effectiveness	communicates for different audiences and purposes with a high degree of effectiveness
Use of family life education conventions, vocabulary, and terminology (<i>e.g. religious language, religious symbols, media usage</i>) in oral, visual, and written forms	uses conventions, vocabulary, and terminology of the discipline with limited effectiveness	uses conventions, vocabulary, and terminology of the discipline with some effectiveness	uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness	uses conventions, vocabulary, and terminology of the discipline with a high degree of effectiveness
Application – The use of knowledge and skills to make connections within and between various contexts				
	The student:			
Application of knowledge and skills (<i>e.g. concepts, strategies, processes</i>) in familiar contexts (<i>e.g., class discussions</i>)	uses knowledge and skills in familiar contexts with limited effectiveness	uses knowledge and skills in familiar contexts with some effectiveness	uses knowledge and skills in familiar contexts with considerable effectiveness	uses knowledge and skills in familiar contexts with a high degree of effectiveness
Transfer of knowledge and skills to new contexts (<i>e.g. concepts, strategies, processes</i>)	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections between Religious Education and the world (<i>e.g., moral issues; ethically based problems; social justice issues</i>)	makes connections between various contexts with limited effectiveness	makes connections between various contexts with some effectiveness	makes connections between various contexts with considerable effectiveness	makes connections between various contexts with a high degree of effectiveness

Note: A student whose achievement is below 50% at the end of a course will not obtain a credit for the course.

SOME CONSIDERATIONS FOR PROGRAM PLANNING IN RELIGIOUS EDUCATION

When planning a program in religious education, teachers must take into account considerations in a number of important areas, including those discussed below.

INSTRUCTIONAL APPROACHES

Effective instruction not only supports student success, but is a response to and honours each student's dignity.

Effective instruction is key to student success. To provide effective instruction, teachers need to consider what they want students to learn, how they will know whether students have learned it, how they will design instruction to promote the learning, and how they will respond to students who are not making progress.

When planning what students will learn, teachers identify the main concepts and skills described in the curriculum expectations, consider the contexts in which students will apply the learning, and determine students' learning goals.

Instructional approaches should be informed by the findings of current research on instructional practices that have proved effective in the classroom. For example, research has provided compelling evidence about the benefits of explicit teaching of strategies that can help students develop a deeper understanding of concepts. Strategies such as “compare and contrast” (e.g., through Venn diagrams and comparison matrices) and the use of analogies give students opportunities to examine concepts in ways that help them see what the concepts *are* and what they *are not*. Although such strategies are simple to use, teaching them explicitly is important in order to ensure that all students use them effectively.

A well-planned instructional program should always be at the student's level, but it should also push the student towards his or her optimal level of challenge for learning, while providing the support and anticipating and directly teaching the skills that are required for success.

A Differentiated Approach to Teaching and Learning

An understanding of students' strengths and needs, as well as of their backgrounds and life experiences, can help teachers plan effective instruction and assessment. Teachers continually build their awareness of students' learning strengths and needs by observing and assessing their readiness to learn, their interests, and their learning styles and preferences. As teachers develop and deepen their understanding of individual students, they can respond more effectively to the students' needs by differentiating instructional approaches – adjusting the method or pace of instruction, using different types of resources, allowing a wider choice of topics, even adjusting the learning environment, if appropriate, to suit the way

their students learn and how they are best able to demonstrate their learning. Unless students have an Individual Education Plan with modified curriculum expectations, *what* they learn continues to be guided by the curriculum expectations and remains the same for all students.

Lesson Design

Effective lesson design involves several important elements. Teachers engage students in a lesson by activating the students' prior learning and experiences, clarifying the purpose for learning, and making connections to contexts that will help them see the relevance and usefulness of what they are learning. Teachers select instructional strategies to effectively introduce concepts, and consider how they will scaffold instruction in ways that will best meet the needs of their students. At the same time, they consider when and how to check students' understanding and to assess their progress towards achieving their learning goals. Teachers provide multiple opportunities for students to apply their knowledge and skills and to consolidate and reflect on their learning. A three-part lesson design (e.g., "Minds On, Action, and Consolidation") is often used to structure these elements.

Instructional Approaches in Religious Education

Instruction in religious education should help students acquire the knowledge, skills, and values that they need in order to achieve the curriculum expectations and be able to think critically throughout their lives about issues related to the subjects in religious education. Effective instruction in these subjects motivates students and instils positive habits of the mind and for living (e.g., corporal and spiritual works of mercy; the theological and cardinal virtues), and includes curiosity and open-mindedness; a willingness to think, question, challenge, and be challenged; and an awareness of the value of listening or reading closely and communicating clearly. To be effective, instruction must be based on the beliefs that all students can be successful and that learning in religious education is important and valuable for all students.

The acquisition of information in religious education requires the same attention as other subject areas to the use of a variety of instructional approaches. However, from among these commonly known approaches, the following are of most importance in religious education:

Reflection is an action that takes place when a person encounters a new experience, particularly when it presents information that is in conflict with a presently held world view. In religious education, theological reflection, done in light of both faith and reason, can help students deepen their understanding of a new concept, record their reactions for later consideration, summarize content in their own words, compare new information with other viewpoints such as those of the media or peers, and come to a new understanding of humanity and our relationship with God. In religious education students should have an opportunity to use a variety of forms of reflection: journaling, biblical reflection, silent meditation, guided meditation, contemplative prayer, peer discussion, and metacognitive reflection through self-assessment.

The Arts: Poetry, art and music reveal the beauty of faith and the passion with which Christians embrace their beliefs. Through the arts the Catholic Church expresses the mysteries of its faith. Rublev's icon of the Trinity expresses a mystical understanding of the three-in-one nature of God and our invitation to join in the life of the divine Trinity. Rembrandt's *Return of the Prodigal Son* expressed our human need for forgiveness and the Father's unconditional love for human persons. The music of great liturgies of the Church, in particular the Mass, expresses our belief in the presence of God in the Eucharist, our roots in

Judaism, our trust in God, our responsibility to participate in the life and mission of the Church and more. Teachers of religious education are strongly encouraged to use the arts to break open for students the mysteries of faith at a depth mere words fail to convey.

Making Connections with the Life of the Church: Religious Education, without a definite link to the life of the Church, diminishes faith to a personal encounter with God. School masses, whenever possible and as directed by the local Ordinary, should be held in the local church. It is desirable that students should visit the church for prayer, for retreats and for education into the sacred objects used in the celebration of sacraments, particularly the Mass. Visiting sacred places such as holy shrines and the worship spaces of other rites and faiths builds a sense of wonder and awe and can contribute to a sense of belonging that encourages participation in the life of the Church. For students who are not Catholic, such opportunities may enrich their appreciation of the Catholic community in which they are being educated.

Prayer and Liturgical Celebration: The Catholic Church has a rich history of prayer. Students should be introduced to and invited to participate in the many forms of prayer that have developed over the history of the Church including those that have developed out of our encounter with other religious traditions such as guided meditation and contemplative prayer. It should be noted that prayer needs to be invitational so as to respect religious freedom and the dignity of students who come from non-Catholic traditions; however, it is still a vital part of Christian formation and the school's participation in the Church's mission to evangelize the children we teach.

Exploration of Issues, Research and Inquiry: It is not enough that students know and understand the teachings of Jesus and the Church; they must be given opportunities to critique the culture and society in which they live and their own actions. They should be given opportunities to compare the values and ideals of secular society and culture to those of the Christian tradition. Research projects, compare and contrast activities, case studies, class discussions and debates are strategies that can be used to explore issues and dilemmas, the options available in given situations and the consequences of human action. Applying church teaching gives students another viewpoint to help them identify options and make choices that contribute to a positive resolution. Through research, students can explore the lives of historical and contemporary persons, including the saints who are examples of a life dedication to building the kingdom of God. These people of faith serve as models for their own lives.

The Use of Primary Sources: Students should be given the opportunity to read and interpret primary sources such as the Bible (NRSV), the Catechism of the Catholic Church, Vatican documents, and letters from the Canadian Conference of Catholic Bishops and the Assembly of Catholic Bishops of Ontario. The use of primary sources helps to develop religious literacy while exposing students to the beauty and truth of Sacred Scripture and Sacred Tradition.

Connections to Current Events and Issues

Teachers need to integrate current events and issues within the curriculum expectations, and not treat them as separate topics. The integration of current events and issues into the curriculum will help students make connections between what they are learning in class and past and present-day local, national, and global events, developments, and issues. Examining current events helps students analyse controversial issues, understand diverse perspectives, develop informed opinions, and build a deeper understanding of

the world in which they live. In addition, investigating current events will stimulate students' interest in and curiosity about the world around them. The inclusion of current events in religious education will help keep the curriculum a relevant, living document.

Journal reflections, silent meditation, contemplative prayer, peer discussions and self-assessment are all effective forms of reflection that are important processes in any catechetical or religious education program. As a catechetical method, self-reflection deepens understanding and fosters meaning in students' lives. As an education tool, reflection provides students with a structured opportunity to add depth to what they have learned, to clarify their thinking, to record their thoughts and observations, and to discuss how new information affects them personally or society in general.

Through group reflections or projects, students develop the ability to discuss their faith with others as they apply Christian values to current events or moral issues. Through journals, reflective essays, independent projects and portfolios that ask students to apply learning to contemporary events and moral issues, teachers can measure how well students are able to examine real-life situations in light of Scripture and Tradition, from a personal perspective.

Most importantly, personal and group reflection encourages personal faith development and commitment to participation in the mission of the Church, to bring the message of the Gospels to the world through word and example.

PLANNING RELIGIOUS EDUCATION PROGRAMS FOR STUDENTS WITH SPECIAL EDUCATION NEEDS

Second only to parents, teachers are key educators of students with special education needs. They have a responsibility to help all students learn, and they work collaboratively with special education teachers, where appropriate, to achieve this goal. In recognition of each student's dignity, they commit to assisting every student to prepare for living with the highest degree of independence possible.

Learning for All: A Guide to Effective Assessment and Instruction for All Students, Kindergarten to Grade 12 (Draft 2011) describes a set of principles, based in research that should guide all program planning for students with special education needs. These principles have been adapted for use in Ontario Catholic schools as illuminated by our faith. Teachers planning religious education programs need to pay particular attention to these shared principles, which are as follows:

- **We believe** that every child is made in the image and likeness of God and that his/her dignity and worth must be respected and valued.
- **We believe** that every child can learn and that, as Catholic educators, we are called to a vocation which values each child's successes, based on his/her level of understanding.
- **We believe** that every child is a unique gift from God and has his/her own way of learning. As Catholic educators, we must plan for this diversity and give students tasks that respect their abilities.
- **We believe** that our Catholic learning communities are places of conversation and support, where educators can reach out to others in the community for ideas and assistance in order to create a learning environment that best supports all students, including students with special education needs.

- **We believe** that all our students have a right to be educated in the manner that best suits them. We therefore understand the importance of universal design¹⁶ and differentiated instruction¹⁷ in order to ensure that our classrooms and other learning environments are as usable as possible to students, regardless of their age, ability, or situation.
- **We believe** that we are all life-long learners and that, as Catholic educators, we are called to continue to develop our pedagogy so that our instruction and professional judgment are supported by good research.
- **We believe** that as educators, we have the advantage of knowing the child and the ability to provide valuable feedback in order to support his/her programming and assessment.

Catholic Curriculum Corporation, *Sacramental Preparation for Students with Special Needs: A Guide for Catholic Educators* (2006) p. 4

In any given classroom, students may demonstrate a wide range of strengths and needs. Teachers plan programs that recognize this diversity and give students performance tasks that respect their particular abilities so that all students can derive the greatest possible benefit from the teaching and learning process. The use of flexible groupings for instruction and the provision of ongoing assessment are important elements of programs that accommodate a diversity of learning needs.

In planning religious education programs for students with special education needs, teachers should begin by examining both the curriculum expectations in the course appropriate for the individual student and the student's particular strengths and learning needs to determine which of the following options is appropriate for the student:

- no accommodations¹⁸ or modified expectations; or
- accommodations only; or
- modified expectations, with the possibility of accommodations; or
- alternative expectations, which are not derived from the curriculum expectations for a course and which constitute alternative programs and/or courses.

If the student requires either accommodations or modified expectations, or both, the relevant information, as described in the following paragraphs, must be recorded in his or her Individual Education Plan (IEP). More detailed information about planning programs for students with special education needs, including students who require alternative programs and/or courses,¹⁹ can be found in *The Individual Education Plan (IEP): A Resource Guide, 2004* (referred to hereafter as the *IEP Resource Guide, 2004*). For a

¹⁶ The goal of Universal Design for Learning (UDL) is to create a learning environment that is open and accessible to all students, regardless of age, skills, or situation. Instruction based on principles of universal design is flexible and supportive, can be adjusted to meet different student needs, and enables all students to access the curriculum as fully as possible.

¹⁷ Differentiated instruction, as discussed on page 43 of this document, is effective instruction that shapes each student's learning experience in response to his or her particular learning preferences, interests, and readiness to learn.

¹⁸ "Accommodations" refers to individualized teaching and assessment strategies, human supports, and/or individualized equipment (See *Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 to 12* (2010) p. 72).

¹⁹ Alternative programs are identified on the IEP form by the term "alternative (ALT)".

detailed discussion of the ministry's requirements for IEPs, see *Individual Education Plans: Standards for Development, Program Planning, and Implementation, 2000* (referred to hereafter as *IEP Standards, 2000*). (Both documents are available at www.ontario.ca/edu.)

Students Requiring Accommodations Only

Some students with special education needs are able, with certain accommodations, to participate in the regular course curriculum and to demonstrate learning independently. Accommodations allow the student with special education needs to access the curriculum without any changes to the course expectations. The accommodations required to facilitate the student's learning must be identified in his or her IEP (see *IEP Standards, 2000*, p. 11). A student's IEP is likely to reflect the same accommodations for many, or all, subject or courses.

Providing accommodations to students with special education needs should be the first option considered in program planning. Instruction based on principles of universal design and differentiated instruction focuses on the provision of accommodations to meet the diverse needs of learners.

There are three types of accommodations:

- *Instructional accommodations* are changes in teaching strategies, including styles of presentation, methods of organization, or use of technology and multimedia. Some examples are the use of graphic organizers, photocopied notes, or assistive software.
- *Environmental accommodations* are changes that the student may require in the classroom and/or school environment, such as preferential seating or special lighting.
- *Assessment accommodations* are changes in assessment procedures that enable the student to demonstrate his or her learning, such as allowing additional time to complete tests or assignments or permitting oral responses to test questions (see p. 29 of the *IEP Resource Guide, 2004* for more examples).

If a student requires "accommodations only" in religious education courses, assessment and evaluation of his or her achievement will be based on the regular course curriculum expectations and the achievement levels outlined in this document. The IEP box on the student's provincial report card will not be checked, and no information on the provision of accommodations will be included.

Students Requiring Modified Expectations

In religious education, modified expectations for most students with special education needs will be based on the regular course expectations, with an increase or decrease in the number and/or complexity of the expectations. Modified expectations must represent specific, realistic, observable, and measurable achievements, and must describe specific knowledge and/or skills that the student can demonstrate independently, given the appropriate assessment accommodations.

It is important to monitor, and to reflect clearly in the student's IEP, the extent to which expectations have been modified. The principal will determine whether achievement of the modified expectations constitutes successful completion of the course, and will decide whether the student is eligible to receive a credit for the course. This decision must be communicated to the parents and the student.

Modified expectations must indicate the knowledge and/or skills the student is expected to demonstrate and have assessed in each reporting period (*IEP Standards, 2000*, pp. 10 and 11). Modified expectations should be expressed in such a way that the student and parents can understand exactly what the student is expected to know or be able to do, on the basis of which his or her performance will be evaluated and a grade or mark recorded on the provincial report card. The student's learning expectations must be reviewed in relation to the student's progress at least once every reporting period, and must be updated as necessary (*IEP Standards, 2000*, p. 11).

If a student requires modified expectations in religious education courses, assessment and evaluation of his or her achievement will be based on the learning expectations identified in the IEP and on the achievement levels outlined in this document. If some of the student's learning expectations for a course are modified but the student is working towards a credit for the course, it is sufficient simply to check the IEP box on the provincial report card. If, however, the student's learning expectations are modified to such an extent that the principal deems that a credit will not be granted for the course, the IEP box must be checked and the appropriate statement from *Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 to 12, 2010*, page 62, must be inserted. The teacher's comments should include relevant information on the student's demonstrated learning of the modified expectations, as well as next steps for the student's learning in the course.

PROGRAM CONSIDERATIONS FOR ENGLISH LANGUAGE LEARNERS

Ontario schools have some of the most multilingual student populations in the world. The first language of approximately 20 per cent of the students in Ontario's English-language schools is a language other than English. In addition, some students use varieties of English – also referred to as dialects – that differ significantly from the English required for success in Ontario schools. Many English language learners were born in Canada and have been raised in families and communities in which languages other than English, or varieties of English that differ from the language used in the classroom, are spoken. Other English language learners arrive in Ontario as newcomers from other countries; they may have experience of highly sophisticated educational systems, or they may have come from regions where access to formal schooling was limited.

When they start school in Ontario, many of these students are entering a new linguistic and cultural environment. All teachers share in the responsibility for these students' English-language development.

English language learners (students who are learning English as a second or additional language in English-language schools) bring a rich diversity of background knowledge and experience to the classroom. These students' linguistic and cultural backgrounds not only support their learning in their new environment but also become a cultural asset in the classroom community. Teachers will find positive ways to incorporate this diversity into their instructional programs and into the classroom environment.

Most English language learners in Ontario schools have an age-appropriate proficiency in their first language. Although they need frequent opportunities to use English at school, there are important

educational and social benefits associated with continued development of their first language while they are learning English. Teachers need to encourage parents to continue to use their own language at home in rich and varied ways as a foundation for language and literacy development in English. It is also important for teachers to find opportunities to bring students' languages into the classroom, using parents and community members as a resource.

During their first few years in Ontario schools, English language learners may receive support through one of two distinct programs from teachers who specialize in meeting their language-learning needs:

English as a Second Language (ESL) programs are for students born in Canada or newcomers whose first language is a language other than English, or is a variety of English significantly different from that used for instruction in Ontario schools.

English Literacy Development (ELD) programs are primarily for newcomers whose first language is a language other than English, or is a variety of English significantly different from that used for instruction in Ontario schools, and who arrive with significant gaps in their education. These children generally come from countries where access to education is limited or where there are limited opportunities to develop language and literacy skills in any language. Some First Nation, Métis, or Inuit students from remote communities in Ontario may also have had limited opportunities for formal schooling, and they also may benefit from ELD instruction.

In planning programs for students with linguistic backgrounds other than English, teachers need to recognize the importance of the orientation process, understanding that every learner needs to adjust to the new social environment and language in a unique way and at an individual pace. For example, children who are in an early stage of English-language acquisition may go through a “silent period” during which they closely observe the interactions and physical surroundings of their new learning environment. They may use body language rather than speech or they may use their first language until they have gained enough proficiency in English to feel confident of their interpretations and responses. Students thrive in a safe, supportive, and welcoming environment that nurtures their self-confidence while they are receiving focused literacy instruction. When they are ready to participate, in paired, small-group, or whole-class activities, some students will begin by using a single word or phrase to communicate a thought, while others will speak quite fluently.

In a supportive learning environment, most students will develop oral language proficiency quite quickly. Teachers can sometimes be misled by the high degree of oral proficiency demonstrated by many English language learners in their use of everyday English and may mistakenly conclude that these students are equally proficient in their use of academic English. Most English language learners who have developed oral proficiency in everyday English will nevertheless require instructional scaffolding to meet curriculum expectations. Research has shown that it takes five to seven years for most English language learners to catch up to their English-speaking peers in their ability to use English for academic purposes.

Responsibility for students' English-language development is shared by the classroom teacher, the ESL/ELD teacher (where available), and other school staff. Volunteers and peers may also be helpful in supporting English language learners in the language classroom. Teachers must adapt the instructional

program in order to facilitate the success of these students in their classrooms. Appropriate adaptations include:

- modification of some or all of the subject expectations so that they are challenging but attainable for the learner at his or her present level of English proficiency, given the necessary support from the teacher;
- use of a variety of instructional strategies (e.g., extensive use of visual cues, graphic organizers, and scaffolding; previewing of textbooks; pre-teaching of key vocabulary; peer tutoring; strategic use of students' first languages);
- use of a variety of learning resources (e.g., visual material, simplified text, bilingual dictionaries, and materials that reflect cultural diversity); and
- use of assessment accommodations (e.g., granting of extra time; use of oral interviews, demonstrations or visual representations, or tasks requiring completion of graphic organizers or cloze sentences instead of essay questions and other assessment tasks that depend heavily on proficiency in English).

Teachers need to adapt the program for English language learners as they acquire English proficiency. For students in the early stages of language acquisition, teachers need to modify the curriculum expectations in some or all curriculum areas. Most English language learners require accommodations for an extended period, long after they have achieved proficiency in everyday English.

When curriculum expectations are modified in order to meet the language-learning needs of English language learners, assessment and evaluation will be based on the documented modified expectations. Teachers will check the ESL/ELD box on the provincial report card only when modifications have been made to curriculum expectations to address the language needs of English language learners (this box should *not* be checked to indicate simply that they are participating in ESL/ELD programs or if they are only receiving accommodations). There is no requirement for a statement to be added to the "Comments" section of the report cards when the ESL/ELD box is checked.

Although the degree of program adaptation required will decrease over time, students who are no longer receiving ESL or ELD support may still need some program adaptations to be successful.

For further information on supporting English language learners, refer to the following documents:

- *The Ontario Curriculum, Grades 9–12: English as a Second Language and English Literacy Development, 2007*
- *English Language Learners – ESL and ELD Programs and Services: Policies and Procedures for Ontario Elementary and Secondary Schools, Kindergarten to Grade 12, 2007*
- *Supporting English Language Learners with Limited Prior Schooling: A Practical Guide for Ontario Educators, Grades 3 to 12, 2008*
- *Many Roots, Many Voices: Supporting English Language Learners in Every Classroom, 2005*

ENVIRONMENTAL EDUCATION AND RELIGIOUS EDUCATION

...there is an order in the universe which must be respected, and that the human person, endowed with the capability of choosing freely, has a grave responsibility to preserve this order for the well-being of future generations. I wish to repeat that the ecological crisis is a moral issue. (15)

St. John Paul II,
Peace with God the Creator, Peace with all of Creation (1990)

The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world's poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded. (13)

Pope Francis, *Laudato Si'* (2015)

Ontario's education system will prepare students with the knowledge, skills, perspectives, and practises they need to be environmentally responsible citizens. Students will understand our fundamental connections to each other and to the world around us through our relationship to food, water, energy, air, and land, and our interaction with all living things. The education system will provide opportunities within the classroom and the community for students to engage in actions that deepen this understanding.

Ontario Ministry of Education,
Acting Today, Shaping Tomorrow: A Policy Framework for Environmental Education in Ontario Schools (2009) p. 6

Acting Today, Shaping Tomorrow: A Policy Framework for Environmental Education in Ontario Schools outlines an approach to environmental education that recognizes the needs of all Ontario students and promotes environmental responsibility in the operations of all levels of the education system.

The three goals outlined in *Acting Today, Shaping Tomorrow* are organized around the themes of teaching and learning, student engagement and community connections, and environmental leadership. The first goal is to promote learning about environmental issues and solutions. The second is to engage students in practising and promoting environmental stewardship, both in the school and in the community. The third

stresses the importance of providing leadership by implementing and promoting responsible environmental practises throughout the education system so that staff, parents, community members, and students become dedicated to living more sustainably.

The religious education curriculum enables students to become responsible citizens who give witness to Catholic social teaching by promoting peace, justice and the sacredness of human life (*Ontario Catholic School Graduate Expectation*, no. 7), as well as reflective, creative and holistic thinkers who solve problems and make responsible decisions with an informed moral conscience for the common good (*Ontario Catholic School Graduate Expectation*, no. 3). Within the religious education curriculum, issues of meaning and valuing are considered on the basis of sacramental world view anchored in a belief in a Creator God who has given humanity responsibility for the world which we seek to understand and access through chemistry, biology, physics, and the various highly-specialized fields of study categorized as Life Sciences, Physical Sciences and Earth Sciences.

A resource document – *The Ontario Curriculum, Grades 9–12: Environmental Education – Scope and Sequence of Expectations, 2011* – has been prepared to assist teachers in planning lessons that integrate environmental education with other subject areas. It identifies curriculum expectations and related examples and prompts in disciplines across the Ontario curriculum that provide opportunities for student learning “in, about, and/or for” the environment. Teachers can use the document to plan lessons that relate explicitly to the environment, or they can draw on it for opportunities to use the environment as the context for learning. The document can also be used to make curriculum connections to school-wide environmental initiatives. This publication is available on the Ministry of Education’s website, at www.edu.gov.on.ca/eng/curriculum/secondary/enviro9to12curr.pdf.

HEALTHY RELATIONSHIPS AND RELIGIOUS EDUCATION

Every student is entitled to learn in a safe, caring environment, free from violence and harassment. Research has shown that students learn and achieve better in such environments. A safe and supportive social environment in a school is founded on healthy relationships – the relationships between students, between students and adults, and between adults. Healthy relationships are based on respect, caring, empathy, trust, and dignity, and thrive in an environment in which diversity is honoured and accepted. Healthy relationships do not tolerate abusive, controlling, violent, harassing, or inappropriate behaviours. To experience themselves as valued and connected members of an inclusive social environment, students need to be involved in healthy relationships with their peers, teachers, and other members of the school community.

Several provincial policies and initiatives, including the Foundations for a Healthy School framework, the equity and inclusive education strategy, and the Safe Schools strategy, are designed to foster caring and safe learning environments in the context of healthy and inclusive schools. These policies and initiatives promote positive learning and teaching environments that support the development of healthy relationships, encourage academic achievement, and help all students reach their God-given potential.

In its 2008 report, *Shaping a Culture of Respect in Our Schools: Promoting Safe and Healthy Relationships*, the Safe Schools Action Team confirmed “that the most effective way to enable all

students to learn about healthy and respectful relationships is through the school curriculum” (p. 11). Teachers can promote this learning in a variety of ways. For example, they can help students develop and practice the skills they need for building healthy relationships by giving them opportunities to apply critical thinking and problem-solving strategies and to address issues through group discussions, role play, case study analysis, and other means. Co-curricular activities such as clubs and intramural and interschool sports provide additional opportunities for the kind of interaction that helps students build healthy relationships. Teachers can also have a positive influence on students by modelling the behaviours, values, and skills that are needed to develop and sustain healthy relationships, and by taking advantage of “teachable moments” to address immediate relationship issues that may arise among students.

The religious education curriculum enables students to become caring family members who attend to family, school, parish, and the wider community (*Ontario Catholic School Graduate Expectation*, no. 6), as well as responsible citizens who give witness to Catholic social teaching by promoting peace, justice and the sacredness of human life (*Ontario Catholic School Graduate Expectation*, no. 7). The skills needed to build and support healthy relationships are the focus of much of the family life strand of the religious education curriculum. For example, students will identify the positive factors in healthy attitudes and relationships as well as those behaviours which may lead to unhealthy attitudes and relationships (e.g., harassment, homophobia, bullying, physical and verbal abuse). Since some conflict is a normal part of all human relationships, it is essential for students to learn positive ways to resolve conflicts that honour and support healthy relationships (e.g., listening skills, willingness to compromise, being assertive and willing to search for common ground in a dispute). Conflict resolution skills based on the Gospel values of peace, truth and love will serve as a foundation to such skills development. Educators should also make students aware of community support agencies which are available to them, both Catholic and non-denominational.

The knowledge, skills, values and attitudes that are addressed in all religious education courses encourage open-mindedness as well as respect for and deep understanding of self and others, founded upon the understanding of the inherent dignity of all persons.

EQUITY AND INCLUSIVE EDUCATION IN RELIGIOUS EDUCATION

The Ontario equity and inclusive education strategy focuses on respecting diversity, promoting inclusive education, and identifying and eliminating the discriminatory biases, systemic barriers, and power dynamics that limit the ability of students to learn, grow, and contribute to society. Antidiscrimination education continues to be an important and integral component of the strategy.

In an environment based on the principles of inclusive education, all students, parents, and other members of the school community – regardless of ancestry, culture, ethnicity, sex, physical or intellectual ability, race, religion, gender identity, sexual orientation, socio-economic status, or other similar factors – are welcomed, included, treated fairly, and respected. Diversity is valued, and all members of the school community feel safe, comfortable, and accepted. Every student is supported and inspired to succeed in a culture of high expectations for learning. In an inclusive education system, all students see themselves

reflected in the curriculum, their physical surroundings, and the broader environment, so that they can feel engaged in and empowered by their learning experiences.

The implementation of antidiscrimination principles in education influences all aspects of school life. It promotes a school climate that encourages all students to work to high levels of achievement, affirms the worth of all students, and helps students strengthen their sense of identity and develop a positive self-image. It encourages staff and students alike to value and show respect for diversity in the school and the broader society. Antidiscrimination education promotes fairness, healthy relationships, and active, responsible citizenship.

Teachers can give students a variety of opportunities to learn about diversity and diverse perspectives. By drawing attention to the contributions of women, the perspectives of various ethno cultural, religious, and racial communities, and the beliefs and practices of First Nations, Métis, and Inuit peoples, teachers enable students from a wide range of backgrounds to see themselves reflected in the curriculum. It is essential that learning activities and materials used to support the curriculum reflect the diversity of Ontario society. In addition, teachers should differentiate instruction and assessment strategies to take into account the background and experiences, as well as the interests, aptitudes, and learning needs, of all students.

Interactions between the school and the community should reflect the diversity of both the local community and the broader society. A variety of strategies can be used to communicate with and engage parents and members from diverse communities, and to encourage their participation in and support for school activities, programs, and events. Family and community members should be invited to take part in teacher interviews, the school council, and the parent involvement committee, and to attend and support activities such as plays, concerts, co-curricular activities and events, and various special events at the school. Schools may consider offering assistance with childcare or making alternative scheduling arrangements in order to help caregivers participate. Students can help by encouraging and accompanying their families, who may be unfamiliar with the Ontario school system. Special outreach strategies and encouragement may be needed to draw in the parents of English language learners and First Nations, Métis, or Inuit students, and to make them feel more comfortable in their interactions with the school.

The religious education curriculum enables students to become responsible citizens who give witness to Catholic social teachings by promoting peace, justice and the sacredness of human life (*Ontario Catholic School Graduate Expectation*, no. 7). All religious education courses reflect the aims of the equity and inclusive education strategy. The gospels reveal to students Christ's message of love and call each person to responsibly give witness to the Reign of God, where all are welcome, each person is loved and cared for, and humility and poverty are chosen over pride and wealth. The principles of Catholic social teaching that are presented in each course help students understand how the message of Scripture is to be lived out in the choices and actions of everyday life as a response to God's call to care for the sick, the physically challenged, the lonely, the marginalized and the outcast. Developing a sense of social justice prepares students to participate in society as positive and constructive members who value diversity, the dignity and equality of all persons and Canadian rights and freedoms.

FINANCIAL LITERACY IN RELIGIOUS EDUCATION

The document *A Sound Investment: Financial Literacy Education in Ontario Schools, 2010* (p. 4) sets out the vision that:

Ontario students will have the skills and knowledge to take responsibility for managing their personal financial well-being with confidence, competence, and a compassionate awareness of the world around them.

There is a growing recognition that the education system has a vital role to play in preparing young people to take their place as informed, engaged, and knowledgeable citizens in the global economy. Financial literacy education can provide the preparation Ontario students need to make informed decisions and choices in a complex and fast-changing financial world.

Because making informed decisions about economic and financial matters has become an increasingly complex undertaking in the modern world, students need to build knowledge and skills in a wide variety of areas. In addition to learning about the specifics of saving, spending, borrowing, and investing, students need to develop broader skills in problem solving, inquiry, decision making, critical thinking, and critical literacy related to financial issues, so that they can analyse and manage the risks that accompany various financial choices. They also need to develop an understanding of world economic forces and the effects of those forces at the local, national, and global level. In order to make wise choices, they will need to understand how such forces affect their own and their families' economic and financial circumstances. Finally, to become responsible citizens in the global economy, they will need to understand the social, environmental, and ethical implications of their own choices as persons who engage in economic activity. For all of these reasons, financial literacy is an essential component of the education of Ontario students – one that can help ensure that Ontarians will continue to prosper in the future.

The religious education curriculum provides clear connections to financial literacy (e.g., appropriate use of wealth; global debt forgiveness; fair wages for work; equality of opportunity in the work place; responsibilities to support charitable works). Students also explore ethical questions inherent in issues related to wealth distribution, investments, needs and wants, and capitalist economies.

A resource document – *Financial Literacy and Religious Education, Grades 9-12* – has been prepared to assist teachers in planning lessons that integrate financial literacy education with religious education. Teachers can use the lesson plans in the document, or they can draw on it for inspiration for their own lesson plans. The document can also be used to guide decision making for school-wide charitable initiatives. This publication is available in the resource section of the Catholic Curriculum Corporation website at www.catholiccurriculumcorp.org

LITERACY, MATHEMATICAL LITERACY, AND INQUIRY/RESEARCH SKILLS

Literacy is defined as the ability to use language and images in rich and varied forms to read, write, listen, view, represent, and think critically about ideas. It involves the capacity to access, manage, and evaluate information; to think imaginatively and analytically; and to communicate thoughts and ideas effectively. Literacy includes critical thinking and reasoning to solve problems and make decisions related to issues of fairness, equity, and social justice. Literacy connects individuals and communities and is an essential tool for personal growth and active participation in a cohesive, democratic society.

Reach Every Student: Energizing Ontario Education (2008) p. 6

Literacy instruction must be embedded across the curriculum. All teachers of all subjects ... are teachers of literacy.

Think Literacy Success, Grades 7–12: The Report of the Expert Panel on Students at Risk in Ontario, (2006) p. 10

As these quotations suggest, literacy involves a range of critical-thinking skills and is essential for learning across the curriculum. Literacy instruction takes different forms of emphasis in different subjects, but in all subjects, literacy needs to be explicitly taught. Literacy, mathematical literacy, and inquiry/research skills are critical to students' success in all subjects of the curriculum and in all areas of their lives.

The religious education curriculum enables students to become effective communicators who speak, write, and listen honestly and sensitively, responding critically in light of gospel values (*Ontario School Catholic Graduate Expectation* no. 2). Many of the activities and tasks that students undertake in the religious education curriculum involve the literacy skills relating to oral, written, and visual communication. For example, students use language to understand sources, to analyse and evaluate arguments and evidence, and to present findings in oral, visual, and written forms. In all religious education courses, students are required to use appropriate and correct terminology and are encouraged to use language with care and precision in order to communicate effectively.

The Ministry of Education has facilitated the development of materials to support literacy instruction across the curriculum. Helpful advice for integrating literacy instruction in religious education courses may be found in the following resource materials:

Me Read? And How! Ontario Teachers Report on How to Improve Boys' Literacy Skills, 2009
Think Literacy: Cross-Curricular Approaches, Grades 7–12, 2003

The religious education program also builds on, reinforces, and enhances mathematical literacy. For example, students are exposed to various concepts related to statistical analysis, graphing and measurement as may pertain to social trends and ethical issues (e.g. rates of poverty, distribution of

wealth, employment). Clear, concise communication may involve the use of various diagrams, charts, maps, tables, Biblical timelines and graphs to organize, interpret, and present information.

Inquiry and research are at the heart of learning in all subject areas. The religious education curriculum enables students to become self-directed, responsible, lifelong learners who develop and demonstrate their God-given potential (*Ontario Catholic School Graduate Expectation*, no. 4). In religious education courses, students are encouraged to develop their ability to ask questions and to explore a variety of possible answers to those questions. As they advance through the grades, they acquire the skills to locate relevant information from a variety of print and electronic sources, such as books, periodicals, Scripture, Biblical commentaries, Church documents, dictionaries, encyclopaedias, interviews, videos, and relevant Internet sources. The questioning they practised in the early grades becomes more sophisticated as they learn that all sources of information have a particular point of view and that the recipient of the information has a responsibility to evaluate it, determine its authority, validity and relevance, and use it in appropriate ways. The ability to locate, question, and validate information allows a student to become an independent, lifelong learner.

Religious Literacy

Inculturation of the faith, under certain aspects, is a linguistic task. This implies that catechesis respect and value the language proper to the message, especially biblical language, as well as the historical-traditional language of the Church (creed, liturgy) and doctrinal language (dogmatic formulations). It is also necessary for catechesis to enter into dialogue with forms and terms proper to the culture of those to whom it is addressed. Finally, catechesis must stimulate new expressions of the Gospel in the culture in which it has been planted. In the process of inculturating the Gospel, catechesis should not be afraid to use traditional formulae and the technical language of the faith, but it must express its meaning and demonstrate its existential importance. (208)

General Directory for Catechesis (1997)

Religious education, as all other disciplines, has its own specific language. Acquiring knowledge and understanding of the faith and promoting faith development requires the acquisition of religious literacy; literacy related to Sacred Scripture, the main tenets of the faith, the moral teaching of the Church, liturgy and prayer, the principles of social justice, and the nature of life in community and of the Church's mission in the world. The language of religious education includes special terms that are recognized as belonging to this discipline alone; terms such as ciborium, sacramental, liturgical, hermeneutic, theology, and resurrection. There are also terms which have a specific meaning in this discipline, such as human dignity, order/disorder or conscience.

Many of the activities and tasks students undertake in order to acquire or demonstrate knowledge and understanding of the curriculum of religious education involve the use of written, oral, and visual communication skills. As part of these tasks, students will be encouraged to use theological language with accuracy and precision thus enhancing their ability to communicate effectively.

As students advance through the grades, they will also be expected to distinguish between primary and secondary sources, to determine their validity and relevance, and to use them in appropriate ways. *The*

General Directory for Catechesis, in discussing the nature of educating for mission, suggests that religious literacy should not be limited to that of Christianity but extended to include other faiths (*General Directory for Catechesis*, no. 86b). One of the important factors for overcoming cultural and religious intolerance is knowledge and understanding of the ‘other’ coupled with an opportunity for cross-cultural and interreligious dialogue. Given the ever increasing reality of Canada’s religious mosaic, students should be gradually exposed to the language of other religions and this exposure can begin with an exploration of significant religious feasts that are often acknowledged in the media such as the Jewish holy days of Rosh Hashanah or the Muslim holy month of Ramadan.

CRITICAL THINKING AND CRITICAL LITERACY IN RELIGIOUS EDUCATION

Within the overall process of education, special mention must be made of the intellectual work done by students. Although Christian life consists in loving God and doing his will, intellectual work is intimately involved. The light of Christian faith stimulates a desire to know the universe as God’s creation. It enkindles a love for the truth that will not be satisfied with superficiality in knowledge or judgment. It awakens a critical sense which examines statements rather than accepting them blindly. It impels the mind to learn with careful order and precise methods, and to work with a sense of responsibility. (49)

The Congregation for Catholic Education,
The Religious Dimension of Education in a Catholic School (1988)

Critical thinking is the process of thinking about ideas or situations in order to understand them fully, identify their implications, make a judgement, and/or guide decision making. Critical thinking includes skills such as questioning, predicting, hypothesizing, analysing, synthesizing, examining opinions, identifying values and issues, detecting bias, and distinguishing between alternatives. Students who are taught these skills become critical thinkers who can move beyond superficial conclusions to a deeper understanding of the issues they are examining. They are able to engage in an inquiry process in which they explore complex and multifaceted issues, and questions for which there may be no easy answers.

The religious education curriculum enables students to become reflective, creative and holistic thinkers who solve problems and make responsible decisions with an informed moral conscience for the common good (*Ontario Catholic School Graduate Expectation*, no. 3). Students use critical thinking skills in religious education when they assess, analyse, and/or evaluate the impact of something and when they form an opinion about something and support that opinion with a rationale. In order to think critically, students need to examine the opinions and values of others, detect bias in their sources, determine why a source might express a particular bias, look for implied meaning, and use the information gathered to form a personal opinion or stance, or a personal plan of action with regard to making a difference.

Students approach critical thinking in various ways. Some students find it helpful to discuss their thinking, asking questions and exploring ideas. Other students, including many First Nations, Métis,

and Inuit students, may take time to observe a situation or consider a text carefully before commenting; they may prefer not to ask questions or express their thoughts orally while they are thinking.

In developing critical-thinking skills in religious education, students must ask themselves effective questions in order to interpret information, detect bias in their sources, determine why a source might express a particular bias, and consider the values and perspectives of a variety of groups and individuals.

Students use critical-thinking skills in religious education when they make reasoned judgements about what to do or what to believe about problems that do not have clear solutions. Students need support to develop skills that enable them to make critical judgements, considering alternative points of view, assessing evidence, and drawing logical conclusions. To support this development, teachers should infuse the curriculum with opportunities for critical thinking. It is of vital importance that teachers encourage students to explore issues, interpret information, and develop thoughtful responses in all religious education courses.

Students need support in developing their critical-thinking skills, they need to see these skills modelled in the classroom, and they need to be assessed and evaluated on these skills (and not just on the products of such thinking). Expectations that focus on critical-thinking skills – analysing, interpreting, assessing, evaluating, synthesizing, and reflecting – are included throughout the religious education curriculum. When assessing and evaluating these expectations, teachers should focus not only on the product (i.e., the conclusion) but on the effectiveness with which the student has used critical-thinking skills in arriving at that conclusion.

Critical literacy is the capacity for a particular type of critical thinking that involves looking beyond the literal meaning of a text to determine what is present and what is missing, in order to analyse and evaluate the text's complete meaning and the author's intent. Critical literacy goes beyond conventional critical thinking by focusing on issues related to fairness, equity, and social justice. Critically literate students adopt a critical stance, asking what view of the world the text advances and whether they find this view acceptable, who benefits from the text, and how the reader or viewer is influenced.

Critically literate students understand that meaning is not found in texts in isolation. People make sense of a text, or determine what a text means, in a variety of ways. Students therefore need to be aware of points of view (e.g., those of people from various cultures), the context (e.g., the beliefs and practices of the time and place in which a text was created and those in which it is being read or viewed), the background of the person interacting with the text (e.g., upbringing, friends, communities, education, experiences), intertextuality (e.g., information that a viewer or reader brings to a text from other texts experienced previously), gaps in the text (e.g., information that is left out and that the reader or viewer must fill in), and silences in the text (e.g., voices of a person or group not heard).

The religious education curriculum equips students with the knowledge, skills and values to critique the prevailing culture from a position of faith. As the Ontario Catholic bishops have stated:

...although Catholic education must prepare students to live in this culture and to embrace all that is good in it, this effort should not be reduced simply to learning how to adapt to the world.

While we are called to be constructive and creative in our contribution to society, we must also be critical of those aspects of our culture which are contrary to the values of our faith tradition.

Assembly of Catholic Bishops of Ontario, Pastoral Letter,
This Moment of Promise (1989)

In religious education, critical thinking skills include but are not limited to reflection, assessment, analysis and evaluation of life issues in light of Sacred Scripture and Church teaching. Students are called to interpret the meaning of various passages of Sacred Scripture, to compare the message of the gospel with that of society and the media and so on. Students use critical thinking skills in religious education when they assess the impact people can have on such things as the environment, the poor or the lonely. They use problem solving skills when they apply the Church's principles of social justice to such issues.

Another aspect of critical thinking is metacognition, which involves developing one's thinking skills by reflecting on one's own thought processes. Metacognitive skills include the ability to monitor one's own learning. Acquiring and using metacognitive skills has emerged as a powerful approach for promoting a focus on thinking skills in literacy and across all disciplines.

Students are given many opportunities to reflect on and monitor their learning in religious education. As they develop relationship skills, communication skills, and critical-thinking skills, students are given opportunities to reflect on their strengths and needs and to monitor their progress. In addition, they are encouraged to advocate for themselves to get the support they need in order to achieve their goals. In all areas of religious education, students are expected to reflect on how they can apply the knowledge and skills they acquire in their courses to their lives, in meaningful, authentic ways – in the classroom, in the family, with peers, and within the community. This process helps students to move beyond the amassing of information to an appreciation of the relevance of religious education knowledge and skills to their lives.

THE ROLE OF THE SCHOOL LIBRARY IN RELIGIOUS EDUCATION

The school library program can help to build and transform students' knowledge in order to support lifelong learning in our information- and knowledge-based society. The school library program supports student success across the religious education curriculum by encouraging students to read widely, teaching them to examine and read many forms of text for understanding and enjoyment, and helping them to improve their research skills and effectively use information gathered through research.

The school library program enables students to:

- develop a love of reading for learning and for pleasure;
- become independent, thoughtful, critical researchers;
- obtain access to programs, resources, and integrated technologies that support all curriculum areas; and
- understand and value the role of public library systems as a resource for lifelong learning.

The school library program plays a key role in the development of information literacy and research skills. Teacher librarians, where available, collaborate with classroom or content-area teachers to design, teach, and provide students with authentic information and research tasks that foster learning, including the ability to:

- access, select, gather, process, critically evaluate, create, and communicate information;
- use the information obtained to explore and investigate issues, solve problems, make decisions, build knowledge, create personal meaning, and enrich their lives;
- communicate their findings to different audiences, using a variety of formats and technologies; and
- use information and research with understanding, responsibility, and imagination.

In addition, teacher librarians can work with teachers of religious education courses to help students:

- develop literacy in using non-print forms (e.g., the Internet, social media, digital audio and video recording and editing) in order to access information, databases, and demonstrations;
- design inquiry questions for research projects; and
- create and produce single-medium or multimedia presentations.

Teachers need to discuss with students the concept of ownership of work and the importance of copyright in all forms of media.

Teachers will find that there are many books, television programs, websites, and digital recordings for students on the topics in religious education. Catholic educators are encouraged to collaborate with school librarians to integrate such materials with the religious education curriculum, according to the needs of their classroom and availability, which includes copyright compliance. Since some topics in the religious education curriculum need to be approached with sensitivity, it is important that any additional resources for these topics be carefully screened in recognition of the needs of the learners and the teachings of the Catholic faith. Consideration should be given to consulting with department heads, administrators and/or curriculum support as may be appropriate.

THE ROLE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY IN RELIGIOUS EDUCATION

"Do not be afraid of new technologies! These rank "among the marvelous things" – inter mirifica – which God has placed at our disposal to discover, to use and to make known the truth, also the truth about our dignity and about our destiny as his children, heirs of his eternal Kingdom."

St. John Paul II, Apostolic Letter,
The Rapid Development (2005)

...as students continue to be immersed in and impacted by technology now and well into the future, success will likely be measured by how effectively Catholic educators can help them to

develop and discern what is true, good and beautiful with the human heart, an informed conscience and the critical filter of the Catholic social teachings.”

Catholic Curriculum Corporation, *Ethical and Responsible Use of Information and Communication Technology: A Guideline for All Stakeholders in Catholic Education* (2009)

Information and communications technologies (ICT) provide a range of tools that can significantly extend and enrich teachers’ instructional strategies and support students’ learning. ICT tools include multimedia resources, databases, websites, digital cameras, and word-processing programs. Tools such as these can help students to collect, organize, and sort the data they gather, and to write, edit, and present reports on their findings. ICT can also be used to connect students to other schools, at home and abroad, and to bring the global community into the local classroom.

Whenever appropriate, students should be encouraged to use ICT to support and communicate their learning. For example, students working individually or in groups can use computer technology and/or websites to gain access to museums, galleries, and archives in Canada and around the world. They can also use portable storage devices to store information, as well as CD-ROM and DVD technologies and digital cameras and projectors to organize and present the results of their research and creative endeavours to their classmates and others.

Pope Benedict XVI has stated, “These (new digital) technologies are truly a gift to humanity and we must endeavor to ensure that the benefits they offer are put at the service of all human individuals and communities, especially those who are most disadvantaged and vulnerable” (From the Vatican, 24 January 2009, Feast of Saint Francis de Sales). Although the Internet is a powerful learning tool, there are potential risks attached to its use. All students must be made aware of issues related to Internet privacy, safety, and responsible and discerning use, as well as of the potential for abuse of this technology, particularly when it is used to assault the dignity of the person (e.g., the promotion of hatred or pornography).

It is a key principle of Catholic Social Teaching that technology must be placed at the service of humanity. To that end, the Catholic tradition places itself in the midst of human progress, including technological progress, and seeks to understand and to utilize technology in the on-going formation of a just and caring society.

To do so, Religious Education courses must support the use of “holistic” technology, an approach towards technology that focuses on people and is mindful of the values of justice and equality. These courses must search out ways in which the new systems of technology can be used to assist in promoting greater universal justice, respect for human life, and a healthy development of all individuals and peoples, as well as the freedoms essential for a fully human life. Put simply, Religious Education courses must bring a moral vision to technological use and development.

A resource document – *Ethical and Responsible Use of Information and Communication Technology: A Guideline for All Stakeholders in Catholic Education* – has been prepared to assist teachers in planning lessons that teach students to use ICT responsibly and ethically. Teachers can use the lesson plans in the

document, or they can draw on it for inspiration for their own lesson plans. This publication is available in the resource section of the Catholic Curriculum Corporation website at www.catholiccurriculumcorp.org.

ICT tools are also useful for teachers in their teaching practice, both for whole-class instruction and for the design of curriculum units that contain varied approaches to learning in order to meet diverse student needs. A number of educational software programs to support learning are licensed through the ministry and are listed at www.osapac.org/db/software_search.php?lang=en.

THE ONTARIO SKILLS PASSPORT: MAKING LEARNING RELEVANT AND BUILDING SKILLS

The Ontario Skills Passport (OSP) is a free, bilingual, web-based resource that provides teachers and students with clear descriptions of the “Essential Skills” and work habits important in work, learning, and life. Teachers planning programs in religious education can engage students by using OSP tools and resources to show how what they learn in class can be applied in the workplace and in everyday life.

The Essential Skills identified in the OSP are:

- Reading Text
- Writing
- Document Use
- Computer Use
- Oral Communication
- Mathematical Literacy: Money Math; Scheduling or Budgeting and Accounting; Measurement and Calculation; Data Analysis; and Numerical Estimation
- Thinking Skills: Job Task Planning and Organization; Decision Making; Problem Solving; and Finding Information

Work habits specified in the OSP are: working safely, teamwork, reliability, organization, working independently, initiative, self-advocacy, customer service, and entrepreneurship.

Essential Skills, such as Reading Text, Document Use, and Problem Solving, are used in virtually all occupations and are the foundation for learning other skills, including technical skills. OSP work habits such as organization, reliability, and working independently are reflected in the learning skills and work habits addressed in the provincial report card. Essential Skills and work habits are transferable from school to work, independent living, and further education or training, as well as from job to job and sector to sector.

Included in the OSP are videos and databases that focus on everyday tasks and occupation-specific workplace tasks, which teachers can use to connect classroom learning to life outside of school. Teachers can also consult *A Guide to Linking Essential Skills and the Curriculum, 2009*, which illustrates how to integrate explicit references to Essential Skills into classroom activities as well as how to give feedback to learners when they demonstrate these skills.

For further information on the Ontario Skills Passport, including the Essential Skills and work habits, visit <http://skills.edu.gov.on.ca>.

EDUCATION AND CAREER/LIFE PLANNING THROUGH THE RELIGIOUS EDUCATION CURRICULUM

The goals of the Kindergarten to Grade 12 education and career/life planning program are to:

- ensure that all students develop the knowledge and skills they need to make informed education and career/life choices;
- provide classroom and school-wide opportunities for this learning; and
- engage parents and the broader community in the development, implementation, and evaluation of the program, to support students in their learning.

The framework of the program is a four-step inquiry process based on four questions linked to four areas of learning: (1) knowing yourself – Who am I?; (2) exploring opportunities – What are my opportunities?; (3) making decisions and setting goals – Who do I want to become?; and, (4) achieving goals and making transitions – What is my plan for achieving my goals?

Classroom teachers support students in education and career/life planning by providing them with learning opportunities, filtered through the lens of the four inquiry questions, that allow them to apply subject-specific knowledge and skills to work-related situations; explore subject-related education and career/life options; and become competent, self-directed planners. The curriculum expectations in religious education courses provide opportunities to relate classroom learning to education and career/life planning that will prepare students for success in school, work, and life.

The religious education curriculum enables students to become collaborative contributors who find meaning, dignity and vocation in work which respects the rights of all and contributes to the common good (*Ontario Catholic School Graduate Expectation*, no. 5). A primary function of religious education in Catholic secondary schools is to prepare students to embrace the challenge of living in the world as Christ's presence. By guiding the students in developing transferable life skills, courses in religious education prepare students for a broad spectrum of life experiences that include, yet go beyond, the world of work.

Courses in religious education clearly support student learning in the areas of personal and interpersonal development and career choices. When taught that the Christian commitment to justice, peace, and the dignity of all can only help to promote the wellbeing of individuals and society as a whole, the student can evaluate his or her career aspirations in relation to the concepts of Christian vocation and discipleship. As well, the family life strand, by focusing on personhood, relationships, and sexuality complete the students' self-understanding and in this way complement the career education within the secondary school.

Furthermore, academic studies in religious education at the secondary school level are a critical preparation for students who may wish to continue their exploration of religious issues by including post-secondary courses in Religion and Theology while studying for their careers at those institutions. This

will allow them to further refine their vocation to be a disciple of the Gospel within their chosen careers. Likewise, students called to pursuing various forms of ministerial work (e.g., chaplaincy, youth ministry, Religious Life, ordained ministry) also will find opportunities to discuss and consider such lifestyles within religious education courses at the secondary school level and gain the support to listen to their call in their adult life.

COOPERATIVE EDUCATION AND OTHER FORMS OF EXPERIENTIAL LEARNING

Work remains a good thing, not only because it is useful and enjoyable, but also because it expresses and increases the worker's dignity. Through work we not only transform the world, we are transformed ourselves, becoming "more a human being." (9)

St. John Paul II, Encyclical Letter,
Laborem Exercens (On Human Work) (1981)

Planned learning experiences in the community, including job shadowing and job twinning, field trips, work experience, and cooperative education, provide students with opportunities to see the relevance of their classroom learning in a work setting, make connections between school and work, and explore a career of interest as they plan their pathway through secondary school and on to their postsecondary destination. In addition, through experiential learning, students develop the skills and work habits required in the workplace and acquire a direct understanding of employer and workplace expectations.

With meaningful placements, students are given the opportunity not only to take full advantage of the resources of the community to explore career choices, but also to explore ethical issues related to the world of work. In the encyclical, *Laborem Exercens*, St. John Paul II affirms the dignity of labour and places work at the centre of the social question. Co-operative education is an ideal vehicle for students in religious education courses to reflect on work from the perspective of Catholic social teaching. A Catholic theology of work maintains that every person is created in the image of God and has particular gifts and talents that can be of service to the community. Through work, a person participates in the activity of God and helps to co-create the world, society and the self.

The religious education curriculum enables students to become collaborative contributors who find meaning, dignity and vocation in work which respects the rights of all and contributes to the common good (*Ontario Catholic School Graduate Expectation*, no. 5). The Ministry required community service can be harmonized with the religious education curriculum to provide a fuller experience. Students can be guided to reflect on their community service in a way that will allow them to translate Gospel values from words to action. Many students find active service the most meaningful and joyful part of learning. Placements may include parishes, schools, hospitals, senior citizen homes, social service agencies, food banks, shelters, Development and Peace, and religious communities.

Policies and guidelines regarding workplace opportunities, including job shadowing, work experience, and cooperative education, are outlined in *Cooperative Education and Other Forms of Experiential*

Learning: Policies and Procedures for Ontario Secondary Schools, 2000, available on the ministry website, at <https://www.edu.gov.on.ca/eng/document/curricul/secondary/coop/cooped.pdf>

For guidelines to ensure the provision of Workplace Safety and Insurance Board (WSIB) coverage for students who are at least fourteen years of age and are on work placements of more than one day, see Policy/Program Memorandum No. 76A, “Workplace Safety and Insurance Coverage for Students in Work Education Programs” (September 2000), at www.edu.gov.on.ca/extra/eng/ppm/76a.html. Teachers should also be aware of the minimum age requirements outlined in the Occupational Health and Safety Act for persons to be in or working in specific workplace settings.

PLANNING PROGRAM PATHWAYS AND PROGRAMS LEADING TO A SPECIALIST HIGH SKILLS MAJOR

Religious education courses are well suited for inclusion in Specialist High Skills Majors (SHSMs) or in programs designed to provide pathways to particular apprenticeship, college, university, or workplace destinations. In some SHSM programs, courses in this curriculum can be bundled with other courses to provide the academic knowledge and skills important to particular economic sectors and required for success in the workplace and postsecondary education, including apprenticeship training. Religious education courses can serve as the in-school link with cooperative education credits that provide the workplace experience required not only for some SHSM programs but also for various program pathways to postsecondary education, apprenticeship training, and workplace destination.

ETHICS IN RELIGIOUS EDUCATION

...Catholic education is imbued by more than just secular knowledge. It is imbued with another wisdom, one that listens to the voice of God's revelation and, in doing so, it glimpses another reality and another possibility for living.

This reality is described in a language that is incarnational, sacramental, and ecclesial. It speaks of the human person as religious, upon whose heart is written the desire for God. It recognizes that humanity is not self-sufficient nor its own origin and destiny. It narrates a story of creation, sin, redemption, and hope. The challenge for Catholic secondary schools is to offer curriculum that serves as an alternative way of living to that of the ideology of secularism.

Institute for Catholic Education, *Educating the Soul: Writing Curriculum for Catholic Secondary Schools* (1998) p. 6

The religious education curriculum enables students to become reflective, creative and holistic thinkers who solve problems and make responsible decisions with an informed moral conscience for the common good (*Ontario Catholic School Graduate Expectations*, no. 3). The religious education curriculum provides varied opportunities for students to learn about ethical issues and to explore the role of ethics in both public and personal decision making. During the inquiry process, students may need to make ethical judgements when evaluating evidence and positions on various issues, and when drawing their own conclusions about issues, developments, and events. Teachers will use the decision making models in the

curriculum to help students in determining appropriate factors to consider when making such judgements. These factors include Sacred Scripture and Church teaching. In addition, it is crucial that teachers provide support and supervision to students throughout the inquiry process, ensuring that students engaged in an inquiry are aware of potential ethical concerns and address them in acceptable ways. If students are conducting surveys and/or interviews, teachers must supervise their activities to ensure that they respect the dignity, privacy, and confidentiality of their participants

Teachers should ensure that they thoroughly address the issue of plagiarism with students. In a digital world in which we have easy access to abundant information, it is very easy to copy the words of others and present them as one's own. Students need to be reminded, even at the secondary level, of the ethical issues surrounding plagiarism, and the consequences of plagiarizing should be clearly discussed before students engage in research and writing. It is important to discuss not only the more "blatant" forms of plagiarism, but also more nuanced instances that can occur. Students often struggle to find a balance between writing in their own voice and acknowledging the work of theorists and researchers in the field. Merely telling students not to plagiarize, and admonishing those who do, is not enough. The skill of writing in one's own voice, while appropriately acknowledging the work of others, must be explicitly taught to all students in religious education classes.

Curriculum Strands

Scope and Sequence

Scripture Strand

CORE TEACHINGS

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Hebrew Scriptures Covenant Revelation	Christian Scriptures	Core Sacred Texts	Core Sacred Texts	Jesus as the Fulfillment of the Law and Prophets	Jesus as the Fulfillment of the Law and Prophets

UNDERSTANDING SACRED TEXTS

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Structure of bible Literary types Inerrancy Inspiration	Gospel Exegesis	Myth, Authorship, and Authority	Myth, Authorship, and Authority	Biblical Literacy	Biblical Literacy

SACRED TEXTS AND CONTEMPORARY CULTURE

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Human Dignity	Good News-Gospel and Acts	Religion and Secularity Inter-Religious Dialogue	Religion and Secularity Inter-Religious Dialogue	The Prophetic Voice of the Church and Culture	Applying Scripture to the Contemporary Context

Profession of Faith Strand

FAITH FOUNDATIONS

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Paschal Mystery	New covenant in Christ	Worldviews, Salvation and the Divine	Worldviews, Salvation and the Divine	Baptism and The Paradigm of the Paschal Mystery	The Incarnation and the Founding of the Church

FAITH SEEKING UNDERSTANDING

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Discipleship	Holy Spirit	Key Figures and the Meaning of Discipleship	Key Figures and the Meaning of Discipleship	Human Nature Through the Lenses of Faith and Reason	Belief, the Creed and the Role of Mary

FAITH LIVED

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Human Dignity, Self-Esteem and Relationships	Personhood	Meaning of Personhood (vis-a-vis the Self, Others, World and the Divine)	Meaning of Personhood (vis-a-vis the Self, Others, World and the Divine)	Catholic Social Teaching Seeking the Common Good	Catholic Social Teaching-Challenges and Engages

Christian Moral Development

FOUNDATIONS

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Social Teaching of the Church	Freedom, Social Justice and Sin	Nature of Moral Authority	Nature of Moral Authority	Understanding Foundational Ethical Concepts	Human Search for Truth and Happiness

SEEKING UNDERSTANDING

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
The Moral Life and Discernment	Catholic Social Teaching	Sainthood, Holiness and Authentic Religion	Sainthood, Holiness and Authentic Religion	Being Virtuous	Conscience and Moral Decision-Making

THE MORAL LIFE

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Cultural and the Moral Life	Charism of Saints and Religious Communities	Moral Norms and the Promotion of Personal and Social Meaning	Moral Norms and the Promotion of Personal and Social Meaning	Living Out Our Human Dignity as Children of God	Applying the Church's Moral Teaching

Prayer and Sacramental Life

PRAYER – PERSONAL AND COMMUNAL

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Prayer Forms (Traditional Prayers of the Church)	Prayer Forms (Personal and Communal)	Ritual and Symbol in Personal and Communal Prayer	Ritual and Symbol in Personal and Communal Prayer	The Role of Prayer in Living a Faithful Life	The Role of Prayer in Living a Faithful Life

SACRAMENT

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Nature of Sacraments and Sacramentality Sacraments of Initiation	Sacramentals, Sign, Symbols and Ritual Sacraments of Healing	Eucharist and Ecumenism	Eucharist and Ecumenism	Matrimony and Holy Orders Sacraments of Service	Matrimony and Holy Orders Sacraments of Service

LIVING OUT PRAYER AND SACRAMENT

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12 O
Spirituality	Spiritualities	Relating Religion and Spirituality	Relating Religion and Spirituality	Vocation, Purpose and Ministries of Service	Vocation, Purpose and Ministries of Service

Family Life

LIVING IN RELATIONSHIP

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12O
Meaning of Chastity and Healthy Relationships	Exploring a Healthy Sense of Self	Religion, Social Norms and Family Values	Religion, Social Norms and Family Values	Building the Kingdom of God	Church's Promotion of Human Dignity Value of Family Life

GROWING IN COMMITMENT

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12O
Fidelity and Types of Love	Reciprocal Self-Giving Relationship within the Holy and Life-Giving Trinity	Rites of Passage	Rites of Passage	Kinds of Love and Commitments	Kinds of Love and Commitments

CREATED SEXUAL

Grade 9	Grade 10	Grade 11 M	Grade 11 O	Grade 12 M	Grade 12O
Sexuality and Human Dignity	Sexuality in God's Plan for Humanity	Sexuality, Gender and Social and Religious Norms	Sexuality, Gender and Social and Religious Norms	Church Teaching and the Sanctity of Human Sexuality	Church Teaching and the Sanctity of Human Sexuality

Catholic Social Teachings by Grade

Grade 9	Grade 10	Grade 11	Grade 12
Discipleship and Culture	Christ and Culture	Faith and Culture: World Religions	Church and Culture
Human Dignity Rights and Responsibilities	Option for the Poor Stewardship for Creation	Promotion of Peace Global Solidarity	Community and the Common Good Dignity of Work

Grade 9 Discipleship and Culture

Open

Course Description

This course engages students in the examination of the Christian narrative as revealed in Sacred Scripture. Students are invited to a deeper understanding of both the joy and the demands of living out the call to discipleship as it is described in the Scriptures. Students explore discipleship as encountered in the Sacred Tradition of the Church (Sacraments, Liturgical Year and Church Teaching and Law), as part of their ongoing personal growth and faith understanding. Students explore Catholic rituals, teaching, practice, morals and values, and virtues to facilitate a healthy and covenantal relationship with self, God and with others. Using theological reflection, they are challenged to explore the connections and disconnections of ethical concepts (euthanasia, abortion, sexuality, etc.) between the Church and contemporary culture. The course focuses on encouraging students to know and love by following in the footsteps of Jesus. As they learn of his words and deeds, they discover the importance of prayerfully serving the community to bring about the Reign of God.

Prerequisite: None

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
SC1. Core Teachings: Demonstrate an understanding of the relationship between Scripture* and Divine Revelation; [CCC nos. 51-141 ; 1820]	Sacred Scripture as God's Self-Revelation Role of Truth in the Catholic approach to Sacred Scripture	What does the Bible teach us about God, ourselves, each other and creation? What does it mean to say "Old" and "New" Testaments?
SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai Covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. 1716-1719 ; 1726-1728]	Our relationship with God is a Covenant that is rooted in love, and involves a commitment from us. We are beloved children of God. We are chosen by God to reveal God to the world.	How has God's love for humanity been revealed in Hebrew Scriptures, Christian Scriptures and history? What does it mean to be chosen by God? What are some great things about being chosen? What are some challenges that come from being chosen? Is being chosen always easy? What does being chosen demand of us? Is it more than being special or privileged? Have you ever been chosen for something you found easy to do? Have you ever been chosen for something hard to do? How is loving someone and being in relationship with them different from just doing what you are told, or doing what you have to do?
SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events (<i>e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom</i>). [CCC nos. 1731-48 ; 849-856] <i>*The Canadian Catholic Bishops recommend the use of the Catholic New Revised Standard Version (NRSV) of the Bible with its direct link to the Liturgy of the Word.</i>	The stories and lessons of the Bible can be applied to the personal, communal, and global experiences, situations and events of our time. Concepts of slavery, whether physical, spiritual, emotional, or psychological, etc., are not just realities of the past, but are part of our lived experience today. The Bible provides wisdom regarding what it means to be truly free, and how to be truly free (<i>e.g., wellness /well-being, wholeness /holiness, mental and spiritual health, inclusivity</i>).	Who in your life would you say you love, or is your beloved? What does it mean to say this about another person? How can the lessons and stories of the Bible be applied in our world today? What does it mean to be enslaved? Who are the people who are trapped in many ways today? To what do we surrender our freedom today in our consumerist society? What does it mean to be free? Does it mean to do whatever we want? What can we learn from Bible stories of oppression and slavery that could help us build a better society where all are free?

Profession of Faith		
<p>PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (suffering, death and Resurrection of Jesus) is a continuation and fulfillment of God's Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham, Moses and David) and all people through Jesus (The Last Supper); [CCC nos. 605-713]</p>	<p>Jesus is the fulfillment of all the Covenants in the Old Testament.</p> <p>Jesus' suffering, death and Resurrection (Paschal Mystery) is an act of salvation for all people.</p> <p>Through Jesus, all people are adopted into God's Covenant with the Jewish People as God's Chosen People.</p> <p>The Last Supper is connected to the 10th Plague in Exodus (Night of Passover or Pesach), and is the sacrificial meal that includes all people in God's Covenant with the Jewish people, and provides the centre of Catholic life.</p> <p>The Mass is a remembrance of the Last Supper in which Christ is fully present in the Word, the Priest, the Congregation and especially in the Eucharist.</p>	<p>How does Jesus fulfill the Old Testament expectation of a Messiah?</p> <p>Why is offering one's life for another such a noble thing to do?</p> <p>Where is the pattern of the Paschal Mystery evident in our own lives?</p> <p>What does it mean to be adopted into the Jewish covenant with God? How does this understanding promote respect for the Jewish people?</p> <p>Why is it important to remember through rituals and actions?</p> <p>What does it mean to say that the Mass (Eucharist) is the <i>source and summit</i> (centre) of Catholic life?</p> <p>What does it mean to say that the Real Presence of Jesus is encountered in the Mass?</p> <p>What are the similarities and differences in the role of an Apostle and that of a Disciple?</p> <p>What does it mean to follow someone? When is following someone positive? Negative?</p> <p>What is required of us if we say we believe in Jesus?</p> <p>What is love? How is love more than an emotion or being nice?</p>
	<p>PF2. Faith Seeking Understanding: Demonstrate an understanding of what it means to be a disciple of Jesus as revealed in the stories of the Apostles and Disciples of Jesus recorded in the New Testament and the implication of such in contemporary society; [CCC nos. 243; 425; 434; 542; 645-647; 725; 730; 1816]</p>	

<p>PF3. Faith Lived: Demonstrate an understanding of how Catholic Christians as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self, neighbour and all of Creation. [CCC nos. 1717; 2013-2015; 2030]</p>	<p>To be followers of Jesus in our world today means we are a holy people who express love of self, others and all of Creation.</p>	<p>Why is it important to love and take care of oneself? How is this different from selfishness?</p> <p>Why is it important to love and care for others? How is it different from allowing others to mistreat, abuse, or take advantage of us?</p> <p>Why is it important to take care of Creation?</p>
<p>Christian Moral Development</p>		
<p>CM1. Foundations: Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. 1716-1724; 2056]</p>	<p>The Church's Social Teachings (human dignity, community and the common good, rights and responsibilities, preferential option for the poor, participation in the life of the world, dignity of work, stewardship of creation, solidarity, role of government, and promotion of peace) provide the basis and framework for the Catholic Christian moral life.</p>	<p>Why does faith necessarily involve taking responsibility for others and the Created world?</p> <p>Why is it important to embrace our essential goodness? To do good? How is this different than avoiding evil?</p> <p>How do Catholic Christians use the Social Teachings of the Church to help them understand how to lead lives of goodness?</p>
<p>CM2. Seeking Understanding: Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. 2030-2040; 2697]</p>	<p>Being able to discern about moral decisions is an essential part of living a Catholic Christian Morality.</p> <p>Catholic discernment involves turning to Scripture, the Teachings and Tradition of the Church (Saints, Theological, Cardinal and Moral virtues), and Prayer Life and wisdom of the current living faith community</p>	<p>How can thinking, praying, seeking advice, etc., help us to be more faithful disciples of Jesus as we make moral decision in our lives?</p> <p>How can the Bible help us when we are making moral decision?</p> <p>How can the Teachings of the Church and the lives of the Saints help us as we make moral decisions?</p> <p>To whom can we turn for good advice, rooted in our faith tradition, when we are making moral decisions?</p> <p>What does the Bible show us about what it means to be a follower of Jesus in word and deed? What were the first Christians like as a community? (Acts of the Apostles)</p>

<p>CM3. The Moral Life: Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. 1716-1724]</p>	<p>The Bible is the source of our understanding of what it means to be a disciple of Jesus.</p> <p>We are called to be witnesses to Christ in our contemporary society.</p> <p>The teachings of the Church guide us toward understanding what we must do to be authentic witnesses to the life of Christ.</p>	<p>What evidence is there that our contemporary society needs the healing presence of Christ?</p> <p>What evidence is there of Christians being authentic witnesses of Christ's healing in our world?</p> <p>What impact can the Social and Moral Teachings of the Church have on making our contemporary society more just?</p> <p>What is the relationship between building a more just society and building the Reign of God in the world?</p>
<p>Prayer and Sacramental Life</p>		
<p>PS1. Prayer: Demonstrate a knowledge of the connections between a life of prayer (personal and communal) and the challenge of the Christian call to be loving in contemporary culture sustained by God's Grace and the Holy Spirit; [CCC nos. 1113-1130; 1145-1152]</p>	<p>Daily prayer (rote, spontaneous, with Scripture, etc.), both personal and communal is part of a Catholic Spirituality that provides the grace we need for the weekly culmination of our prayer in the Eucharist, source and summit of our Christian life.</p> <p>We need God's grace to be true witnesses to Christ in our contemporary society.</p>	<p>When is it easy to love another person?</p> <p>When is it easy to witness to our faith in Christ?</p> <p>When is it difficult to love another person?</p> <p>When is it difficult to witness to Christ in our society?</p> <p>How can prayer help us?</p> <p>What is grace? How does the grace of God help us?</p>
<p>PS2. Sacrament: Demonstrate an understanding of the Church's teaching on sacramentality and explain its connection with the sacredness of all creation as revealed in the Creation and Covenant stories of the Bible and celebrated in the Eucharist; [CCC nos. 1113-1130]</p>	<p>God reveals all creation.</p> <p>God created all things and saw that it was good. (Gen 1)</p> <p>"The beauty of creation reflects the beauty of the Creator" [CCC no. 341]</p> <p>The Sacraments provide opportunities for us to receive the Grace we need to live lives of holiness, goodness, and authentic witness to Christ.</p> <p>The Eucharist is core of our faith, and of all the other sacraments.</p>	<p>What does it mean to believe that all of creation is sacred and reveals God to us?</p> <p>What responsibilities do we have to the environment if we believe creation is sacred and holy?</p> <p>How does each of the Sacraments provide God's graces we need to live our Catholic Christian lives?</p> <p>How does the Eucharist relate to the other sacraments?</p> <p>How is the Eucharist a remembrance of God's covenants with God's people?</p>

	Eucharist celebrates God's loving covenant with all people through Jesus.	<p>What does it mean to be spiritual?</p> <p>How can prayer help us as we live our lives of faith?</p> <p>What are the ways Catholics pray?</p> <p>Why do some people not attend Mass on Sunday?</p> <p>Why do many people attend Mass on Sundays?</p> <p>When do we pray?</p> <p>What in our lives makes it difficult to pray? When is it difficult to pray?</p> <p>When is it easier to pray</p>
<p>PS3. Living out Prayer and Sacrament: Demonstrate an understanding of the spiritual nature of the human person and the role of prayer as a way to both enrich and express personal and communal spirituality and the challenges to a Catholic Christian life of prayer in contemporary culture. [CCC nos. 2689; 2691; 2697-2699]</p>	<p>As humans, we are creatures composed of both spirit and body.</p> <p>Prayer connects us to the Creator Prayer life provides the sustaining grace we need to do the work we must do, as disciples of Christ, in our modern world.</p> <p>As Catholics, we have many ways to pray. Some elements of our contemporary society challenge us and make it more difficult to live a life of prayer.</p>	
Family Life		
<p>FL1. Living in Relationship: Demonstrate an understanding of the Catholic Christian call to chastity as a virtue that is an expression of a healthy sense of self and the capacity to live in healthy relationships with others; [CCC no. 1832]</p>	<p>Chastity is about human dignity.</p> <p>Chastity involves developing a healthy sense of self (self - esteem and wellness), a healthy sense of our bodies (accepting ourselves and acting appropriately on our sexuality), and being able to live in healthy relationships with others.</p> <p>Sexuality is more than <i>sex</i>, which is only one way we express ourselves.</p> <p>Chastity involves our understanding of ourselves as sexual beings. Chastity flourishes in friendship and connection. All Catholics are called to chastity.</p>	<p>What do most people understand chastity to mean?</p> <p>What does the Church mean by chastity?</p> <p>How is sexuality different from sex in the Catholic understanding?</p> <p>Why is it important to treat ourselves and each other with dignity?</p> <p>What are examples of when people use sexuality as a way of disrespecting the dignity of others?</p> <p>How do we recognize a healthy relationship? An unhealthy relationship?</p> <p>Whom do we love? How is our love for others differ? (friends, parent, spouse)</p> <p>What are the types of love?</p>

<p>FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. 1604; 1643; 1765-1766; 1824; 1828; 1849; 1855; 2011; 2658]</p>	<p>Church Tradition teaches there are a number of types of love. (agapé – unconditional; philial – sibling and friendship; eros – romantic; storgé - family)</p> <p>Agapé is perfect love.</p> <p>The Catholic understanding of perfect love is summarized in 1 Corinthians 13:4-8 (Love is Patient).</p> <p>Love is a Theological virtue (Faith, Hope, and Love).</p>	<p>What does 1 Corinthians 13:4-8 teach us about perfect love?</p> <p>Why would the Church teach that love is a Theological virtue? Why is love so important to us?</p> <p>What is the difference between being nice and being loving?</p> <p>Why are fidelity and chastity (faithfulness) important in truly loving relationships?</p> <p>What are ways people are unfaithful and disrespectful in relationships?</p>
<p>FL3. Created Sexual: Demonstrate an understanding of the Church’s teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. 1832; 2258-2261; 2273; 2297; 2320]</p>	<p>The Church supports individuals and families in their sacred journeys of relationship rooted in fidelity and chastity.</p> <p>Our human dignity, rooted in our creation in the image and likeness of God, means respect for body, spirit, and the life of self and others.</p> <p>The Church teaches that we reserve sex for marital relationships as a sign that only in a truly committed relationship can sex be expressed in a way that respects the body, spirit and life of self and other.</p> <p>Human life is sacred from conception to natural death.</p>	<p>What are some ways people hurt one another when it comes to sex and sexuality?</p> <p>Why is commitment in a marital relationship important for a couple?</p> <p>What are the challenges facing married couples in their commitment to their marriage? To be faithful?</p> <p>What are ways we respect the sanctity of life in our contemporary world? (challenging abortion, euthanasia, poverty, disease, unemployment, etc.)</p> <p>How is respect for life more than preventing death at any stage of life? (social justice, care for the poor, etc., – dignity of person)</p> <p>How do the Social Teachings of the Church support the consistent ethic of life?</p>

Research and Inquiry Skills		
RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;	Exploring topics and formulating questions initiate the research and inquiry process.	What are some ways to locate reliable sources of information? How can one collect relevant qualitative and quantitative data, evidence, and information?
RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen topics, using appropriate research and inquiry methods;	Creating research plans and locating information are integral to investigation.	What relevance and implications do the collected data, evidence, and information have? How can applications of the results of research be communicated effectively?
RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;	Inquiring about information, with higher order thinking connections, is essential for research.	What is plagiarism? Why does it violate the 7 th commandment? [CCC no. 2454]
RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.	Reflecting on (with Theological Reflection) evaluating, communicating, and considering how to apply research results and conclusions are important next steps in research and inquiry.	

SC. SCRIPTURE

OVERALL EXPECTATIONS

By the end of the course, students will:

- SC1. Core Teachings:** Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. [51-141](#); [1820](#)]
- SC2. Understanding Sacred Texts:** Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God’s faithful covenant relationship with a chosen people and the community’s response to this relationship; [CCC nos. [1716-19](#); [1726-28](#); [1820](#)]
- SC3. Sacred Texts and Contemporary Culture:** Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events. (*e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom*). [CCC nos. [1731-48](#); [849-856](#)]

SPECIFIC EXPECTATIONS

SC1. Core Teachings

By the end of the course, students will:

- SC1.1** explain the Catholic understanding of Sacred Scripture (contextualism) as divinely inspired literature and the Word of God expressed in human terms and compare and contrast the contextualist approach (*Dei Verbum*) with the Literalist approach to biblical interpretation [CCC nos. [51-141](#)]

Teacher Prompt: Use a story you know in the Bible and through various media techniques, establish the context of the story. (*e.g., Creation: View a brief video or other media presentation that tells the story of, or relates to Creation, discuss a literal versus contextual approach to the account*)

- SC1.2** identify the canon of Sacred Scripture as defined by the Catholic Church as 27 books in the New Testament and 46 books in the Old Testament [CCC nos. [51-141](#)]

Teacher Prompt: What does it mean to say that the Bible is not one book, but a series of books written by many authors over thousands of years? How is the Bible like a library?

SC1.3 identify, define and explain the various types of literature found in Scripture (*e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels*) and how they connect with the notion of Truth in scripture [CCC nos. [51-141](#)]

Teacher Prompt: What are the many ways people communicate today? (social media, etc.) How is communication different in each social media tool?

How are songs different from stories? How are movies different from novels? Can each of these teach the same message in different ways?

SC2. Understanding Sacred Texts

By the end of the course, students will:

SC2.1 examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. [198](#); [355-356](#); [381](#); [514-515](#); [522](#); [610-611](#); [1961-1964](#); [2410-2411](#)]

Teacher Prompt: Give examples of times you have been chosen, and you did not want to be the one chosen. (Take out the garbage, run an errand, demonstrate a skill in gym class, etc.) How did it feel to be chosen? Give examples of times you were chosen, and you wanted to be the one chosen. (Win a prize, most valuable player, take a trip, class president, etc.) How did it feel to be chosen? How can both experiences of being chosen help us understand what it means to be the Chosen people of God?

How does our Baptism signify that we are Chosen by God? What are ways we choose to live out our Baptism in our daily lives?

SC2.2 demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. [839-840](#); [1539-1541](#); [1961-1964](#); [2410-2411](#)]

Teacher Prompt: What are some examples of contracts people enter into in our society today? What are some covenants people enter into today? (*e.g., Sacraments as covenant. Review the vows made in Baptism, Confirmation, Holy Orders, and Matrimony*)

How are contracts and covenants similar? Different? Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different.

How can we renew our commitment and relationship with God? Create a written contract with God and create a written covenant with God.

SC2.3 summarize the duties and obligations presented in the Sinai Covenant (the Decalogue) and describe the nature of a Christian approach to life as revealed by Jesus (the Beatitudes) and the impact these have on our call to live as Catholic Christians in covenant relationships (Sacramental Vows and Promises) in the modern world [CCC nos. [1716-1724](#); [2056](#)]

Teacher Prompt: In what ways do external factors support or challenge our call to live as Catholic Christians in our covenant relationship with God? Describe the pressures in our day-to-day lives that prevent us from meeting our covenant obligations as presented to us in the Sinai Covenant. Explain ways in which we can overcome these obstacles using a Christian approach to life.

SC3. Sacred Texts and Contemporary Culture

By the end of the course, students will:

SC3.1 examine how the two Creation stories in the Book of Genesis teach us truths about the nature of God, our human dignity, our relationship with God, and our responsibilities to one another and the created world [CCC nos. [280](#); [338](#); [340-341](#); [2415-2418](#); [2456](#)]

Teacher Prompt: What does each story teach us about who God is, what our relationship with God is, and how we are to treat each other and all of creation?

SC3.2 examine the Exodus event and identify the key elements of the story of God's covenantal faithfulness and desire for people to be free, and identify and define the Church's understanding of freedom and explain the importance of freedom in our relationship with God, others, and all of creation [CCC nos. [1731-1748](#)]

Teacher Prompt: What does freedom mean? Are we free to do whatever we please? Are there limitations on our freedom? How does our freedom connect to our happiness?

SC3.3 analyze examples of slavery throughout history and in our contemporary context (physical, moral, psychological, spiritual slavery, bullying, exclusion, etc.) and identify what is needed for true freedom in our current context [CCC nos. [1731-1748](#)]

Teacher Prompt: What are examples of slavery in our time? (Consider slavery in terms of addictions. These can be addictions to drugs or alcohol, or addictive patterns of living that are harmful to self or the environment. Also consider our societal addictions to consumerism, use of fossil fuels, materialism, etc.) For other ideas of addictions or slavery, refer to Pope Francis and [Laudato Si](#).

What would the people enslaved today need in order to be liberated?

PF. Profession of Faith

OVERALL EXPECTATIONS

By the end of the course, students will:

PF1. Faith Foundations: Demonstrate an understanding of how the Paschal Mystery (Suffering, Death, and Resurrection of Jesus) demonstrate a continuation and fulfillment of God's Covenantal relationships (Messianic Expectations) with the Hebrew people (through Abraham and Moses) and all people through Jesus (The Last Supper); [CCC nos. [605-713](#)]

PF2. Faith Seeking Understanding: Demonstrate an understanding of what it means to be a disciple of Jesus as revealed in the stories of the Apostles and Disciples of Jesus recorded in the New Testament and the implication of such in contemporary society; [CCC nos. [425](#); [542](#); [645-647](#); [730](#); [1816](#)]

PF3. Faith Lived: Demonstrate an understanding of how Catholic Christians, as beloved children of God and disciples of Jesus, are called to live lives of holiness and wholeness expressed in love of self and neighbour, and all of Creation. [CCC nos. [1717](#); [2013-2015](#); [2030](#)]

SPECIFIC EXPECTATIONS

PF1. Faith Foundations

By the end of the course, students will:

PF1.1 connect the stories of Covenant, and the teachings of the prophets, to the understanding of Jesus and the Paschal Mystery presented in the Gospels [CCC nos. [587-713](#)]

Teacher Prompt: How would you explain Matthew 5.17-19 and Jesus saying that “do not think that I have come to abolish the law or the prophets, I have come not to abolish but to fulfill”.

PF1.2 explain how the love of God for all people as revealed in the Bible requires justice (preferential option for the poor, ecological justice) and identify how the demands of justice can be challenging for followers of Jesus (sacrifice and offering) [CCC nos. [1805-1807](#); [2411](#); [2420-2425](#)]

PF1.3 define hope as a virtue which keeps us searching for true happiness and which sustains us in times of abandonment, sacrifice and struggle in the light of the death and resurrection of Jesus [CCC nos. [605-618](#); [1812-1813](#); [1817-1821](#); [2090-2092](#)]

Teacher Prompt: Do you think we are born with hope or it is a learned behaviour (keeping in mind that hope, as a theological virtue, is a gift from God.)?

Are virtues learned behaviours? Explain.

Is hope only prominent in times of abandonment, sacrifice and struggle, or is hope prominent in times of security and accord? Explain.

PF2. Faith Seeking Understanding

By the end of the course, students will:

PF2.1 analyze the key elements of the lives of Biblical figures, Mary the Mother of Jesus, and the first disciples and explain how their actions reflected a radical commitment to God and Jesus Christ [CCC nos. [773](#); [829](#); [963-972](#); [1813](#); [1817-1821](#); [2030](#)]

Teacher Prompt: It is said that Mary the Mother of Jesus is a model for all mothers and parents. How do the actions of the Blessed Virgin Mary model the actions of your parents? The first disciples were some of the many students Jesus encountered. How do the actions of the first disciples model the actions of you as students and as teenagers?

PF2.2 examine the ritual and prayers of the Sacrament of Baptism and explain how they connect to the role of all Christians, as children of God (Christian Anthropology), as they live their faith (Priest, Prophet, King) [CCC nos. [405](#); [829](#); [903](#); [1113](#); [1210-1213](#); [1425-1426](#)]

Teacher Prompt: What does it mean to be a child of God? What does it mean to be a Priest, a Prophet and a King in our world today?

PF2.3 explain how the ritual and prayers of the Sacrament of Baptism connect to the role of the Catholic faith community, as the People of God, to support each person in the living of their faith, as children of God (prayer, sacraments, charity, justice, Church Teaching and Tradition, etc.) [CCC nos. [829](#); [903](#); [1113](#); [1210-1213](#); [1425-1426](#)]

Teacher Prompt: Why is Baptism an important Sacrament in the Church?

What does it mean to belong to a community? What groups do you belong to (*e.g., sports, class, friends, family, parish, etc.*) and how are their expectations of your behaviour the same? Different?

PF3. Faith Lived

PF3.1 explain how Jesus affirms the dignity of every person (Beatitudes, Miracles, Parables) and examine how Faith fosters positive, healthy self-esteem physically, intellectually, spiritually and socially as

part of recognizing the importance of a healthy positive acceptance of self, with strengths and weakness [CCC nos. [546-550](#); [1716-1717](#); [2052-2055](#)]

Teacher Prompt: Why is it important that each of us be treated with dignity? What are ways we put ourselves down? Harm ourselves? Others?

PF3.2 analyze why it is important to understand how a wide range of emotions can influence personal decisions, actions, and relationships [CCC nos. [1868](#); [1951](#); [1957](#); [1975-1976](#)]

Teacher Prompt: What emotions do we associate with the groups we are part of (family, friends, parish, and sports? How do our emotions affect how we treat others (*e.g., anger, love, joy, frustration, etc.*)?

PF3.3 recognize, compare and contrast the signs of healthy and unhealthy relationships -- in light of our God-given dignity -- with peers, within families and communities, and our relationship with the earth (Social Justice, Ecological Justice and the Common Good) [CCC nos. [299](#); [340](#); [2013-2015](#); [1717](#); [2030](#)]

Teacher Prompt: How do we know when others are treating us badly? How do we know when others are treating us properly?"

How do we know when we are kind to the environment? What are the signs that we are unkind to others and the environment?

Why is it a good thing that we have positive and healthy relationships with others?

CM. Christian Moral Development

OVERALL EXPECTATIONS

By the end of the course, students will:

- CM1. Foundations:** Demonstrate an understanding of how the Social Teachings of the Church are rooted in the Decalogue and the Beatitudes, and analyze how they can be applied to living a Catholic Christian moral life; [CCC nos. [1716-1724](#); [2056](#)]
- CM2. Seeking Understanding:** Demonstrate an understanding of the importance of living a Catholic moral life and the role discernment has in the call to live a moral life of faith in the contemporary world; [CCC nos. [2030-2040](#); [2697](#)]
- CM3. The Moral Life:** Use the key requirements of being a disciple of Jesus to analyze the opportunities and challenges arising from the values presented by contemporary culture in light of the teachings of the Church. [CCC nos. [1716-1724](#)]

SPECIFIC EXPECTATIONS

CM1. Foundations

By the end of the course, students will:

- CM1.1** describe how Church teaching informs moral decision-making and explains how the Church enables and facilitates reconciliation [CCC nos. [2030-2040](#)]

Teacher Prompt: Read the following and discuss the three main ideas from the Second Vatican Council quotation.

Deep within their consciences humans discover a law which they do not lay upon themselves, and which they must obey. Its voice, ever calling them to love and to do what is good and to avoid evil, tells them inwardly at the right moment: do this, shun that. For they have in their hearts a law inscribed by God. Their dignity rests in observing this law, and by it they will be judged. [Gaudium et Spes, n.16](#)

How does this help us to understand what it means to live a good, moral and forgiving life? How can we use the Moral Teachings of the Church guide us to goodness?

- CM1.2** examine the nature of sin (personal and social), types of sin (original, venial, mortal; sins in thought, word, deed and omission) and the role of conscience in moral decision-making [CCC nos. [1776-1794](#); [1846-53](#)]

Teacher Prompt: The first Christians considered sin to mean “being a bad example or poor witness to the faith.” What does this understanding of sin teach us about the

importance of living a faith life that seeks goodness? How can being a bad example of living the Catholic faith impact a community?

Explain how the words of Penitential Rite at Mass "in my thoughts and in my words, in what I have done, and in what I have failed to do" teach us about our Catholic understanding of sin.

CM1.3 define forgiveness, mercy and hope, explain their role in Christian moral living and identify areas in students' lives where they have experienced forgiveness, mercy, and hope both given and received [CCC nos. [1424](#); [2030-2040](#)]

Teacher Prompt: Describe a time when you had to forgive someone or be forgiven by someone.

What are things you would find easy to forgive? Difficult to forgive?

Why would forgiveness be such an important part of living a Christian life? How does the sacrament of Reconciliation teach us about forgiveness?

CM2. Seeking Understanding

By the end of the course, students will:

CM2.1 retell stories of discernment and prayer in the life of Jesus (*e.g., Temptation in the Desert*), lives of the Saints, and contemporary models of holiness [CCC nos. [538-540](#); [566](#); [2030-2040](#); [2697](#)]

Teacher Prompt: What are times we have been tempted to do things we know are wrong? How does prayer help?

What struggles did holy people identify in their own lives (*e.g., St. Augustine, Saint Teresa of Calcutta*)? How did they deal with these struggles and temptations?

CM2.2 review and apply decision-making models of see, judge, act, evaluate as a way of discerning appropriate actions whether between negative and positive (*e.g., not to sin or sin*), or discernment between two goods (*e.g., whether to marry or pursue consecrated religious life*) [CCC nos. [953](#); [1440](#); [1472](#); [1871-1872](#)]

Teacher Prompt: When making decisions, what are the steps you could take before deciding? Who would you talk to? Would prayer play a role? How can you gather information to inform your decision? Why is it important to think about things before you make final decisions? How do my decisions affect my relationship with others and God?

CM2.3 explain what makes authority legitimate [CCC nos. [1897-1904](#)] and explore the role of Church teaching, law and conscience in moral decision making [CCC nos. [1776-1794](#)]

Teacher Prompt: Who has the authority to guide us in our lives? (*e.g., parents, family, teachers, Church etc.*)

When can we challenge or question the authority of others? (*e.g., abuse, neglect, etc.*)

How much do we consider the Church as an authority to guide our living?

CM3. The Moral Life

By the end of the course, students will:

CM3.1 relate scripture stories of call and service to the value of voluntarism in our contemporary society [CCC nos. [1143](#); [2440](#); [2443-2449](#)]

Teacher Prompt: Service is a very important part of our Catholic faith. What are some activities in our school, parish, and families that show us examples of service to others?

CM3.2 articulate how the cardinal, theological and moral virtues can inform a sense of responsibility toward those in need in our society (*e.g., responsible use of social media and being good digital disciples*) [CCC nos. [1812-1839](#)]

Teacher Prompt: How do our choices, words and actions become habits (good or bad) and what do they say about us? How can the virtues guide us as we use social media to interact? What are some good things social media enable us to do? What are some harmful things we can do with social media?

PS. Prayer and Sacramental Life

OVERALL EXPECTATIONS

By the end of the course, students will:

PS1. Prayer: Demonstrate a knowledge of the connections between a life of prayer (personal and communal) and the challenge of the Christian call to be loving in contemporary culture sustained by God's Grace and the Holy Spirit; [CCC nos. [1113-1130](#); [1145-1152](#)]

PS2. Sacrament: Demonstrate an understanding of the Church's teaching on sacramentality and explain its connection with the sacredness of all creation as revealed in the Creation and Covenant stories of the Bible and celebrated in the Eucharist; [CCC nos. [1113-1130](#)]

PS3: Living out Prayer and Sacrament: Demonstrate an understanding of the spiritual nature of the human person and the role of prayer as a way to both enrich and express personal and communal spirituality and the challenges to a Catholic Christian life of prayer in contemporary culture. [CCC nos. [2689](#); [2691](#); [2697-2699](#)]

SPECIFIC EXPECTATIONS

PS1. Prayer

By the end of the course, students will:

PS1.1 explain the importance of Sunday Mass and the participation in the sacramental life of the Church for a Christian life and receiving God's Grace through Jesus and the Holy Spirit [CCC nos. [737](#); [1210-11](#); [1324-30](#); [1392-94](#)]

Teacher Prompt: Why do we believe it is important to attend Sunday Mass? What is the point? How does Mass affect the formation of a Church Community?

What prayers do we recite during Mass that help us renew our commitment?

How might prayer increase our happiness?

PS1.2 recognize the meaning and implications of the Lord's Prayer for daily living and describe the Our Father as a summary of the Gospel [CCC nos. [2759-2772](#)]

Teacher Prompt: In the Our Father prayer what are we asking God for? Why are there specific requests made? What does it mean to ask for "daily bread"? How does the Sermon on the Mount help us to understand the meaning of the petitions in the Our Father?

PS1.3 defend the value of a variety of prayer forms (including traditional forms such as retreats, the Rosary, Litanies, Eucharistic Adoration, etc.) as opportunities to encounter God’s grace that is necessary for living a life of faith in contemporary society [CCC nos. [2559-2565](#); [2623-2643](#)]

Teacher Prompt: It is common for us to turn to Prayers of Petition when we pray to God. We ask God to assist us in our needs. Prayer is also a conversation with God. How would you define prayer?

Why is it important to be active in prayer? What is the role of public and private prayer in a life of faith?

Why are different forms of prayer important; can’t we all just pray the same way?

How does prayer relate to current ideas of mindfulness as part of student success?

Christian meditation is considered a form of prayer. Explain why it is important to allow ourselves time to be quiet with our own thoughts and intentions.

PS2. Sacrament

By the end of the course, students will:

PS2.1 define and explain the roles of sign and symbol in sacramental expression as in the Church’s celebration of Baptism, Confirmation and Eucharist [CCC nos. [1145-1152](#); [2175](#)]

Teacher Prompt: Can a single image be a sign and a symbol? What is the difference between a symbol and a sign? Are they only informational? What makes something symbolic? What is the advantage to having a symbol without letters?

How can people who speak different languages use symbols?

How do the signs and symbols of sacraments help us define the sacraments’ meaning?

How do signs and symbols reinforce our understanding and recognition of the sacraments?

PS2.2 connect the structure of the Mass with the Hebrew experience in Exodus (Passover) and the story of Salvation presented in the Old Testament [CCC nos. [571-572](#); [731](#); [1067](#); [1164](#)]

Teacher Prompt: During Passover, the blood of a lamb is used to save the people from the angel of death; during Mass, the body and blood of Christ saves us from spiritual death. Create a chart that links the structure of the Mass to the story of the Exodus and the story of Salvation in the Old Testament.

PS2.3 identify the source of, define, and explain the different elements of symbolism and prayer for each of the Liturgical Seasons of the Church [CCC nos. [1145-49](#); [1163-1173](#)]

Teacher Prompt: What are some symbols of Advent /Christmas/Ordinary Time/Lent/Easter/Pentecost? Why are these symbols used? What are they symbolic of?

List the Liturgical seasons and explore the symbols, colours and prayers that we associate with each. What colours do you associate with Advent / Easter? Why are certain colours used for specific Liturgical seasons?

How is Advent observed in our homes and school? When do we put up Christmas decorations, start hearing Christmas music, etc., and why could that be a problem when celebrating Advent?

PS3. Living Out Prayer and Sacrament

By the end of the course, students will:

PS 3.1 define the Catholic understanding of spirituality and the spiritual life, and identity and explain the elements of a healthy spirituality [CCC nos. [362-368](#)]

Teacher Prompt: Are you spiritual? What does it mean to you to have spirituality? How do you practice your spirituality?

As Catholics how do we define spiritual life? What are components of your spiritual life? What does it mean for a Catholic to lead a spiritual life?

PS3.2 examine the role of prayer in the life of Jesus and in the lives of holy people in the Christian tradition [CCC nos. [2697](#); [2732-2733](#)]

Teacher Prompt: Did Jesus pray? To whom did Jesus pray? How did Jesus pray? What types of prayers did Jesus say and teach to others?

Reflect on the events in Jesus' life as retold through the gospels. Examine how Jesus used prayer to support his ministry. How did his followers use prayer? Consider prayer as petition, praise, etc....

PS3.3 articulate and defend the importance of prayer for the living of an authentic Christian life, and the obstacles or challenges to a life of prayer in contemporary society [CCC nos. [2697](#); [2732-2733](#); [2755](#)]

Teacher Prompt: Do you say prayers at the shopping mall or the movie theatre? Are there different types of prayers you say when in public places versus private places? Do you pray in public? Why or why not?

How often do you pray? How often should you pray? Is it important to pray every day?

How does prayer sustain us during times of challenge?

How can prayer be a conversation we have with God? How does the variety of prayer forms facilitate each of us experiencing an intimate relationship with God?

FL. Family Life

OVERALL EXPECTATIONS

By the end of the course, students will:

FL1. Living in Relationship: Demonstrate an understanding of the Catholic Christian call to chastity as a virtue that is an expression of a healthy sense of self and capacity to live in healthy relationships with others; [CCC no. [1832](#)]

FL2. Growing in Commitment: Demonstrate an understanding of the various types of love and connect each to the concept of fidelity as part of a covenantal relationship with God and others; [CCC nos. [1604](#); [1643](#); [1765-1766](#); [1824](#); [1828](#); [1849](#); [1855](#); [2658](#); [2011](#)]

FL3. Created Sexual: Demonstrate an understanding of the Church's Teaching regarding chastity and sexuality, and identity are rooted in the dignity and worth of each person and respect for the human body, in light of the sacredness of human life created by God. [CCC nos. [1832](#); [2258-2261](#); [2273](#); [2297](#)]

SPECIFIC EXPECTATIONS

FL1. Living in Relationship

By the end of the course, students will:

FL1.1 define chastity as a virtue and express connections between the elements of healthy and unhealthy relationships described in biblical events and their own life experiences [CCC nos. [2337-2359](#)]

Teacher Prompt: What does chastity mean in the Catechism and what does the Church teach about ways of living a chaste life? How can chastity help us have healthy relationships?

Can you think of problems (social, physical, intellectual, emotional and spiritual) that can happen when people are not chaste?

How can notions of consent, personal limits, and the prevention of pregnancy and STI's promote healthy sexuality?

How do the Church's teachings around chastity, abstinence and natural family planning contribute to the development of a healthy sexuality?

FL1.2 describe how religious faith is shaped by human experience (i.e., one's family, one's culture, one's temperament) and analyze the role of family in society and in the Church as providing skills and strategies for healthy and holy (whole) relationships [CCC nos. [144-165](#); [2201-2233](#)]

Teacher Prompt: Who in your life teaches you the most about your faith? Are there other people who can also teach you about what it means to be a Catholic in our society today? What role do our parents have to teach us? The school? The parish?

FL1.3 identify and explain the elements of healthy relationships in family, in communities and among peers (*e.g., the social determinants of health – poverty, mental health and wellness, education; supports for understanding gender identity and sexual orientation*) and the threats to healthy relationships (*e.g., substance abuse, violence, abuse*) and strategies to respond to these threats [CCC nos. [1762-1769](#); [1832](#); [2354-2356](#); [2357-2359](#); [2389](#)]

Teacher Prompt: What can we do to make sure we have good relationships with others? Why is it important to have good and healthy relationships?

Why do people harm themselves (self-harm, addictions, sexually risky behaviour, etc.), others, or the environment?

How can we get help, or protect ourselves, if there is abuse or violence going on?

What are strategies we can use to set limits? (“No means No”, etc.) How can we help each other understand how to set limits?

How does understanding “consent” help us recognize unhealthy and healthy relationships and actions?

How can we use the Church’s teachings on the dignity of the human person to provide support to anyone who is working through their self-understanding in terms of gender identity and sexual orientation?

FL2. Growing in Commitment

By the end of the course, students will:

FL2.1 analyze covenant in Scripture and present an example of God’s fidelity to humanity as part of a covenantal relationship [CCC nos. [30](#); [35](#); [62-64](#); [74](#); [205](#); [218-219](#); [307](#); [410](#); [422](#); [431](#); [2011](#); [2084-2085](#); [2782-2785](#)]

Teacher Prompt: Who in your life proves that they are committed to you and tries to not let you down? Explain. To whom are you committed and do not wish to let down or disappoint? Write some vows that state the things you are committed to in your relationships. (Be mindful that this is likely to be a sensitive issue for some students.)

How do you know if you are in a truly healthy and loving relationship?

FL2.2 explore the Christian concept of unconditional love, agape, as distinct from popular notions of love, and compare and contrast the meaning of the word ‘love’ in light of the Gospel meaning and its use in society [CCC nos. [1604](#); [1643](#); [1765-1766](#); [1824](#); [1828](#); [1849](#); [1855](#); [2658](#); [2011](#)]

Teacher Prompt: Identify people in your life that you love. How is your love for each of them the same? Different?

How did Jesus express his love for us? (Teaching, Miracles, Death and Resurrection)

What is the difference between loving someone and being in a relationship with them?

FL2.3 compare and contrast the elements of covenant and contract as they pertain to the relationship humans have with God, and relationships with one another [CCC nos. [30](#); [35](#); [62-64](#); [74](#); [205](#); [218-19](#); [307](#); [410](#); [422](#); [431](#); [2011](#); [2084-85](#); [2782-85](#); [2577](#)]

Teacher Prompt: In our current society, what are examples of contracts people sign? (*e.g., phone plans, work, etc.*) How are these different from covenants - Marriage, Baptism, Confirmation, Holy Orders?

Review the vows and prayers that are part of Baptism, Confirmation, Matrimony, and Holy Orders. What deeper meaning is revealed? How do these vows and prayers differ from a contract?

FL3. Created Sexual

By the end of the course, students will:

FL3.1 identify and explain how a wide range of emotions influence personal decisions, actions, and relationships; furthermore, articulate the importance of a healthy positive acceptance of self, with strengths and weaknesses, in living our lives as sexual beings who use decision-making and assertiveness skills which protect and promote chastity [CCC nos. [1735](#); [1762-1767](#); [1769-75](#); [1832](#); [1860](#); [2552](#)]

Teacher Prompt: What impact do our emotions have on how we treat ourselves and others, or allow others to treat us?

How can self-respect, self-acceptance, and healthy emotions help us as we enter and work on our relationships with others? How can chastity be helpful to us as we show respect for self and others?

What does consent mean in terms of our decision-making? How can understanding the role of consent in healthy relationships help us live chaste lives and recognize signs of abuse?

What can we do if we are aware of situations of abuse in relationships? (*e.g., speak to a trusted adult – priest, teacher, chaplaincy leader, guidance counsellor, police officer, etc.*)

FL3.2 examine how the Church’s teaching on the dignity of persons, and the consistent ethic of life informs sexual expression in the light of the virtue of chastity and the meaning of God’s gift of sexuality [CCC nos. [1832](#); [2258-2261](#); [2273](#); [2297](#)]

Teacher Prompt: The Church teaches that each and every one of us has dignity as a child of God. That means that we are not to be treated as things or objects. Our human dignity is with us from conception to natural death.

How are the gifts of our dignity, sexuality, and life respected in our contemporary world?

FL3.3 identify and explain the key elements of a healthy expression of sexuality and sexual health and examine the threats presented by the reality of pornography, pre-marital sex, contraception, and sexually transmitted infections (STI’s) [CCC nos. [1832](#); [2258-2262](#); [2273](#); [2297](#), [2320-2330](#); [2351-2363](#); [2389](#)]

Teacher Prompt: What are some of the reasons people might choose to engage in pre-marital sex? What physical, emotional, and spiritual problems can emerge from engaging in pre-marital sex?

How can we prevent hurt and harm to others when we are in romantic relationships?

What do we know about the various contraceptive methods and the teachings of the Church?

What does it mean to have a healthy sexuality (body, spirit, soul – chastity)? What might be some sources of information and support for these issues?

FL3.4 discuss the Church’s understanding of the dignity of the human person as a gift from God, and how it applies to all people and not limited by a person’s age, race, ancestry, colour, citizenship, ethnic origin, creed, family status, marital status, sex, gender and sexual identity, sexual orientation, mental or physical ability or disability, socio-economic status, mental health reality, or life circumstances [CCC nos. [1700-1826](#)]

Teacher Prompt: What is dignity? Who has dignity? Where does a person’s dignity come from? (Each of us has an innate dignity that is a gift from God. God loves us and we are children of God. Dignity is not earned or given to us by others. It is given to us by God.)

How does our Catholic understanding of human dignity influence our call to justice for any who are marginalized? (We have a dignity that is never compromised because we are created in the image of God. CCC nos. [355-61](#))

How does our Church’s teaching on homosexuality demonstrate our Catholic understanding of the dignity of the human person? (Homosexuality is not chosen;

homosexual orientation is not a sin; no unjust discrimination; we are to accept all persons with respect and love.) [CCC nos. [2356-2359](#)]

To whom can students turn for support in our school and parish communities (*e.g., teacher, guidance counsellor, chaplaincy leader; local Pastor*)?

RI. Research and Inquiry Skills

OVERALL EXPECTATIONS

By the end of the course, students will:

RI1. Exploring: Explore topics related to Scripture and living the Catholic Faith in the contemporary world, and formulate questions to guide their research;

RI2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen topics, using appropriate research and inquiry methods;

RI3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;

RI4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.

SPECIFIC EXPECTATIONS

RI1. Exploring

By the end of the course, students will:

RI1.1 explore a variety of topics related to Scripture and living the Catholic faith in the contemporary world (*e.g., moral issues in contemporary society, role of prayer and sacraments in the Catholic Christian life, Ecological Justice, Social Justice, etc.*) to identify topics for research and inquiry

Teacher Prompt: What are some moral issues today that you could research? How is the topic related to scripture?

What are some Social Justice topics you would like to explore?

RI1.2 identify key concepts (*e.g., through discussion, brainstorming, use of visual organizers*) related to their selected topics

Teacher Prompt: How will you keep track of the concepts? Is there an electronic resource that you might use?

RI1.3 formulate effective questions to guide their research and inquiry

RI2. Investigating

By the end of the course, students will:

RI2.1 create appropriate research plans to investigate their selected topics (*e.g., outline purpose and method; identify sources of information*), ensuring that their plans follow guidelines for ethical research

Teacher Prompt: What are some ways to locate reliable sources of information? (*e.g., www.vatican.va; Catholic Encyclopedia*) What criteria can you use to determine whether a particular website is a reliable source of information?

What methods would you use to ensure that you are following ethical guidelines when you develop surveys or interviews? What access do you have to research sources?

RI2.2 locate and select scripture narratives and references and other information (Church Teaching and Tradition, Social Science Studies, etc.) relevant to their investigations from a variety of primary sources (*e.g., interviews; observations; surveys and questionnaires; original documents in print or other media such as film, photographs, songs, advertisements*) and secondary sources (*e.g., book reviews, magazine articles, literature reviews in academic journals*)

Teacher Prompt: What is the difference between a primary and a secondary source? How can you determine whether a source is primary or secondary? Why is it important to base your research on a variety of sources?

With all the various Scripture sources available, how do you choose ones that are relevant and connect with your topic?

RI2.3 formulate a hypothesis, thesis statement, or research question, and use it to focus their research, based on preliminary research, for each investigation

Teacher Prompt: Did you begin with an idea for your project and then refine the question? How did you narrow down the research you did?

RI3. Processing Information

By the end of the course, students will:

RI3.1 assess various aspects of information gathered from primary and secondary sources (*e.g., accuracy, relevance, reliability, inherent values and bias, voice*)

Teacher Prompt: What strategies can you use to determine the relevance of the information you have gathered? Consider accessing sources that have a *Nihil Obstat*.

If two sources contradict each other, how might you determine which is more reliable?
What values are embedded in these sources?

Whose voices are represented and whose are absent? Whose interests are advanced if you believe the main message of this source?

RI3.2 record and organize, analyze and interpret research information (*e.g., compare results of surveys and interviews; determine whether common themes arise in different sources*) and key ideas using a variety of formats (*e.g., notes, graphic organizers, summaries, audio/digital records*)

Teacher Prompt: How do you best organize your work? Is there a digital format you prefer?

RI3.3 demonstrate academic honesty by documenting the sources of all information generated through research and synthesize findings and formulate conclusions (*e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question*)

Teacher Prompt: How are Catholic sources cited? What common abbreviations are used for Catholic sources?

How does copying another's work violate the 7th commandment? [CCC nos. [2454](#)]

R4. Communicating and reflecting

By the end of the course, students will:

RI4.1 use an appropriate format (*e.g., oral presentation, written research report, poster, multimedia presentation, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience

Teacher Prompt: Justify the choice of format chosen for your presentation.

RI4.2 use terms relating to the study of religion (*e.g., scripture, morality, prayer and sacramentality, family life, etc.*) and clearly communicate the results of their inquiries (*e.g., write clearly, organize ideas logically, use language conventions properly*), and follow APA conventions for acknowledging sources (*e.g., generate a reference list in APA style, use in-text author-date citations*)

Teacher Prompt: Did you ensure that you used vocabulary words from the course appropriately?

How are Church documents cited in the APA style?

RI4.3: demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills

Teacher prompt: In what ways did your sources confirm what you already knew and understood about the topic? In what ways did they contradict what you thought was true?

Grade 10 Christ and Culture

Open

Course Description

This course both invites and challenges the adolescent to personalize the Gospel values and social justice principles that guide Catholics in understanding their role in shaping culture as disciples of Jesus. Students will explore such foundational topics as: what it means to be human, created in God's image, what is culture, Christ and culture, living together in solidarity, social justice, prayer and sacrament, friendship and intimacy. Connections between the living Church and contemporary culture are explored in terms of what it means to be a responsible Christian adolescent in a secularized, pluralistic world.

Pre-requisite: None

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
SC1. Core Teachings: Identify the Christian Scriptures as the primary source of knowledge about Jesus; [CCC nos. 80-81 ; 103-104 ; 120-127 ; 131-133 ; 949-953]	The Christian Scriptures reveal to us the person and teachings of Jesus.	What can you discover about Jesus and his teachings through the Gospels? Through the Acts of the Apostles? Through the Letters?
SC2. Understanding Sacred Texts: Investigate in the Gospels the teachings of Jesus as an invitation to grow toward wholeness/holiness by living as his faithful disciples, reaching out to others; [CCC nos. 115-119 ; 131-133 ; 457-460 ; 494 ; 541-546 ; 618 ; 678 ; 782 ; 790-791 ; 1373 ; 1439 ; 1503-1505 ; 1716-1724 ; 1789 ; 1970 ; 2030 ; 2052-2055 ; 2443-2449 ; 2559 ; 2608 ; 2610 ; 2613 ; 2616 ; 2667 ; 2759f.]	The teachings of Jesus invite us to be faithful disciples who reach out to others and find wholeness / holiness in him.	What does it mean to be a faithful disciple of Jesus who reaches out to others? How does responding to Jesus' invitation to be his disciple help us to find wholeness and grow in holiness? How can exegesis assist us in understanding the Gospels? What is the "good news" of the Gospel? What do the Acts and Paul's writing say about God's saving love for humanity and how the disciples presented the Good News to different peoples? How can hermeneutics assist us in understanding the Gospels?
SC3. Sacred Texts and Contemporary Culture: Explain the "good news" of the Gospel story, the Acts of the Apostles and Paul's letters as the story of God's saving love for humanity. [CCC nos. 515 ; 544-546 ; 1226 ; 1816 ; 1825 ; 2414 ; 2447 ; 2559 ; 2613 ; 2831 ; 2839 ; 2843]	The Gospels, Acts of the Apostles and Paul's letters reveal to us God's saving love for humanity.	
Profession of Faith		
PF1. Faith Foundations: Demonstrate that God's Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. 36 ; 50-53 ; 65 ; 430-440 ; 577-578 ; 595-628 ; 651-655 ; 1701 ; 1965-1974]	Jesus as Messiah established a New Covenant with us.	What did Jesus live and proclaim to establish a New Covenant with us? What is the meaning of the Paschal Mystery? How does the work of Jesus, through the Holy Spirit, continue in the world through the Church, the People of God? The Communion of Saints?
PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God's plan for salvation; [CCC nos. 687-701 ; 736 ; 781-786 ; 946-948 ; 963-972 ; 1695 ; 1830-1832]	The Church has a role to play in God's plan, with the Holy Spirit as the guide.	Knowing that we as humanity possess a profound dignity, how does this affect our view of ourselves and our relationships to others? How is God's grace revealed and lived by us?
PF3. Faith Lived: Demonstrate a profound understanding for the dignity [CCC no. 2258] and mystery of the human person, [CCC nos. 27 ; 356-368 ; 1700-1709], known, loved and	As God's image, we possess a profound dignity and are redeemed by God's grace.	

redeemed by the grace of God [CCC nos. 1996-2005]		
Christian Moral Development		
CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by researching and applying the teachings of Jesus to their own culture and own life situations; [CCC nos. 299 ; 341 ; 386-389 ; 396-409 ; 678 ; 1705-1709 ; 1730-1754 ; 1846-1864 ; 1928-1942 ; 2094 ; 2419-2425 ; 2443-2444 ; 2447]	Articulate and apply an understanding of social justice and sin from Jesus' teachings.	How are you called to live knowing what Jesus taught us about social justice? In what ways does Jesus desire to heal us of our sin? How do the corporal and spiritual works of mercy relate to justice and love? What are the principles of the Catholic Social Teaching that the Church upholds? How did the saints live these out in holiness? How can you apply the principles of justice to life situations? Who are the witnesses in our community who advocate social justice? How can this assist you in discerning your own vocation?
CM2. Seeking Understanding: Demonstrate a knowledge of the principles of Catholic Social Teaching in the social encyclicals of the Church as witnessed through our saints in holiness and apply their importance for moral decision-making; [CCC nos. 279-301 ; 2012-2015 ; 2415-2425 ; 2683-2684]	Identify the principles of the Catholic Social Teaching in the social encyclicals and how our saints lived out these principles and how we can as well.	
CM3. The Moral Life: Explore how the charisms of 'saints' and founders of religious communities have aided humanity, showing us how to exercise our charisms received in Baptism. [CCC nos. 799-801 ; 951 ; 1877-1889 ; 1905-1917 ; 2683-2684]	Explore how saints and/or religious communities in our society that have promoted social justice and challenged us to do the same.	
Prayer and Sacramental Life		
PS1. Prayer: Demonstrate an understanding of devotional prayers and other prayer forms as supports for our liturgical/sacramental life; [CCC nos. 971 ; 1159-1162 ; 2098 ; 2559-2565 ; 2585-2589 ; 2626-2643 ; 2659-2660 ; 2673-2679 ; 2685-2691 ; 2700-2719 ; 2767-2772]	Discover devotions and other prayer forms (e.g., the Rosary, Stations of the Cross, Christian meditation).	What are the various prayer forms that a person can use in deepening their relationship with God as Father, Son and Holy Spirit? How does the Eucharist and the Sacraments of healing address the needs of our human condition? How do sacramentals, signs, symbols and rituals assist us in our faith life?
PS2. Sacraments: Demonstrate an understanding of sacramentals [CCC nos. 1667-1673] and the Sacraments [CCC nos. 774-776 ; 1084 ; 1127-1129 ; 1131] of Eucharist [CCC nos. 1322-1405], Reconciliation [CCC nos. 1420-1470 ; 1480-1484] and Anointing of the Sick [CCC nos. 1499-1525] as they relate to healing, and the role of sign, symbol and ritual in the celebration of each; [CCC nos. 1145-1152]	Develop a deeper understanding of the sacraments of Eucharist, Reconciliation and Anointing of the Sick as they relate to healing, and the role of sacramentals, sign, symbol and ritual in each.	Of the various Christian spiritualities that exist, to which are you most attracted and why? What could your Christian vocation look like as a lay person?

<p>PS3. Living out Prayer and Sacrament: Describe and contrast the richness of the different spiritualities that exist in our Church and why they developed. [CCC nos. 782; 799-801; 897-913; 925-933; 951-953; 2003-2004; 2650-2651; 2683-2690; 2697-2719; 2742-2745]</p>	<p>Explore and contrast the various spiritualities that exist in our Church.</p>	
<p>Family Life</p>		
<p>FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. 1822-1832; 2093-2094; 2196; 2288-2291; 2302-2306; 2337-2347; 2351-2356; 2443-2449; 2475-2487; 2514-2527]</p>	<p>Explore what is meant by intimacy and sexuality, and the various signs of healthy and unhealthy relationships.</p>	<p>What is meant by intimacy and sexuality? What needs to be considered to develop healthy relationships? What are the signs of a healthy/unhealthy relationship? What strategies can be used to support, restore or end relationships?</p>
<p>FL2. Growing in Commitment: Explain how the reciprocal self-giving relationship within the Holy and Life-Giving Trinity informs our understandings of our commitments to others; [CCC nos. 234; 253-256; 260; 356-361; 543-546; 694; 1179; 2302-2306; 2331-2336; 2559-2561; 2652]</p>	<p>Recognize the sacredness of the human person created in God's image and explore how we are to model this.</p>	<p>How are we sacred? Knowing that we are sacred, how does that affect one's self-understanding and how one relates to another?</p>
<p>FL3. Created Sexual: Explain the place of sexuality in God's plan for humanity and the various ways its role or expression may be distorted. [CCC nos. 355; 369; 589; 1427-1428; 2331-2356; 2514-2526]</p>	<p>Explore the meaning and beauty of sexuality and how its role or expression may be distorted.</p>	<p>What is meant by sexuality? How may the role and expression of sexuality be distorted?</p>
<p>Research and Inquiry Skills</p>		
<p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research; (<i>Gaudium et Spes</i>, par. 53)</p>	<p>Explore topics and formulate questions to initiate the research and inquiry process.</p>	<p>What are some ways to locate reliable sources of information?</p>
<p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate social science and theological research and inquiry methods; (<i>Gaudium et Spes</i>, par. 5, 40, 54 and 94)</p>	<p>Creating research plans and locating information are integral to investigation.</p>	<p>How can one collect relevant qualitative and quantitative data, evidence, and information?</p>
<p>RI3. Processing Information: Assess, record, analyse, and synthesize information</p>	<p>Inquiring about information, with higher order thinking</p>	<p>What is the relevance of the collected data, evidence, and information? What are the implications?</p>

and connections gathered through research and inquiry;	connections, is essential for research.	How can applications of the results of research be communicated effectively?
RI4. Communicating and Reflecting: Communicate the results of their research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills while utilizing theological reflection.	Reflecting on, evaluating, communicating, and considering how to apply research results and thinking connections as important next steps in research and inquiry.	

SC. Scripture

OVERALL EXPECTATIONS

By the end of the course, students will:

SC1. Core Teachings: Identify the Christian Scriptures as the primary source of knowledge about Jesus; [CCC nos. [80-81](#); [103-104](#); [120-127](#); [131-133](#); [949-953](#)]

SC2. Understanding Sacred Texts: Investigate in the Gospels the teachings of Jesus as an invitation to grow toward wholeness/holiness by living as his faithful disciples, reaching out to others; [CCC nos. [115-119](#); [131-133](#); [457-460](#); [494](#), [541-546](#); [618](#); [678](#); [782](#); [790-791](#); [1373](#); [1439](#); [1503-1505](#); [1716-1724](#); [1789](#); [1970](#); [2030](#); [2052-2055](#); [2443-2449](#); [2559](#); [2608](#); [2610](#); [2613](#); [2616](#); [2667](#); [2759f](#).]

SC3. Sacred Texts and Contemporary Culture: Explain the “good news” of the Gospel story, the Acts of the Apostles and Paul’s letters as the story of God’s saving love for humanity. [CCC nos. [515](#); [544-546](#); [1226](#); [1816](#); [1825](#); [2414](#); [2447](#); [2559](#); [2613](#); [2831](#); [2839](#); [2843](#)]

SPECIFIC EXPECTATIONS

SC1. Core Teachings

By the end of the course, students will:

SC1.1 demonstrate an understanding of the major sections of the Bible (*e.g., Hebrew Scriptures- Pentateuch, Wisdom, Prophets; Christian Scriptures- Gospels, Acts, Paul's Letters, Catholic Letters, Revelation*) [CCC no. [120](#)]

Teacher Prompt: What are the major sections of the Bible? How are we to understand the Bible? Which ‘books’ interest you the most at this point in your life? Explain.

How is the Bible ‘inspired’ and ‘inerrant’?

SC1.2 explain how the Gospels are the primary source of information and understanding about the person and teachings of Jesus [CCC nos. [103-04](#); [125-127](#); [131-133](#)]

Teacher prompt: Why and how did each Gospel come to be written? How and why does each Gospel vary in terms of the life and teachings of Jesus?

The Gospels of Matthew, Mark and Luke are known as the synoptic Gospels. What does this mean? How is the Gospel of John so different?

What do we learn about the person of Jesus in the Gospels?

SC1.3 explain the characteristics of the early Church and how the Reign of God was understood by the early Church (*e.g.*, Acts 2.42-47, 4.32-35, 5.12-16) [CCC nos. [949-953](#); [995](#)]

Teacher prompt: “What can we learn from the early Church community as to what our communities are to look like?

How do we gather today as the Church? What is Jesus telling us to model?

SC1.4 explain how the Church is Apostolic, the two sources of Apostolic Tradition that make up the deposit of faith (*re: Sacred Scripture and Sacred Tradition*) and the role of the Holy Spirit in this [CCC nos. [857-860](#)]

Teacher prompt: What is meant by Apostolic? How do we live out our faith in connection to the Apostles? What is Apostolic succession?

What is the distinction between Sacred Scripture and Sacred Tradition? What is the role of the Holy Spirit in each of these?

SC2. Understanding Sacred Texts

By the end of the course, students will:

SC2.1 interpret the Gospels using the tools of exegesis (*e.g.*, *author’s community and purpose, literary genres employed, effects of oral tradition*) [CCC nos. [115-119](#)]

Teacher prompt: How can we be careful to avoid reading a Scripture passage out of context? Why is it important to read a Scripture passage in the proper context?

What is meant by exegesis? Why is exegesis important? How can exegesis assist us in understanding the Gospels?

SC2.2 demonstrate a knowledge of the Gospel call to a right relationship with God (*re: Covenant*) (*e.g.*, *Concerning Prayer- Matthew 6.5-15, Prodigal Son- Luke 15.11-32, The Greatest Commandment- Matthew 22.34-40*) and neighbour (*e.g.*, *Parable of the Nations- Matthew 25.31-46, Golden Rule- Luke 6.31, Good Samaritan- Luke 10.25-37, Samaritan Woman at the Well- John 4.4-42, The Syrophenician Woman’s Faith- Mark 7.24-30, The Centurion’s Faith- Matthew 8.5-13*) [CCC nos. [541-546](#); [678](#); [1439](#); [1789](#); [1970](#); [2055](#); [2443-2449](#); [2608](#); [2610](#); [2613](#); [2616](#)]

Teacher prompt: Which Gospel passages reflect right relationship with God and how? Which Gospel passages reflect having a right relationship with our neighbour? What is meant by ‘radical table fellowship’?

If everyone lived the Golden Rule, would we live in a just society? Explain.

What does Jesus teach us through his interactions with people of other cultures?

SC2.3 explain what it means to be a faithful disciple of Jesus, which allows us to grow towards wholeness / holiness (e.g., *The Annunciation-* Luke 1.26-38, *A Call-* John 1.35-51, *Matthew* 19.16-30; *Conversion-* Acts 9.1-19; *Baptism of the Holy Spirit-* Matthew 3.11 and Acts 8.14-17; *Faith-* Matthew 8.5-13, 17.20-21; *Forgiveness-* Matthew 18.15-35; *Prayer-* Matthew 6.7-17, 7.7-11, Luke 18.9-14, Mark 11.24-26, Jn. 14.12-14; *Conditions-* Matthew 16.24-28; *A Mission-* Matthew 10.1-15; *To Serve the Poor-* Matthew 25.31-40) [CCC nos. [494](#); [618](#); [722](#); [782](#); [790-791](#); [1373](#); [1716-1724](#); [2030](#); [2052-2055](#); [2443-2449](#); [2559](#); [2613](#); [2759f](#).]

Teacher prompt: The word disciple comes from the word *discipline*. Therefore, what is required of a disciple of Jesus? What are key Scripture passages that teach us about what it means to be a faithful disciple of Jesus? What do we learn from these passages about Christian discipleship? What would it take for you to respond to Jesus' invitation to follow him?

SC2.4 explain the effects, especially on the faith of Christians and the cultures in which we live, of Jesus' public miracles in the New Testament (e.g., *Restoring Sight to Bartimaeus-* Mark 10.46-52, *Calming of the Sea-* Matthew 8.23-27, *Feeding the Five Thousand-* Luke 9.10-17, *Raising Lazarus from the Dead-* John 11.1-44) [CCC nos. [1503-1505](#); [2667](#)]

Teacher prompt: What is a miracle? What is more important: experiencing a miracle or living a good life? Why?

SC3. Sacred Texts and Contemporary Culture

By the end of the course, students will:

SC3.1 examine a few parables of Jesus in relation to contemporary times (e.g., *The Sower-* Matthew 13.1-23, *The Mustard Seed-* Matthew 13.31-32, *The Unmerciful Servant-* Matthew 18.23-35, *The Talents-* Matthew 25.14-30, *The Sheep and the Goats-* Matthew 25.31-46, *The Good Samaritan-* Luke 10.25-37, *The Rich Fool-* Luke 12.16-21, *The Prodigal Son-* Luke 15.11-32, *The Rich Man and Lazarus-* Luke 16.19-31, *The Pharisee and the Publican-* Luke 18.9-14) [CCC nos. [515](#); [546](#)]

Teacher prompt: What does the parable tell us? Who was Jesus trying to teach? What was Jesus trying to teach? What is the 'good news' of the Gospels? What were your key learnings from the parable you retold? Who are modern-day 'good Samaritans'?

SC3.2 examine specific passages from the Acts of the Apostles (e.g., *Philip Preaches in Samaria-* 8.4-25, *Philip and the Ethiopian Eunuch-* 8.26-40, *The Council of Jerusalem-* 15.12-21, *Paul baptizes his Jailor-* 16.31-33) and Paul's letters (e.g., *Paul Rebukes Peter-* Galatians 2.11-14, *Jews and Gentiles are Saved by Faith-* Galatians 2.15-21, *Salvation is for All-* Romans 10.5-21, *Do Not Judge Another-* Romans 14.1-12, *Paul's request for slave Onesimus' freedom-* Philemon) to

understand how the disciples expressed and responded to God's saving love for humanity in the cultures and issues of their time [CCC nos. [1226](#); [1816](#); [2414](#)]

Teacher prompt: What is meant by culture? What do the Acts of the Apostles and Paul teach us? With this new understanding, how can you live these teachings in our world today?

What can you learn from the Acts of the Apostles and Paul's writing about God's saving love for humanity and how the disciples adapted to different peoples? What kind of attitudes are we called to have towards others?

SC3.3 illustrate creative ways that teenagers can use with Sacred Scripture to express their faith and glorify God (e.g., *celebrate faith through the arts [music, visual arts, drama, dance]; make Christian artwork for your school community or local parish; join or form a Youth Group or Faith Music Band; pray as a team and respect competitors in sports; celebrate or attend World Youth Day; etc.*) [CCC nos. [131-133](#)]

Teacher Prompt: How can you creatively use Scripture to express your faith and glorify God in your school community or local parish?

PF. Profession of Faith

OVERALL EXPECTATIONS

By the end of the course, students will:

PF1. Faith Foundations: Demonstrate that God’s Self-gift in Jesus, as Messiah, established a New Covenant with us; [CCC nos. [36](#); [50-53](#); [65](#); [430-440](#); [577-578](#); [595-628](#); [651-655](#); [1701](#); [1965-1974](#)]

PF2. Faith Seeking Understanding: Analyze the role of the Holy Spirit in the lives of the early Church, the People of God, who were the first witnesses in God’s plan for salvation; [CCC nos. [687-701](#); [736](#); [781-786](#); [946-948](#); [963-972](#); [1695](#); [1830-1832](#)]

PF3. Faith Lived: Demonstrate a profound respect for the dignity [CCC no. [2258](#)] and mystery of the human person. [CCC nos. [27](#); [356-368](#); [1700-1709](#)], known, loved and redeemed by the grace of God. [CCC nos. [1996-2005](#)]

SPECIFIC EXPECTATIONS

PF1. Faith Foundations

By the end of the course, students will:

PF1.1 explain what it means to consider Jesus as the full revelation of God’s love [CCC nos. [36](#); [50-53](#); [65](#); [1701](#)]

Teacher prompt: What is meant by ‘revelation’? How is Jesus, as the Incarnation, the revelation of God’s love? What is the significance of this for Christians?

PF1.2 explain what is meant by covenant (*e.g., God’s promise to humanity*) and God as its source (*e.g., that God is creator, God loves us unconditionally and gave Jesus to us*), and how Jesus established the New Covenant [CCC nos. [577-578](#); [1965-1974](#)]

Teacher prompt: What is meant by ‘covenant’? How is God the source of the New Covenant How does Jesus proclaim and live out this New Covenant?

PF1.3 demonstrate an understanding of the Christian community’s appreciation of the divinity of Jesus (*expressed in such titles as Messiah, Christ, Son of Man, Lord, Son of God, Saviour*), as a foundation for the process which would lead to the great Christian creeds (*e.g., Apostles’ Creed, Nicene Creed*) [CCC nos. [430-440](#)]

Teacher prompt: What are the various titles of Jesus and what is the meaning behind each?

What is the basic understanding of Jesus found in each creed? How are the Creeds similar and different? What is each Creed revealing to us?

PF1.4 analyze the Passion narratives (Paschal Mystery) in the Gospels (*e.g., Matthew 26.1-27.56, Mark 14.1-15.41, Luke 22.1-23.49, John 13.1-19.37*) to witness what we learn of covenant through them [CCC nos. [595-628](#); [651-655](#)]

Teacher prompt: What are the Passion narratives? What do we learn about Jesus through the Passion narratives?

What did Jesus live and proclaim in establishing the New Covenant with us? What is the meaning of the Paschal Mystery? How and what can the Paschal Mystery teach us about human suffering?

PF2. Faith Seeking Understanding

By the end of the course, students will:

PF2.1 analyze the ways in which openness to the Holy Spirit (*e.g., The Advocate- John 14.15-31; Pentecost- Acts 2.1-13; Baptism of Jesus- Matthew 3.13-17, Mark 1.9-11, Luke 3.21-22 or John 1.32-34; The Temptations of Jesus- Matthew 4.1-11 or Luke 4.1-13; Gifts of the Holy Spirit- Isaiah 11.1-2; Fruits of the Holy Spirit- Galatians 5.22-23*) strengthens Christians to meet the challenges of discipleship salvation [CCC nos. [687-701](#); [736](#); [1695](#); [1830-1832](#)]

Teacher prompt: Who is the Holy Spirit? How can the Holy Spirit be of assistance to us? What is the significance of Pentecost?

What is metanoia (transformation, conversion, repentance, change of mind and thus heart)? How does metanoia impact the believer?

What are the gifts of the Holy Spirit and how do they assist one? What are the fruits of the Holy Spirit? Based on the gifts and the fruits of the Holy Spirit, how does the Holy Spirit call us to live? What do we learn about the role of the Holy Spirit in Jesus' temptations?

PF2.2 demonstrate that the work begun by Jesus and lived out by the Apostles of Jesus and others continues in the world through the Church, the People of God [CCC nos. [781-786](#)]

Teacher prompt: What is meant by salvation (salvation involves health, healing)? Who were the Apostles? How did the Apostles and others witness (including martyrdom) to

the salvation that Christ brought? How do the members of the Church continue Jesus' work of salvation?

How is participation in the sacraments, especially the Eucharist, important for salvation?

PF2.3 demonstrate an understanding of Mary's role in salvation as Mother of God and Mother of the Church [CCC nos. [963-972](#)]

Teacher prompt: Why do we call Mary the 'Mother of God' and the 'Mother of the Church'? What role did Mary play in God's plan for salvation? What kind of humanity was she able to pass on to Jesus by her preservation from sin (Immaculate Conception)?

PF2.4 demonstrate an understanding of the importance of the Communion of Saints (*e.g., the Apostles, Mary, St. Augustine, St. Thomas Aquinas, St. Catherine of Siena, Canadian saints, etc.*) for salvation [CCC nos. [946-948](#)]

Teacher prompt: How have the saints assisted in God's plan for salvation? What is meant by the 'Communion of Saints'? Who were some of the saints who in crossing cultural barriers delivered the teachings of Jesus? How are we members of the 'Communion of Saints'?

PF3. Faith Lived

By the end of the course, students will:

PF3.1 analyze the Christian meaning of personhood as being created in the image and likeness of God (*Genesis 1.27*) (*Evangelium Vitae*, par. 40 and 81 - re: The Human Vocation: Life in God's Spirit-1. Humans are created in the image and likeness of God. 2. Humans are called to happiness and holiness. 3. Humans are rational and free. 4. Humans are moral beings. 5. Humans have passions and feelings. 6. Humans are blessed with a conscience. 7. Humans are able to sin.) [CCC nos. [27](#); [1700-1709](#)]

Teacher prompt: What does it mean to possess 'personhood'? What are the repercussions of the Christian understanding of 'personhood' for one another? What does it mean to be human? Who is the human person? What does it mean to be created in the image and likeness of God? How does this impact our understanding of the human person and the way we are to treat one another and ourselves?

PF3.2 explain the Church's teachings on the dignity of the human person (i.e., worth, supreme value, inviolable, intrinsic [stands on its own account], a deep profound respect or awe; based on creation

in the image and likeness of God (*Genesis 1.27*), that we are a child of God (*Romans 8.12-17*) and a Temple of the Holy Spirit (*1 Corinthians 6.19*) [CCC nos. [27](#); [1700-1709](#); [2258](#)]

Teacher prompt: What is the Christian understanding of human dignity? How is the human person a mystery? Who is the human person? Knowing this, how does this affect our view of ourselves, others and creation?

How is respecting the dignity of others a way of respecting God? How is our dignity restored and redeemed by Christ? Explain.

PF3.3 present an understanding on God's desire for us to be known, loved and redeemed through Jesus Christ and receiving God's grace God [CCC nos. [651-655](#); [1996-2005](#)]

Teacher prompt: How does Jesus reveal to us God's love? How is God's love demonstrated in your own life or the lives of others? What does it mean to be 'created, loved and redeemed by God'? What is God's grace? How is God's grace revealed and lived by us?

CM. Christian Moral Development

OVERALL EXPECTATIONS

By the end of the course, students will:

CM1. Foundations: Analyze the importance of freedom and social justice, and impact of sin on our personal and collective lives, by researching and applying the teachings of Jesus to their own culture and own life situations; [CCC nos. [299](#); [341](#); [386-389](#); [396-409](#); [678](#); [1705-1709](#); [1730-1754](#); [1846-1864](#); [1928-1942](#); [2094](#); [2419-2425](#); [2443-2444](#); [2447](#)]

CM2. Seeking Understanding: Demonstrate a knowledge of the principles of Catholic Social Teaching in the social encyclicals of the Church as witnessed through our saints in holiness and apply their importance for moral decision-making; [CCC nos. [279-301](#); [2012-2015](#); [2415-2425](#); [2683-2684](#)]

CM3. The Moral Life: Explore how the charisms of ‘saints’ and founders of religious communities have aided humanity, showing us how to exercise our charisms received in Baptism. [CCC nos. [799-801](#); [951](#); [1877-1889](#); [1905-1917](#); [2683-2684](#)]

SPECIFIC EXPECTATIONS

CM1. Foundations

By the end of the course, students will:

CM1.1 demonstrate a knowledge of the life and teachings of Jesus (*re: references under Scripture strand*) in relation to justice [CCC nos. [678](#); [2443-2444](#); [2447](#)]

Teacher prompt: What are the key teachings Jesus provides to us regarding justice?

How are Jesus’ teachings of assistance to us in moral decision-making? If we did not hold the importance of Jesus’ teaching when we make a moral decision, what could be the repercussions?

How is justice an expression of Christ’s love? Explain. How are you called to live knowing what Jesus taught us about social justice?

CM1.2 demonstrate how salvation history teaches that all of God’s creation is good (*re: Genesis 1*), that human persons are responsible stewards of creation (*re: Genesis 1*), and that sin (both personal and social) is present in the world [CCC nos. [299](#); [341](#); [386-389](#); [396-409](#); [1846-1864](#); [1928-1942](#); [2094](#)]

Teacher prompt: What can the book of Genesis teach us about creation and our attitude towards it?

What is meant by Original Sin?

What is meant by sin (personal and social)?

How does Jesus desire to heal us of our sin? To have mercy on us?

CM1.3 explain the role of freedom in human life [CCC nos. [386-389](#); [1705-1709](#); [1730-1754](#)]

Teacher Prompt: Is God's gift of freedom a license to do whatever we want? Explain.

What does it mean to be free? Are we truly free?

CM1.4 explain how the love of God for all people demands justice and is an essential ingredient in the liberation of human persons and a key expression of Christian love [CCC nos. [1928-1942](#); [2419-2425](#)]

Teacher prompt: What is meant by justice? Why is justice an essential ingredient in the liberation of human persons?

What does Jean Vanier have to say about who the human person is (re: his five principles of humanity- 1. All humans are sacred. 2. Our world and our individual lives are in the process of evolving. 3. Maturity comes through working with others, through dialogue, and through a sense of belonging and a searching together. 4. Human beings need to be encouraged to make choices, and to become responsible for their own lives and others. 5. In order to make choices, we need to reflect and to seek truth and meaning.)?

If somebody sins against you, and that person satisfies justice for the sin, is it ever good for you to withhold the loving act of forgiveness? (e.g., *Matthew 18.21-22*)

CM1.5 explain how the corporal and spiritual works of mercy relate to justice and love [CCC no. [2447](#)]

Teacher prompt: What are the corporal works of mercy?

What are the spiritual works of mercy?

How does each relate to justice and love?

CM2. Seeking Understanding

By the end of the course, students will:

CM2.1 demonstrate an understanding of the principles of justice (e.g., *dignity of the human person, common good, solidarity, preferential option for the poor, participation in society, right to work, rights and responsibilities, stewardship of creation, etc.*) in the social encyclicals of the Church, and apply their importance for moral decision-making (re: see, judge, act and evaluate) [CCC nos. [2419-2425](#)]

List of Social Encyclicals

[Rerum Novarum](#) (*On the Condition of Labor*) -- Pope Leo XIII, 1891
[Quadragesimo Anno](#) (*After Forty Years*) -- Pope Pius XI, 1931
[Mater et Magistra](#) (*Christianity and Social Progress*) -- Pope John XXIII, 1961
[Pacem in Terris](#) (*Peace on Earth*) -- Pope John XXIII, 1963
[Gaudium et Spes](#) (*Pastoral Constitution on the Church in the Modern World*) Vatican Council II, 1965
[Populorum Progressio](#) (*On the Development of Peoples*) -- Pope Paul VI, 1967
[Octogesima Adveniens](#) (*A Call to Action*) -- Pope Paul VI, 1971
[Iustitia in Mundo](#) (*Justice in the World*) -- Synod of Bishops, 1971
[Laborem Exercens](#) (*On Human Work*) -- Pope John Paul II, 1981
[Sollicitudo Rei Socialis](#) (*On Social Concern*) -- Pope John Paul II, 1987
[Centesimus Annus](#) (*The Hundredth Year*) -- Pope John Paul II, 1991
[Evangelium Vitae](#) (*The Gospel of Life*) -- Pope John Paul II, 1995
[Deus Caritas Est](#) (*God is Love*) -- Pope Benedict XVI, 2005
[Caritas in Veritate](#) (*Charity in Truth*) -- Pope Benedict XVI, 2009
[Laudato Si](#) (*Praise be to you- On Care for Our Common Home*) -- Pope Francis, 2015

Teacher prompt: What are the principles of social justice? What are the social teachings of the Church?

How do the principles of social justice within the social teachings of the Church assist us in moral decision-making? If we did not hold the importance of the Church's social teaching when we make a moral decision, what could be the repercussions?

What are the repercussions of individualism? How are rights and justice connected to each other?

Note: the Grade 10 course has a particular focus on *preferential option for the poor* and *stewardship of creation*.

CM2.2 explain how the saints (e.g., *St. Francis of Assisi, St. Peter Claver, St. Vincent de Paul, St. Josephine Bakhita, St. Kateri Tekakwitha and the many who founded communities to help the*

poor), through holiness, prayer and action, lived out the social teachings of the Church [CCC nos. [2012-2015](#); [2684](#)]

Teacher prompt: What does it mean to be a saint? What is the impact of holiness on social justice?

What is the impact of prayer in the quest of social justice? Which saints are examples of witnessing social justice in action in a meaningful way for you and how?

CM2.3 investigate how our modern day ‘saints’ (e.g., *Dorothy Day*, *Archbishop Oscar Romero*, *Saint Teresa of Calcutta*, *Jean Vanier*) lived out or still live the social teachings of the Church [CCC nos. [2012-2015](#)]

Teacher prompt: Who are the ‘modern day saints’ who are inspiring with their commitment to social justice? Who are your ‘saints’ that inspire you to justice and holiness? How are you called to be a saint?

CM2.4 explain how respect for the integrity of creation and caring for the environment as God’s stewards is connected to the social teachings of the Church [CCC nos. [279-301](#); [2415-2425](#); [Laudato Si](#)]

Teacher prompt: How does Catholic teaching call us to respect all of creation? What are the various issues that need to be addressed regarding caring for our creation? How can we care for the environment in a way that glorifies God? What actions can be taken personally, locally, nationally and worldwide?

How could a Catholic understanding of respecting the environment, for the good of future generations, grow through dialogue with First Nations, Métis and Inuit communities?

How does stewardship of the earth also involve financial stewardship (using money wisely) and solidarity with all peoples?

CM3. The Moral Life

By the end of the course, students will:

CM3.1 explore the charisms of various saints, religious communities, individuals or groups (e.g., *St. Marguerite Bourgeoys*, *St. Marguerite d’Youville*, *St. Vincent de Paul*, *Development and Peace*, *soup kitchens*, *advocacy groups*) that exist in our community that did or still do promote social justice, out of love for God [CCC nos. [799-801](#); [951](#); [1877-1889](#); [1905-1917](#); [2683-2684](#)]

Teacher prompt: What is meant by the term ‘charism’? Who are the faith witnesses in our community whose charisms involved advocating for social justice? Who are the faith

witnesses in our community who presently exercise the charism of advocating for social justice?

How can we as a Catholic school, connected with the local parish, exercise the charism of ‘living in solidarity’ with people in need? (*e.g., support our local Society of Saint Vincent de Paul*)

CM3.2 explore ways that we could use Jesus’ teachings, the principles of social justice and the witnesses of ‘saints’ as the criteria for analyzing social injustice issues in order and to respond with fortitude and compassion to situations of injustice and prejudice [CCC nos. [951](#); [1877-1889](#); [1905-1917](#); [2683-2684](#)]

Teacher prompt: What are some of the injustices that you perceive taking place in your community, within Canada, or within the world? (*Note: students may research and present their findings on a moral issue.*)

What does it mean to be compassionate? Why is compassion necessary? Provide an example of when you have shown compassion or someone has shown compassion to you. What was the effect of this?

What does doing your 40 hours of community service mean to you and why? How can your 40 hours of community service be connected with social justice?” (*Note: lead students to an examination of social conscience, their moral footprint, of how are they making a difference.*) How can this assist you in discerning your own vocation?

What can we do to address some past injustices in Canadian society? (*e.g., residential schools and the First Nations ([Catholic Response to Call to Action](#)), Métis, and Inuit communities; British home children; Japanese-Canadians during World War II*)

PS. Prayer and Sacramental Life

OVERALL EXPECTATIONS

By the end of the course, students will:

PS1. Prayer- Personal and Communal: Demonstrate an understanding of devotional prayers and other prayer forms as supports for our liturgical/sacramental life; [CCC nos. [971](#); [1159-1162](#); [2098](#); [2559-2565](#); [2585-2589](#); [2626-2643](#); [2659-2660](#); [2673-2679](#); [2685-2691](#); [2700-2719](#); [2767-2772](#)]

PS2. Sacrament: Demonstrate an understanding of sacramentals [CCC nos. [1667-1673](#)] and the Sacraments [CCC nos. [774-776](#); [1084](#); [1127-1129](#); [1131](#)] of Eucharist [CCC nos. [1322-1405](#)], Reconciliation [CCC nos. [1420-1470](#); [1480-1484](#)] and Anointing of the Sick [CCC nos. [1499-1525](#)] as they relate to healing, and the role of sign, symbol and ritual in the celebration of each; [CCC nos. [1145-1152](#)]

PS3. Living Out Prayer and Sacrament: Describe and contrast the richness of the different spiritualities that exist in our Church and why they developed. [CCC nos. [782](#); [799-801](#); [897-913](#); [925-933](#); [951-953](#); [2003-2004](#); [2650-2651](#); [2683-2690](#); [2697-2719](#); [2742-2745](#)]

SPECIFIC EXPECTATIONS

PS1. Prayer

By the end of the course, students will:

PS1.1 demonstrate an understanding of praying the Rosary by utilizing the different “mysteries” (*re: Joyful, Sorrowful, Glorious and Luminous*) and the Stations of the Cross (*e.g., Traditional, Scriptural Stations, Stations of Light, etc.*) [CCC nos. [971](#); [2673-2679](#)]

Teacher prompt: How did the Rosary develop in the tradition of the Church? What is the focus of the Rosary? What are the various mysteries of the Rosary? What do they bring attention to?

How did the Stations of the Cross develop? What is the importance of the Stations of the Cross? What are the various ways that one can pray the Stations of the Cross?

PS1.2 identify and assess the importance of Christian meditation (*e.g., lectio divina, contemplation, Taizé, Examen, using one’s imagination, Jesus prayer, spiritual writings, icons*) in deepening one’s relationship with God as Father, Son and Holy Spirit [CCC nos. [1159-1162](#); [2098](#); [2559-2565](#); [2626-2643](#); [2700-2719](#)]

Teacher prompt: What is the role of prayer?

What is meant by Christian meditation? What are the different types of Christian meditation? Which method of meditation is most attractive to you and why?

Explore how our different temperaments respond to different ways of praying. Explore how our different multiple-intelligences respond to different ways of praying.

What is contemplative prayer? How do holy images assist you in your prayer life?

PS1.3 explore the benefits of prayerful use of social media to deepen one's faith in Christ (*e.g., following Catholic religious leaders on social media; participate in good Catholic blogs to deepen one's Catholic faith; view reliable Catholic media*) [CCC nos. [2659-2660](#); [2688](#)]

Teacher Prompt: How can young people prayerfully use social media? Why are social media and modern means of communication not sufficient in having a full experience of 'Church'? How can one ensure that the website one uses is a good Catholic website?

PS1.4 explore how prayer, in its essence, is communal in nature [CCC nos. [2585-2589](#); [2685-2691](#); [2767-2772](#)]

Teacher Prompt: Why is it important to come together as a community to pray? How can the community assist you in deepening your prayer and your relationship with God? How is prayer lived out through the celebration of the sacraments?

PS2. Sacrament

By the end of the course, students will:

PS2.1 identify the sacraments of the Church as visible signs of God's invisible presence and action, and explain how we are visible signs of God's invisible presence [CCC nos. [774-776](#); [1084](#); [1127-1129](#); [1131](#)]

Teacher prompt: What is meant by sacred? What is meant by sacrament? Why do we need these visible signs? Provide an example of God's invisible presence in your own life or in the lives of others.

How can we be a sacrament or 'visible sign of God's invisible presence' in a world that needs saints and hope in God's Reign?

How does our school community pray and work to be a visible sign of God's presence in our society? What does it mean to be a 'sanctifying presence of God'?

PS2.2 explain the meaning and significance of various sacramentals (*e.g., icons, holy pictures, statues, candle, nature, etc.*) within our Catholic Church [CCC nos. [1667-1673](#)]

Teacher prompt: What is meant by sacramental? What are some of the sacramentals of our Catholic Church? How can sacramentals assist us in our spiritual life?

PS2.3 explain how the sacraments of Eucharist [CCC nos. [1324-1327](#); [1329-1331](#); [1369-1371](#); [1391-1401](#)], Reconciliation [CCC nos. [1422-1449](#); [1455-1460](#); [1468-1470](#)] and Anointing of the Sick [CCC nos. [1499-1515](#); [1520-1525](#)] bring healing [CCC nos. [1420-1421](#)] to us as individuals and as a community in our life journey and invite us to radical table fellowship

Teacher prompt: What is the sacrament of Eucharist? How does the sacrament of Eucharist heal us as individuals and as a community?

What is the sacrament of Reconciliation? Why does the Church have the power to forgive sins? What are the various healings and strengthening one can receive as a result of participating in the sacrament of Reconciliation?

What is the sacrament of the Anointing of the Sick? How, by receiving the sacrament of the Anointing of the Sick, can one benefit from it?

Why do we need each of these sacraments? What are the connections that these sacraments can make to stages or events in one's life? How do the 'sacraments of healing' invite us to radical table fellowship?

PS2.4 express how and why the sacrament of Reconciliation is constantly available to us to experience God's love and forgiveness when we fail to love according to God's will that ensures our happiness [CCC nos. [1440-1460](#); [1468-1470](#)]

Teacher Prompt: Why does Jesus want us to confess our sins to a priest? Why is regular participation in the Sacrament of Reconciliation beneficial for our spiritual growth?

What does the parable of the Prodigal Son and his brother (Luke 15.11-32) teach us about the sacrament of Reconciliation?

PS2.5 demonstrate an understanding of the role of sign, symbol and ritual [CCC nos. [1145-1152](#)] in our Church and in the sacraments of healing: Eucharist [CCC nos. [1328-1355](#); [1382-1390](#)], Reconciliation [CCC nos. [1450-1460](#); [1480-1484](#)] and Anointing of the Sick [CCC nos. [1517-1519](#)]

Teacher prompt: What is meant by 'sign', 'symbol' and 'ritual'? What do 'sign', 'symbol' and 'ritual' look like? What are examples of sign, symbol, and ritual within your life? What are examples of sign, symbol, and ritual in our Church? What is the importance of these in our cultural context?

What does ‘sign’, ‘symbol’ and ‘ritual’ look like in each of the Sacraments of Healing?
How do signs, symbols and rituals assist us in our faith life? (Note: signs for the sacraments include- water, oil, bread, wine, laying on of hands, etc.)

PS3. Living Out Prayer and Sacrament

By the end of the course, students will:

PS3.1 explain what is meant by spiritualities and charisms, and explore and contrast the various spiritualities that exist in our Church (*e.g., Benedictine, Basilian, Augustinian, Franciscan, Dominican, Thomistic, Ignatian, Carmelite, Taizé, Eastern Christian*) [CCC nos. [799-801](#); [925-927](#); [2003-2004](#); [2683-2690](#); [2697-2719](#); [2742-2745](#)]

Teacher Prompt: What is spirituality? How does spirituality differ from religion? Why do we need both?

What is a charism? Why do different spiritualities exist? What is the focus of the different spiritualities?

Which spirituality is most attractive to you and why? In what way could a specific spirituality be of assistance to you and how? Of the various Christian spiritualities that exist, to which are you most attracted and why? (Note- Christian spirituality is directed towards the Trinity)

PS3.2 explore who are the laity, and what it means for the laity to live their Baptismal call from God to be “salt and light” for the world as a vocation (*e.g., Matthew 5.13-16*) [CCC nos. [782](#); [897-913](#); [928-933](#); [951-953](#)]

Teacher Prompt: “What is meant by ‘laity’ and who are the laity? How are we to live our Baptismal call, with Jesus at the centre of our lives? How are Christians anointed by God to be ‘leaven’ for society? (*e.g., Matthew 13:33-34*) How are we committed to building up the Body of Christ, acting with justice and mercy for the good of all people we meet?

What is vocation? Where or to what are you being called? Who are you to become? How can you learn to live your Christian vocation? What could your Christian vocation look like as a lay person?

PS3.3 develop and enact a plan to create a welcoming school atmosphere, a culture of belonging that is a sign of God’s love, where everyone is respected and valued as brothers and sisters in Christ [CCC nos. [2003-2004](#); [2650-2651](#)]

Teacher Prompt: How can we make our Catholic school community the best it can be, a sign of God’s love in the community, helping all students know that they are loved and

belong? How do we offer our school day (and our lives) to God, preaching the Gospel with the witness of our words and actions?

PS3.4 identify positive accomplishments that Canadian Catholics have had or currently are having on culture, by living out prayer and sacrament and contributing to a culture of justice and love (*e.g., Georges and Pauline Vanier, Sisters of St. Joseph, Little Brothers of the Good Shepherd, L'Arche*) [CCC nos. [2742-2745](#)]

Teacher Prompt: Who are some of our Canadian 'heroes' of prayer and sacrament, and/or justice and love? How do people in the consecrated life live out prayer and sacrament similarly/differently to the laity?

Over the hundreds of years that Catholic education has existed in Canada, who are some notable Catholic educators that have given an excellent example of what it means to live the Gospel, rooted in prayer and sacrament, and/or justice and love?

How could you shape Canadian culture now and in the future in a way that glorifies God?

FL. Family Life

OVERALL EXPECTATIONS

By the end of the course, students will:

FL1. Living in Relationship: Examine healthy patterns of relating with a focus on friendship, intimacy, sexuality, communication, boundaries, consent and having a healthy sense of self; [CCC nos. [1822-1832](#); [2093-2094](#); [2196](#); [2288-2291](#); [2302-2306](#); [2337-2347](#); [2351-2356](#); [2443-2449](#); [2475-2487](#); [2514-2527](#)]

FL2 .Growing in Commitment: Explain how the reciprocals self-giving relationship within the Holy and Life-Giving Trinity informs our understandings of our commitments to others; [CCC nos. [234](#); [253-256](#); [260](#); [356-361](#); [543-546](#); [694](#); [1179](#); [2302-2306](#); [2331-2336](#); [2559-2561](#); [2652](#)]

FL3 .Created Sexual: Explain the place of sexuality in God’s plan for humanity and the various ways its role or expression may be distorted. [CCC nos. [355](#); [369](#); [589](#); [1427-1428](#); [2331-2356](#); [2514-2526](#)]

SPECIFIC EXPECTATIONS

FL1. Living in Relationship

By the end of the course, students will:

FL1.1 articulate the qualities which are essential to the building of healthy relationships, with a particular focus on the positive impact of friendship and intimacy (*e.g., emotional, intellectual, work, common-cause, spiritual, aesthetic*) [CCC nos. [1822-1832](#)]

Teacher prompt: What needs to be considered to develop healthy relationships? What are friendship qualities that you possess?

What does effective communication look like in relationships?

What are qualities that you would need to improve in order to enhance your relationships? What are signs of an unhealthy relationship?

What is the role of forgiveness in any relationships?

What is meant by intimacy? What are the different ways to be intimate?

What role do ‘rights’ play in one’s relationships? What is the role of consent in relationships? What boundaries do you have in place regarding your relationships?

What strategies can be used to support, restore or end relationships? What advice would you give to someone whose relationship has ended?

FL1.2 evaluate healthy and unhealthy attitudes to the human body, and physical appearance, keeping in mind Christian principles and values [CCC nos. [2351-2356](#)]

Teacher prompt: What is your real image (vs. the one we project on social media)? How can social media affect the self-image of individuals? What are the pros and cons of social media? What does God have to say about your self-image? What can one do in order to have a healthy self-image and attitude towards all people?

FL1.3 with a basic understanding of natural law, explain what it means to have a healthy and holy sexuality, including a respectful expression of it, and how that connects with a healthy and holy sense of self [CCC nos. [2337-2347](#); [2514-2527](#)]

Teacher prompt: What is meant by sexuality? How is it connected to chastity? How does sexuality relate to the dignity of the human person, and therefore to a healthy sense of self? How are you aware that sexuality is a gift from God, with a particular meaning and purpose?

What are respectful expressions of one's sexuality? What is the role of communication, boundaries and consent in any relationship? What does it mean to 'take responsibility for one's sexuality' through a Catholic perspective?

FL1.4 explain strategies, rooted in Christian principles that can be used to deal with unhealthy relationships [CCC nos. [2302-2306](#); [2475-2487](#)]

Teacher Prompt: What signs can exist that show a relationship (e.g., *friendship*) is unhealthy? What are Christian ways of taking next steps in an unhealthy relationship (e.g., *perhaps even respectfully ending a friendship*)?

FL1.5 explore the effects of mental health on relationships and how restorative justice practices, forgiveness, and mercy support mental health in relationships [CCC nos. [2288-2291](#); [2443-2449](#)]

Teacher prompt: What is meant by mental health? How is it different from mental illness? How can both affect relationships? How can we support our own mental health and the mental health of others? How can justice, forgiveness and mercy be important for mental health?

FL2. Growing in Commitment

By the end of the course students will:

FL2.1 explore what it means to be created in the image of God (*Genesis 1.27*) and the characteristics of the Holy and Life-Giving Trinity (e.g., *giving and receiving love, a movement of love, peaceful serenity, sacredness*) and how we are to model these attributes [CCC nos. [234](#); [253-256](#); [356-361](#); [2302-2306](#); [2331-2336](#)]

Teacher prompt: What does it mean to be created in God's image? What are characteristics of the Trinity? How are we to model these characteristics? What does it mean to live this out in our commitments?

What does it mean to be created in God's image? How do you have difficulty giving love (*choosing the good for others*)? How do you have difficulty receiving love? Why do we 'look like' God more when we are together in good relationships, rather than on our own? How are we sacred? What does it mean to be sacred?

What can Andrei Rublev's icon of the Holy Trinity teach us about the Trinity, and therefore our relationships? Knowing that we are sacred, how does that affect one's self-understanding and how one relates to the other?

FL2.2 show an understanding of how families and all people in our culture "thirst" for spiritual fulfillment, even sacredness, and why Jesus (*God the Son who became human*) says that people who come to Him will 'never thirst' (e.g., *the Samaritan Woman at the Well- John 4.5-42*) [CCC nos. [543-546](#); [694](#); [1179](#); [2559-2561](#); [2652](#)]

Teacher Prompt: How is it possible that all people can find their deepest longings for love and God in Jesus? How can teenagers encounter Jesus today, especially together through the family of the Church (e.g., *reading Scripture; Eucharistic Adoration; Christian Meditation; Rosary; retreats; being a part of a parish youth group; attending Mass weekly; listening to Christian music with others*)?

FL2.3 demonstrate an understanding of how God's moral laws (*10 Commandments - Exodus 20.1-17; Beatitudes - Matthew 5.1-12; law of loving God, neighbours, and self - Mark 12.28-34*), including God's laws about sexuality, are not negative restrictions on our lives, but expressions of love from God that protect us from harm and lead us to true freedom [CCC nos. [2093-2094](#); [2196](#); [2337-2347](#); [2351-2356](#)]

Teacher Prompt: Why do some people feel that God's moral laws are restrictive, and not protective and freeing?

FL3. Created Sexual

By the end of the course, students will:

FL3.1 define and discuss the meaning and importance of sexuality and sexual attraction as gifts from God [CCC nos. [355](#); [369](#); [2331-2350](#)]

Teacher prompt: Why and how is our sexuality a gift? How does our sexuality affect our identity?

What is meant by chastity? How does chastity help us accept and respect God's gift of sexuality? How does being 'pure of heart' fit into God's gift of sexuality?

What is the role of sexual attraction in relationships? How can sexual attraction be expressed in a respectful and loving way? How can sexual attraction be expressed in an unhealthy or disrespectful way?

FL3.2 explain the factors, responsibilities and commitments that must be considered before engaging in the marriage act (sexual intercourse) [CCC nos. [2514-2526](#)]

Teacher prompt: What are factors, responsibilities and commitments must one consider before one engages in sexual intercourse? Explain why the Church teaches that sexual intercourse is meant exclusively for the marriage relationship?

How can one communicate effectively one's choice to observe chastity?

FL3.3 explain Jesus' approach to issues related to sexuality (*re: his openness to women- e.g., Samaritan Woman at the Well - John 4.4-42, Woman Caught in Adultery - John 8.1-11*) [CCC nos. [589](#); [1427-1428](#)]

Teacher prompt: How did Jesus approach issues related to sexuality? How did Jesus welcome those around him and call them to see and live according to their true God given image?

FL3.4 describe the ways in which human growth is distorted by relationships that involve exploitative, harassing or abusive behaviours (*note: anti-bullying behaviour, respectful attitude/behaviour, consent can be examined here as well*) [CCC nos. [2351-2356](#)]

Teacher prompt: What does it mean to be exploited, harassed and abused? What are examples of each? What are ways to respond to these negative behaviours?

Do you think people realize that abusing others is abusing Jesus, and loving others is loving Jesus (*Matthew 25.40*)?

FL3.5 explore the effects of sexualization and pornography on human growth and healthy living [CCC no. [2354](#)]

Teacher prompt: What is meant by sexualization? What is meant by pornography? How are each negative and destructive to ourselves and our relationship with God and with each other?

How does the dignity of the human person relate to sexualization and pornography? How can people who have formed bad habits regarding sexuality turn to God and find forgiveness, love and a new way of life that brings authentic happiness?

RI. Research and Inquiry Skills

OVERALL EXPECTATIONS

By the end of the course, students will:

RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research ([*Gaudium et Spes*](#), par. 53);

RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate social science and theological research and inquiry methods (note [*Gaudium et Spes*](#) par. 5 and par. 54 for Church comments on social sciences; also see [*Evangelii Gaudium*](#) par. 40 and par. 94);

RI3. Processing Information: Assess, record, analyze, and synthesize information and connections gathered through research and inquiry;

RI4. Communicating and Reflecting: Communicate the results of their research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills.

SPECIFIC EXPECTATIONS

RI1. Exploring

By the end of the course, students will:

RI1.1 explore a variety of topics connecting Church and culture, to identify topics for research and inquiry (*e.g., Jesus’ teachings or parables and their impact with contemporary times; the impact of the Gospel call for social justice in society; the Church teachings on the dignity of the human person; the importance and meaning of the healing sacraments; how Christians are motivated to healthy and holy relationships and sexuality*)

RI1.2 assess the ‘temperature’ of what is happening in our world, paying attention to lived experiences of people, and considering issues that intersect with Catholic Christian anthropology, sociology, and morality (*e.g., engage in the Community Conversation [local, national and international social injustices that are current]; the Sociological Conversation [look at data and narratives]; the Moral Conversation [See, Judge, Act]; and the Human Rights/Social Justice Conversation [ensure solutions, rooted in the Gospel, give priority to the poor]*)

RI1.3 identify key concepts and connections (e.g., *through discussion, brainstorming, use of visual organizers*) related to selected topics (e.g., *social justice, healing sacraments, mental health, dignity of the person is being harmed, pornography, anti-bullying, etc.*)

RI1.4 formulate effective questions to guide their research and inquiry

Teacher prompt: What are some of the injustices that you perceive taking place in your community, within Canada, or within the world?

How do our Gospel values and Church teachings respond to these injustices?

What sources might likely lead to reliable information/truth about the given injustice?

RI2. Investigating

By the end of the course, students will:

RI2.1 create appropriate research plans to investigate selected topics and connections (e.g., *outline purpose and method; identify sources of information*), ensuring that plans follow guidelines for ethical research

Teacher prompt: What are some ways to locate reliable sources of information? (e.g., www.vatican.va, *Catechism of the Catholic Church*, *Compendium of the Social Doctrine of the Church*, www.cccb.ca/, *Catholic Encyclopedia*, *Catholic Organization for Life and Family*, *trusted Catholic websites*)

What criteria can you use to determine whether a particular website is a reliable source of information?

What methods would you use to ensure that you are following ethical guidelines when you develop surveys or interviews?

RI2.2 locate and select information relevant to their investigations from a variety of primary sources (e.g., *Bible, Church documents, Catechism of the Catholic Church, interviews, surveys, questionnaires, original research published in peer-reviewed journals, original documents in print or other media – sacred texts, film, photographs, songs, advertisements*) and/or secondary sources (e.g., *book reviews, textbooks, websites, brochures, newspaper articles*)

RI2.3 based on preliminary research, for each investigation formulate a research question and identify potential subtopics to focus their research, with a theological reflection approach (*e.g., the question “How does the Church’s teaching on reconciliation [also, social justice, human dignity, healthy relationships, natural law, etc.] impact the lives of young adults?”*)

Teacher prompt: What is theological reflection? Why is it important to use the approach of theological reflection?

RI3. Processing Information

By the end of the course, students will:

RI3.1 assess various aspects of information gathered from primary and secondary sources (*e.g., accuracy, relevance, reliability, inherent values and bias, voice*)

Teacher prompt: What strategies can you use to determine the relevance of the information you have gathered? If two information sources contradict each other, how might you determine which is more reliable? What values are embedded in the sources?

Whose voices are represented and whose are absent?

Whose interests are advanced if you believe the main message of this source?

Can any objective truth be known, based on the information from these sources? What is the relevance of the collected data, evidence, and information? What are the implications?

RI3.2 record and organize information and connections using a variety of formats (*e.g., notes, graphic organizers, summaries, audio/digital records*)

RI3.3 analyze and interpret research information and connections (*e.g., compare information gathered from primary sources; determine whether similar information is found in different sources*)

RI3.4 demonstrate academic honesty by documenting the sources of all information generated through research

Teacher prompt: What steps did you take to keep track of all the sources you used?

RI3.5 synthesize findings and formulate conclusions (*e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question*)

RI4. Communicating and Reflecting

By the end of the course, students will:

RI4.1 use an appropriate format (*e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page*) to effectively communicate the connections and results from their research and inquiry, for a specific audience and purpose

RI4.2 use terms relating to Catholicism and culture correctly (*e.g., faith, Gospel values, discipleship, magisterium, dignity of the human person, social justice teachings, holiness, sign, symbol, ritual, vocation*)

Teacher prompt: What is the difference between the Social Teachings of the Church and the generic "social justice" phrase used by secular groups?

RI4.3 clearly communicate the results of their inquiries (*e.g., write clearly, organize ideas logically, and use language conventions properly*), and follow appropriate conventions for acknowledging sources (*e.g., MLA, Chicago or Turabian style for references and/or notes*)

RI4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills while utilizing theological reflection

Teacher prompt: What steps might you take to enhance your research/inquiry skills (higher order thinking)?

How was theological reflection integrated in your investigation and final product? What questions do you still have?

Grade 11 Faith and Culture: World Religion

Open

Course Description

This course engages students in the examination of world religions, particularly Judaism, Christianity and Islam, First Nations, Métis and Inuit Spiritualities', and locally appropriate religious tradition(s), if suitable. This is a survey course that will help students understand the basic similarities and differences between the religious traditions so they can interact with others with acceptance and familiarity. Ontario is a multi-faith global community. Students will deepen their understanding of the various faith traditions in their local community and around the world.

Pre-requisite: None

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
<p>SC1. Core Teachings: Identify the sacred texts of the Abrahamic religious traditions (Judaism, Christianity and Islam), First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition and explain the core teachings found in each one. [CCC nos. 81; 101-108]</p>	<p>Each tradition has a sacred text upon which it bases its core beliefs.</p> <p>Given that the Abrahamic religious traditions have Abraham as their father in faith, there are common key stories shared by each tradition.</p> <p>First Nations, Métis and Inuit Spiritualities may not have a common sacred text because they are based on oral tradition; however, the beliefs are similar around the globe.</p>	<p>What do the sacred texts of each religious traditions highlight as its core beliefs?</p> <p>Are there core beliefs shared in common by the Abrahamic religious traditions?</p> <p>What are some of the common beliefs shared among the First Nations, Métis and Inuit Spiritualities in Canada and across the globe? (i.e., care for creation)</p> <p>How do First Nations, Métis and Inuit peoples keep their oral tradition true to the original belief?</p> <p>What myths contained in key narratives and events are significant in the lives of believers in the Abrahamic traditions?</p>
<p>SC2. Understanding Sacred Texts: Discuss the key narratives and events in the sacred text/oral traditions of the above mentioned religious traditions to identify myth(s), authorship and the authority of the sacred texts/oral traditions; [CCC nos. 77; 115-118]</p>	<p>Myths/stories/events contain truth taught to believers' to guide their lives on the path of holiness/completion/fidelity.</p> <p>Key figures of the tradition authored narratives and events. (For example, David is honoured with the authorship of the Psalms)</p> <p>Authority of the sacred texts is demonstrated by revelation in each tradition.</p> <p>Authority of the Magisterium in the Roman Catholic Church is part of the Sacred Tradition. The Church relies on Sacred Scripture and Sacred Tradition for the fullness of truth.</p>	<p>Who is given authorship of the key narratives and events of the sacred texts/oral traditions of the traditions being studied?</p> <p>What authority is given to the sacred texts/oral traditions of the traditions being studied?</p> <p>How can secular interpretation diminish the beliefs of believers of a tradition?</p> <p>Is it right for nonbelievers of a tradition to critique that tradition?</p> <p>How does literal interpretation of sacred texts lead to fundamentalism?</p> <p>What are the different forms of interreligious dialogue? Ecumenical dialogue?</p> <p>What is the difference between the promotion of equity and diversity</p>

		<p>and the promotion of tolerance (as to bear or “put up” with another)?</p> <p>How does working for peace bring believers of every tradition together?</p>
<p>SC3. Sacred Texts and Contemporary Culture: Identify the effects of secular interpretation, interreligious & ecumenical dialogue and social justice, (equity, diversity, peace) on the application of sacred texts to the lives of believers. [CCC nos. 111; 137; 856]</p>	<p>Secular interpretation is generally done by those within the culture who may or may not be believers. It may be a literal interpretation that does not take into account the context of the sacred texts.</p> <p>Interreligious and ecumenical dialogue seeks to assist believers of different traditions to find common ground in belief and understanding of the differences in their traditions.</p> <p>Social justice is a means of taking the sacred texts of a tradition and putting these into action.</p>	
Profession of Faith		
<p>PF1. Faith Foundations: Explain what is meant by a messianic worldview, the foundational experiences and notions of the divine for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. 840; 1092; 1095]</p>	<p>Messianic worldview means that each Abrahamic tradition believes in a messiah who will come to bring the Kingdom of God.</p> <p>The foundational experiences for the Abrahamic religious traditions come from God’s call to Abraham, the births of Ishmael and Isaac, the covenant and the sacrifice of Ishmael and Isaac.</p>	<p>What is different in the messianic worldview of the believers of Judaism and Christianity?</p> <p>Do Muslims believe in a messianic worldview or an economy of salvation?</p> <p>How is it that Jewish people, Christians and Muslims consider Abraham the father of their faith?</p>

<p>PF2. Faith Seeking Understanding: Identify the major figures from the history, the meaning of discipleship, and the nature/role of community for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. 546; 2475; 2614]</p>	<p>Key figures in Judaism, Christianity and Islam are given prominence.</p> <p>Discipleship is the means by which a person becomes a follower of a tradition.</p> <p>Nature/role of community for the Abrahamic religious traditions and that of the First Nations, Métis and Inuit communities.</p>	<p>What foundational experiences connect the Abrahamic religious traditions?</p> <p>How do Judaism, Christianity and Islam understand God? (God of the covenant, Triune God, Jesus as Lord and Saviour and Allah)</p> <p>Who are the key figures in Judaism, Christianity and Islam? Who are the key figures responsible for the present divisions in each of the Abrahamic religious traditions?</p>
<p>PF3. Faith Lived: Distinguish the sense of self in relation to divine, the human person in relation to others and the human person in relationship with the world for the believers of the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition. [CCC nos. 157-158]</p>	<p>In the Jewish and Christian traditions, the human is created in the image and likeness of God.</p> <p>“Christian revelation contributes greatly to the promotion of the communion between persons...” GS 23</p> <p>The human person is called to be a steward of Creation as invited by God in the stories of Genesis.</p> <p>The followers of First Nations, Métis and Inuit Spiritualities have a particular sensitivity for care for Creation.</p>	<p>How does one become a disciple of the Abrahamic religious traditions?</p> <p>What is the nature and role of “community” in the religious traditions of Abraham?</p> <p>What is the nature and role of community for the followers of First Nations, Métis and Inuit Spiritualities?</p> <p>If the human is made in the “image and likeness of God”, what is the relationship of the human to God?</p> <p>How are humans created to live in community?</p> <p>How well have humans acted as stewards of Creation?</p> <p>How have the followers of First Nations, Métis and Inuit Spiritualities proven to be good stewards of Creation?</p>

Christian Moral Development		
CM1. Foundations: Demonstrate an understanding of the moral authority(ies), the notions of freedom and justice (i.e., the Golden Rule) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. 1928-1937 ; 1950-1986]	<p>Moral authority(ies) – “In fidelity to conscience, Christians are joined with the rest of [humanity] in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships.” Gaudium et Spes par. 16</p> <p>Freedom and justice are the foundations of faith. The “Golden Rule” has a place in many religious traditions.</p> <p>Social and ecological responsibilities are also foundational to the expression of faith in the monotheistic traditions of Abraham.</p>	<p>What moral authority(ies) do Jewish and Muslim believers follow? Do they believe in the moral authority of human conscience? Or is the source of moral authority something outside the human conscience?</p> <p>What moral authority(ies) do believers of First Nations, Métis and Inuit Spiritualities follow?</p> <p>What are the Jewish, Christian and Islamic understandings of freedom and justice? How is the wording of the “Golden Rule” nuanced in each tradition?</p> <p>How does each monotheistic tradition inform believers of their ecological responsibilities? Do these social and ecological responsibilities connect?</p>
CM2. Seeking Understanding: Explain the concept of sainthood/holiness/righteousness, holy figures (historical and contemporary) and recognize authentic religion (as opposed to cults, extremism, false prophets); [CCC nos. 1716-1729 ; 1928-1948 ; 2030]	<p>Saintliness and holiness are particularly Christian concepts. In Judaism, righteousness is exalted. In Islam, the one who is most surrendering is held high.</p> <p>For a Christian to be holy means to strive to live the Beatitudes and to seek repentance when it is required. The Church holds up many historical and contemporary holy figures to inspire us on our path of holiness.</p> <p>Authentic religion is not equated with cults, extremism or false prophets.</p>	<p>Who are some of the historically holy figures? Who are some contemporary holy figures who inspire you? Does a figure need to be Christian to inspire holiness? How does extremism express itself as belief in true faith? Is fundamentalism always an expression of extremism? Who are the false prophets of our time?</p> <p>What are the moral norms by which believers in the Abrahamic traditions give expression to their faith?</p>
CM3: The Moral Life: Identify moral norms as a natural expression of one’s faith, the expressions of moral norms (promotion of peace and global solidarity) and explore models of advocacy of various faith groups in one’s own community (e.g., <i>examination of social</i>	Each monotheistic tradition has moral norms by which the believers express their faith (particularly in the promotion of peace and the principle of global solidarity.)	<p>How do the moral norms of the promotion of peace and the principle of global solidarity find expression in the Abrahamic traditions?</p> <p>What models of advocacy exist to support faith groups within Judaism, Christianity and Islam particularly</p>

<i>conscience</i>). [CCC nos. 1949-1986]	Models of advocacy exist to support faith groups in each community of faith.	with a focus on the examination of social conscience?
Prayer and Sacramental Life		
PS1. Prayer: Outline the role of ritual and symbol in personal and communal prayer for the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and the locally appropriate religious tradition; [CCC nos. 2559 ; 2564-2565 ; 2644 ; 2663 ; 2684]	Personal (private) and communal prayer are expressions of our human need for intimacy with God. We can use ritual and symbol to express our spiritual communication with the divine when words alone do not suffice.	What role do ritual and/or symbol play in personal and communal prayer of Jewish, Christian and Muslim believers? Do the believers of First Nations, Métis and Inuit Spiritualities use ritual and/or symbol in their communication with the Creator/Great Spirit?
PS2. Sacrament: Examine the sacrament of the Eucharist as a call to unity (promoting ecumenical dialogue) [CCC nos. 1398-1401]	All Christians believe in the passion, death and resurrection of Christ. At the Last Supper Jesus instituted the Eucharist as a sacrament done “in memory of me.” The Eucharist is a sacrament that calls all Christians to come together as one. The desire that the celebration of the Eucharist include all Christians promotes ecumenical dialogue.	If at the Last Supper Jesus instituted the Eucharist, what prevents all Christians from receiving the sacrament in the Catholic church? Is ecumenical dialogue conversation about the Eucharist as a call to unity? Will we ever be able to receive Eucharist in any Christian church? Do the religious traditions of Judaism and Islam have spiritualities within them?
PS3: Living out Prayer and Sacrament: Explain the connection between prayer and spirituality. [CCC nos. 2564-2565 ; 2744]	Prayer is a way to have intimacy with the Divine. Spirituality is a way to use the charisms of the Holy Spirit to live as a person of faith.	How do we understand the Spiritualities of First Nations, Métis and Inuit as spiritualities and not as religious traditions?
Family Life		
FL1. Living in Relationship: Examine the role of social and religious norms, identify the challenges presented by the encounter of cultures, and explore how various religions promote the dignity of the person within intimate human relationships and within society; [CCC nos. 1700-1876 ; 2203 ; 2334]	Social and religious norms give guidance about courtship rituals, marriage and family. Sometimes the social norms are at odds with the religious norms in some cultures. Religious traditions promote the dignity of the person within intimate human relationships and within society.	What are the social and religious norms about courtship, marriage and family in the Abrahamic religious traditions? What are the social and spiritual norms about courtship, marriage and family in the First Nations, Métis and Inuit Spiritualities? How do these religious traditions promote the dignity of the person

<p>FL2: Growing in Commitment: Identify and explain the purpose of the key rites of passage and the relationship between the stages in the life of a believer and their commitments; [CCC nos. 950; 1084; 1127; 1131]</p>	<p>Each religious tradition will have rites of passage that signify the growth and development of the person of faith.</p> <p>With each stage of life, it is hoped that a believer will have greater commitment to their faith and to their communities.</p>	<p>within intimate human relationship and within society?</p> <p>What are the rites of passage associated with each Abrahamic tradition?</p> <p>What is the relationship between the stages of life of the believer and the commitment to their faith? Their commitment to their community?</p>
<p>FL3. Created Sexual: Discuss social norms and religious mores around sexuality and gender roles. [CCC nos. 378; 1605; 1614; 1616; 2333; 2357-2359]</p>	<p>Human beings are created sexual: male and female.</p> <p>Social norms can be influenced by the culture and society in which believers live. Religious mores around sexuality and gender roles give guidance and direction to believers.</p>	<p>What are the social norms and religious mores about sexuality and gender roles in the Abrahamic traditions and in First Nations, Métis and Inuit Spiritualities?</p>
<p>Research and Inquiry Skills</p>		
<p>R1. Exploring: Explore a topic related to a religious tradition and the topic as it correlates to the Catholic faith, and formulate questions to guide their research;</p>	<p>Explore a topic and formulate questions to initiate the research and inquiry process.</p>	<p>What topic interests you?</p> <p>What are some ways to locate reliable sources of information on your topic?</p>
<p>R2. Investigating: Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods;</p>	<p>Create research plans and locate information which is integral to the investigation.</p>	<p>Does this topic correlate to the Catholic faith and its tradition?</p> <p>What steps will the researcher undertake to locate information on the topic?</p>
<p>R3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p>	<p>For research to be valid, it is essential that information that is collected be assessed with higher ordered thinking connections.</p>	<p>How can one collect relevant qualitative and quantitative data, evidence, and information?</p> <p>Which sources of reliable Catholic information will be used to find any Catholic correlations to the topic?</p>
<p>R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>Reflect on (with Theological Reflection), evaluate, communicate, and consider how to apply research results and draw conclusions are important next steps in research and inquiry.</p>	<p>What relevance and implications do the collected data, evidence, and information have?</p> <p>How can applications of the results of research be communicated effectively?</p>

SC. Scripture

OVERALL EXPECTATIONS

SC1. Core Teachings: Identify the sacred texts of the Abrahamic religious traditions (Judaism, Christianity and Islam), First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition and examine the core teachings found in each one; [CCC nos. [81](#); [101-108](#)]

SC2. Understanding Sacred Texts: Discuss the meaning of key narratives and events in the sacred text/oral traditions of above mentioned religious traditions to identify myth(s), authorship and the authority of the sacred texts/oral traditions; [CCC nos. [115-118](#)]

SC3. Sacred Texts and Contemporary Culture: Identify the effects of secular interpretation, interreligious and ecumenical dialogue and social justice on the application of sacred texts to the lives of adherents. [CCC nos. [111](#); [137](#); [856](#)]

SPECIFIC EXPECTATIONS

SC1. Core Teachings

By the end of the course, students will:

SC1.1 compare and contrast sacred writings and oral of various world religions [CCC nos. [120-130](#)]

Teacher Prompt: Is the sacred text of the world religion a collection of books bound together, like the Bible used by Christians, or is it one text?

How does someone outline the tradition and learn about the religion, if that particular religion has an oral tradition?

SC1.2 discuss the importance of the life and teachings of founders, key figures and great teachers of the world's religious traditions (*e.g. Abraham, Jesus, Muhammad*) to the development of the religion's sacred texts/oral traditions [CCC nos. [542-46](#); [544](#); [546](#); [567](#); [678](#); [2444](#)]

Teacher Prompt: Is Abraham's life recorded in a sacred text? How is Abraham connected to Judaism, Christianity and Islam? Is this connection found in the sacred texts of each tradition?

Do 'The Grandfather Teachings' connect in any way to the teachings of Christianity (*e.g., Beatitudes, Fruits of the Holy Spirit*)?

How is Jesus portrayed in Islam? How is Muhammad's life and teachings significant to the development of Islam?

SC1.3 compare the function and role of sacred text/oral tradition across various religions (*e.g., source and transmission of beliefs/teachings, practices, rituals, moral codes, etc.*) [CCC nos. [50](#); [80-83](#); [124](#); [141](#); [1701](#); [1952](#); [2060](#); [2653-2654](#)]

Teacher Prompt: What are the sacred texts of the various religions? Did any of these sacred texts originate as oral traditions before they were written? If an oral tradition is not written, how is it transmitted consistently over time (i.e., inerrancy and inspiration)?

Are all of these sacred texts the primary means for the transmission of the traditions' beliefs, practices, rituals and/or moral codes?

SC1.4 examine the manner in which other religious traditions show respect for their sacred texts and/or oral traditions

Teacher Prompt: Have these manners of respect always been in place, or did something happen to the sacred texts that initiated these manners?

SC1.5 retell narratives of various other religious traditions maintaining the tradition's tone and reverence for what it reveals

Teacher Prompt: We may not have faith in what a tradition believes, but it is important that we retell and/or discuss the tradition's beliefs with the same respect we would expect from someone outside our tradition speaking about our creedal statements.

SC2. Understanding Sacred Texts

By the end of the course, students will:

SC2.1 examine myths and narratives of Canada's First Nations, Métis and Inuit peoples to determine their meaning and significance

Teacher Prompt: A myth is an attempt to 'understand' mystery, so in this context, the word myth does not mean a misunderstanding or a poor understanding of truth. Are there any myths in Judaic or Christian Scriptures?

Can we compare and contrast the Creation stories in Genesis with the First Nations, Métis and Inuit peoples' understanding about how 'Turtle Island' came to be?

SC2.2 examine sacred texts/oral narratives in light of their origin, author(s) (*e.g., Abraham and Muhammad*) and audience (*e.g., the communities of Matthew, Mark, Luke and John*) [CCC nos. [104](#); [106](#); [126](#); [135](#); [515](#)]

Teacher Prompt: We understand that God is the author of the Hebrew and Christian Scriptures, since they are divinely revealed. A conversation about inspiration would be helpful. Are all the sacred texts of the religious traditions closed to the addition of new texts?

Who authored the Hebrew Scriptures and Christian Scriptures? Who authored the sacred texts of Islam?

How do the various religious traditions show reverence for their sacred writings? (e.g., *Torah Scroll, Guru Granth Sahib in Sikhism, etc.*)

SC2.3 identify significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., *creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice*) and compare these beliefs with Judaism, Christianity and Islam [CCC nos. [27](#); [198](#); [280](#); [295-300](#); [327-330](#); [338](#); [365-368](#); [1700](#); [1954](#); [1978-79](#); [2420-2425](#)]

Teacher Prompt: Do any other world religions have similar interpretations of these central beliefs or do they have very different beliefs than the monotheistic traditions of Abraham?

SC2.4 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by various religious traditions [CCC nos. [39-43](#)]

Teacher Prompt: What picture comes to mind when you speak/think of God?

Does it matter what we call God as long as we believe in God?

How do some believers use the name of God to justify their actions? (e.g., *Holy Wars, jihadist, etc.*)

How do Jewish believers speak of God without using the direct name of God?

SC3. Sacred Texts and Contemporary Culture

By the end of the course, students will:

SC3.1 identify how secularism and secularization influence the interpretation of sacred texts in the Abrahamic religious traditions (e.g., *fundamentalism, creation of sects, etc.*) [CCC nos. [111](#); [137](#); [856](#)]

Teacher Prompt: What attitudes do you hear other people say about religion today? Where do you think these ideas have come from?

Can you give examples of religious fundamentalism in current events?

SC3.2 define the Catholic Church's position on inter-faith and ecumenical dialogue (e.g., [*Nostra Aetate*](#), [*Redemptoris Missio*](#)) [CCC nos. [838-841](#)]

Teacher Prompt: What is your experience with other religious traditions? Have you ever been in another Christian Church, a Synagogue or a Temple?

SC3.3 evaluate and compare passages from various religions that identify moral/ethical principles (e.g., *social justice, equity, diversity and peace*) [CCC nos. [1954](#); [1959](#); [1978-1979](#)]

Teacher Prompt: Beginning with the Golden Rule, let us look at the message as it is stated in each of the major religious traditions. Are there other moral/ethical principles that are common among various religious traditions?

SC3.4 explain the connections between the sacred stories and writings of various religious traditions and their festivals, celebrations, rites of passage and daily observances

Teacher Prompt: How is Ramadan connected to the writings of the Qur'an?

Explain the connection between the book of Esther and the ritual of Purim.

How is the Paschal Mystery linked directly to Sacred Scripture?

PF. Profession of Faith

OVERALL EXPECTATIONS

PF1. Faith Foundations: Explain the messianic worldview/economy of salvation, the foundational experiences and notions of the divine for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. [840](#); [1092](#); [1095](#)]

PF2. Faith Seeking Understanding: Identify key figures, the meaning of discipleship, and the nature/role of community for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. [546](#); [2475](#); [2614](#)]

PF3. Faith Lived: Distinguish the sense of self in relation to divine, the human person in relation to others and the human person in relationship with the world for the adherents of the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition. [CCC nos. [157-158](#)]

SPECIFIC EXPECTATIONS

PF1. Faith Foundations

By the end of the course, students will:

PF1.1 explain what it means to live according to a messianic worldview [CCC nos. [840](#); [1092](#); [1095](#); [1168](#)]

Teacher Prompt: What is the difference between a hero and a messiah?

What does it mean to live in the knowledge and understanding of Jesus, our Messiah, willingly dying on the cross, rising from the dead and sending the Holy Spirit for our salvation?

PF1.2 examine some of the key concepts that contribute to the formation of a particular religious worldview (*e.g., the existence of God, the sanctity of life, the significance of marriage and family life, the possibility of peace, the reality of death and afterlife, life as vocation*) [CCC nos. [33](#); [231](#); [1007](#); [1021](#); [1023](#); [1603](#); [1613](#); [1615](#); [1652](#); [1694](#); [2201](#); [2260](#); [2270](#); [2305](#)]

Teacher Prompt: In most religious worldviews there are key concepts that are developed, for example, the existence of God. What do you think these concepts are and why do they contribute to the formation of religious worldviews? Why do humans focus on these key concepts?

PF1.3 identify key events in the historical development of the Abrahamic religious traditions and First Nations, Métis and Inuit Spiritualities and discuss their influence on the religion's self-understanding

Teacher Prompt: Religious traditions develop as a response to revelation and historical events. What key events occurred in the development of the Abrahamic religious traditions?

How did First Nations peoples develop spiritualities throughout the world that have such similarities? Did these key events influence the religion's self-understanding?

PF1.4 distinguish how the divine is understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition

Teacher Prompt: Are the beliefs about the divine in Judaism, Christianity and Islam similar or different?

Do all the believers of each tradition understand the divine the same way?

As we study [locally appropriate religious tradition] what are the key differences in its belief in the divine when compared to those of the Abrahamic traditions?

PF2. Faith Seeking Understanding

By the end of the course, students will:

PF2.1 identify key figures within the various religions and assess the significance of their lives and contributions to the development of their faith traditions or movements (*e.g., Abraham, Jesus, Muhammad, etc.*) [CCC nos. [145-146](#); [203-208](#); [459](#); [841](#); [1618](#)]

Teacher Prompt: Who are the key figures within various religions who contributed significantly to the development of their tradition? Was it their intent to make significant contributions to the development of their faith tradition, or did circumstances come together to increase the significance of their contribution?

PF2.2 explain how various cultural and theological shifts contributed to the development of differing expressions of faith within various religions (*e.g., the divisions in Judaism, the great schism of East and West, the Protestant Reformation, Shi'ite and Sunni Muslims*) [CCC nos. [708-710](#); [838](#)]

Teacher Prompt: What cultural and theological shifts contribute to the great schism of the East and West in Christianity? Was the Protestant Reformation due to cultural and/or theological shifts or based on the sinfulness of humanity? How did sect distinction occur within Islam?

PF2.3 compare the central beliefs of the world's religious traditions and their significance for believers (e.g., *the sanctity of life, human dignity, resurrection/reincarnation, destiny/divine providence, etc.*) [CCC nos. [302-308](#); [648](#); [1013](#); [1700](#); [2258](#), [2304](#)]

Teacher Prompt: When we compare the central beliefs of the religious traditions are there similarities based on the shared humanity of all believers? What are the differences that separate the religious traditions? Are these unique beliefs what make the tradition significant for their believers?

PF2.4 describe and compare the ways individuals, families and religious institutions live out their religious beliefs in everyday life as faithful believers of various religions [CCC nos. [825](#); [1694](#); [2101-2105](#); [2207](#); [2232-2233](#)]

Teacher Prompt: One definition of religion is a system of beliefs and practices. There are many ways to live out one's religious beliefs. Select one religious tradition to describe and compare the ways individuals, families and institutions live out their beliefs in their everyday life.

PF3. Faith Lived

By the end of the course, students will:

PF 3.1 distinguish the sense of the person in relationship to the divine in each of the Abrahamic religious traditions, the First Nations, Métis and Inuit spiritualities and the locally appropriate religious tradition; [CCC nos. [1700-1709](#)]

Teacher Prompt: How do believers of the Abrahamic traditions see themselves in relationship to their God?

How do followers of First Nations' spiritualities identify with the divine?

How do followers of [locally appropriate tradition] identify with the divine?

PF3.2 contrast the sense of the human person in relationship to the created world in each of the Abrahamic religious traditions, the First Nations, Métis and Inuit Spiritualities and the locally appropriate religious tradition; [CCC nos. [2415-2418](#); [2456](#)]

Teacher Prompt: How do the believers of the Abrahamic traditions see themselves in relationship to the created world?

Are there differences between Judaism, Christianity and Islam in their beliefs about the created world? Contrast these beliefs of Abrahamic religious traditions with the followers of First Nations' spiritualities.

Do the believers of [locally appropriate tradition (*e.g.*, *Buddhism*)] have a unique relationship to the created world?

PF3.3 describe the interrelationship between faith and culture [CCC nos. [1914-1917](#); [2284-2287](#); [2493-2499](#); [2523-2527](#)]

Teacher Prompt: What is the interrelationship between faith and culture?

What is the impact of this interrelationship for believers in the various professions of faith?

PF 3.4 identify and explain the key features of modernity and globalization (*e.g.*, *individualism*, *secularism*, *scientism*, *technology*, *etc.*) [CCC nos. [2293-2294](#)] and evaluate the positive and negative impact of each on the profession of faith in contemporary society [CCC nos. [525](#); [647](#); [2104-2108](#); [2244-2246](#); [2273](#)]

Teacher Prompt: When human rights and religious rights collide, how can contemporary society respond to each respectfully?

How should we respond to challenges to the wearing of religious symbols and prayer requirements?

What could our response be to the secularization of Christmas and Easter?

CM. Christian Moral Development

OVERALL EXPECTATIONS

By the end of the course, students will:

CM1. Foundations: Demonstrate the moral authority(ies), the rights and responsibilities (*e.g., the Golden Rule*) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. [1950-1986](#)]

CM2. Seeking Understanding: Explain the concept of sainthood/holiness, holy figures (historical and contemporary) and recognize authentic religion (cults, extremism, false prophets); [CCC nos. [1928-1948](#)]

CM3: The Moral Life: Identify moral norms as a natural expression of one's faith, the expressions of moral norms (promotion of peace and global solidarity), and explore models of advocacy of various faith groups in one's own community (*e.g., examination of social conscience*). [CCC nos. [1949-1986](#)]

SPECIFIC EXPECTATIONS

CM1. Foundations

By the end of the course, students will:

CM1.1 identify the moral authorities and precepts of the Abrahamic religious traditions (*e.g., the Ten Commandments of Judaism, Sermon on the Mount of Christianity, shariah Law of Islam*) [CCC nos. [1961-1986](#)]

Teacher Prompt: Every tradition requires a moral foundation upon which believers make choices. What moral precepts offer that foundation and upon what source in revealed truth is it based? When these moral precepts conflict with the law of the land/country how do believers make choices?

CM1.2 identify the notions of freedom and justice of the Abrahamic religious tradition and the First Nations, Métis and Inuit spiritualities as they relate to the Golden Rule

Teacher Prompt: The Golden Rule has been stated in different words by most of the world's religious traditions.

Are freedom and justice ultimately the same thing? How is freedom and justice understood by Judaism, Christianity and Islam?

How is freedom and justice understood by followers of the First Nations, Métis and Inuit spiritualities?

CM1.3 describe how moral beliefs influence social and ecological responsibilities for believers of various religions (*e.g., sexual conduct and marriage, family life, charitable outreach, care of the earth*) [CCC nos. [1603-1605](#); [1643-1658](#); [1889](#)]

Teacher Prompt: Moral beliefs are lived out in the lives of believers in social contexts. How do believers of various religions live out their social and ecological responsibilities based on their moral beliefs?

CM1.4 compare the values/virtues/moral beliefs/guidelines of the various religions and identify common moral principles [CCC nos. [2197-2550](#) – the Ten Commandments]

Teacher Prompt: Values guide how we live. Virtues are inspired practices that become habit if lived intentionally. Moral beliefs are foundational guides upon which we make choices. Guidelines offer insight and wisdom to believers. What common moral principles are found in the values, virtues, moral beliefs and/or guidelines of various religions?

CM2. Seeking Understanding

By the end of the course, students will:

CM2.1 explain the concept of holiness/saintliness as understood by the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities and locally appropriate religious traditions

Teacher Prompt: Most religious traditions encourage or endorse their believers to live morally and spiritually sound lives. How do Judaism, Christianity and Islam define virtuousness, holiness or saintliness? Do followers of First Nations, Métis and Inuit spiritualities have a similar sense of sanctity or virtuousness?

CM2.2 identify and explain how holy figures (historical and contemporary) from the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities have worked to overcome injustice for the betterment of society in general (Ba'al Shem Tov, St. Kateri Tekakwitha, St. André Bessette, Rab'ia) [CCC nos. [1716-1729](#)]

Teacher Prompt: In every time individuals of virtue rise up, sometimes humbly, and offer an example for others to follow. Which holy figures of Judaism, Christianity and Islam have offered an example in how they lived and worked to overcome injustice for the common good? Would how they lived still inspire people today or was their witness for their time?

Which holy ones of the First Nations, Métis and Inuit spiritualities have worked to overcome injustice?

CM2.3 recognize the distinction between authentic religion and cults, extremism and false prophets

Teacher Prompt: Authentic religious traditions have always struggled with extremist or fundamentalist expressions of their beliefs. What is the difference between an authentic religion and a cult?

How do extremism or fundamentalism set askew authentic religious expression? What harm do false prophets do?

CM2.4 assess how various world religions have applied their moral teachings to contemporary social justice issues (e.g., *war and peace, poverty, sanctity of life, environmental degradation, human rights*) [CCC nos. [1928-1942](#); [2273](#); [2279](#); [2307-2308](#); [2312](#); [2327-2328](#); [2415-2418](#); [2439-2440](#); [2443-2449](#)]

Teacher Prompt: As society has evolved and human understanding of justice has grown, how have various world religions applied their moral teachings to issues of social justice? Have the foundations of justice changed over time or has human insight evolved about what is just? (i.e., slavery was accepted in Christian Scriptures but now is against human sensibility)

CM3. The Moral Life

By the end of the course, students will:

CM3.1 explain moral norms as a natural expression of one's faith in the human search for meaning and purpose

Teacher Prompt: Deep within the human psyche there is a moral core from which choices are made in alignment with what is right and to refrain from what is wrong.

CM3.2 describe how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace

Teacher Prompt: How do Judaism, Christianity and Islam apply their moral teachings to the social teaching of the promotion of peace? How do these related religious traditions apply their moral teachings to global solidarity?

How do followers of First Nations spiritualities apply the Seven Grandfathers' teachings to the promotion of peace and global solidarity?

CM3.3 explore models of advocacy of various faith groups in one's own community

Teacher Prompt: How do believers in Judaism, Christianity and Islam advocate in their local communities for social issues, matters of justice and/or examine their consciences?

Is there a global voice advocating for these issues from the religious tradition? Are there soup kitchens, food banks, homeless shelters and/or social justice centres associated with the various religious traditions?

CM3.4 identify challenges of, and strategies for living a moral life in Canadian society (*e.g., case studies/debates regarding blood transfusions, wearing kirpan or hijab, Islam's daily prayer practices, shariah law, etc.*)

Teacher Prompt: There may be recent news items that can be used as examples of these challenges as Canadians are experiencing these. Using these recent news items as a means of beginning the conversation, identify the challenges for believers of different religious traditions to live in a multi faith community/country. A reminder to speak respectfully of other's traditions is our goal when discussing these challenges. Do these differences in belief create fear or an opportunity to celebrate diversity?

PS. Prayer and Sacramental Life

OVERALL EXPECTATIONS

By the end of the course, students will:

PS1. Prayer: Outline the role of ritual and symbol in personal and communal prayer for the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and the locally appropriate religious tradition; [CCC nos. [2559](#); [2564-2565](#); [2644](#); [2663](#); [2684](#)]

PS2. Sacrament: Examine the sacrament of the Eucharist as a call to unity (promoting ecumenical dialogue); [CCC nos. [1398-1401](#)]

PS3: Living out Prayer and Sacrament: Explain the dialogue between prayer and spirituality. [CCC nos. [2564-2565](#); [2744](#)]

SPECIFIC EXPECTATIONS

PS1. Prayer

By the end of the course, students will:

PS1.1 explain the nature of ritual and symbol and assess its importance in the formation of religious communities and the marking of key moments in life [CCC nos. [1113](#); [1123](#); [1127-1230](#)]

Teacher Prompt: In humanity's search for meaning we use ritual and symbol to highlight similarities and bridge differences. Why do religious communities place importance on the use of ritual and symbol? How do we use these elements to mark key moments in our lives?

PS1.2 identify key symbols within various world religions and explain their meaning/significance for believers

Teacher Prompt: Invite students to select key symbols for a particular world religion and explain the symbols meaning and significance for the believers. The research for this inquiry may be served well by interviewing believers so the deeper (personal) meanings may be uncovered. For example: to some the cross was a symbol of defeat, oppressive action of a dominant hierarchy; to Christians it is a sign of Christ's victory over sin and death. Some celebrities cause scandal by wearing the cross as a piece of jewelry.

PS1.3 compare the forms of personal/private and communal prayer and worship practiced within various religions

Teacher Prompt: Communication with or adoration of the divine is common within various religions. This communication may be private or communal; it may be prayer or worship. Compare how various religions endorse communication with and/or adoration/worship of the divine. Does the religious tradition believe in intercession?

PS1.4 explain the key elements of important ritual celebrations within various religions and explain their origin and meaning for believers [CCC nos. [1229-45](#); [1293-1301](#); [1345-1355](#); [1440-49](#); [1517-1519](#); [1572-1574](#); [1621-1632](#)]

Teacher Prompt: Often important ritual celebrations mark key life moments for believers (rites of passage). What are the key elements of these significant ritual celebrations within various religions? How did these ritual celebrations evolve and what meaning do these have for believers that participate in them?

PS1.5 explain the structuring of time within various religions (calendars, lunar cycles, jubilees) around ritual feasts and festivals that commemorate significant people and events in the life of a religious tradition

Teacher Prompt: What year is the Judaic community celebrating this year? How do the First Nations, Métis and Inuit peoples traditionally mark time?

Discuss how the Easter date is determined each year. What is its connection to Passover?

What occurs when a time of Jubilee is celebrated?

PS2. Sacrament

By the end of the course, students will:

PS2.1 outline how the sacrament of the Eucharist is a call to unity (communion) which supports the promotion of ecumenical dialogue

Teacher Prompt: Given that Jesus' passion, death and resurrection are central to the Christian faith, does Eucharist have the same meaning for all Christians?

What do Roman Catholics mean by the 'real presence'?

Can ecumenical dialogue bring Christians together in their understanding of the sacrament of Eucharist? Use the reference John 17.21, where Jesus prays at the Last Supper that all his followers will be one.

PS2.2 explain various ways in which people encounter the sacred in life (in nature, prayer, meditation, key life events, in an encounter with others)

Teacher Prompt: God created everything and everything is sacred. When people pray they can tap into the sacred nature of all things. It never fails that when someone sees the beauty in a sunrise or sunset, they exclaim, “Oh my God, that is beautiful.” It does not matter that they have seen many others before.

PS2.3 examine the human search for meaning and purpose as found within contemporary culture (*e.g., through contemporary art, music, film, mass media*)

Teacher Prompt: People search for meaning and purpose once their basic human needs are met. Sometimes it is possible that contemporary culture provides a forum for that search. Consider the dichotomy between belief and culture and how it might spark a question and a search for what is real and true. Have you ever experienced the dichotomy between our culture and our faith?

Is the sexuality portrayed in the mass media connected to the morality that the faith teaches? How do we reconcile the two views?

PS3. Living Out Prayer and Sacrament

By the end of the course, students will:

PS3.1 demonstrate an understanding of religious worship and prayer as a response to sacred reality and as necessary for the search for meaning on life’s spiritual journey [CCC nos. [1121-1123](#); [2031](#); [2047](#)]

Teacher Prompt: How do you pray?

How do you worship God?

Is there a sacred reality that assists you to pray and worship God more easily?

How does your prayer and/or worship help you to find meaning on your spiritual journey?

PS3.2 compare the practice of prayer, meditation, fasting, sacrifice and pilgrimage within various religions and assess their importance for expression of one’s spirituality [CCC nos. [1330](#); [1434-1438](#); [1674](#); [2099-2100](#); [2644](#); [2705-2708](#)]

Teacher Prompt: Is there evidence of these religious practices in the world’s religious traditions?

Are these practices also found in First Nations, Métis and Inuit Spirituality?

Are the purposes of these practices the same in the world’s religious traditions?

How important are these practices for the expression of one’s spirituality?

PS3.3 explain the influence of religion on artistic expression (art, architecture, music, literature) and compare the stance taken by various religions toward the use of art as an expression of belief images in worship and prayer

Teacher Prompt: What influence does religious belief have on artistic expression?

Is there evidence that artistic expression often creates icons that encourage the prayer of the artist and of those who experience the art? When do icons become idols?

Are there religious traditions that disallow the use of art as an expression of belief images in worship and/or prayer?

PS3.4 explain the significance and nature of places of worship and sacred space within various religions

Teacher Prompt: It is important for communities of faith to gather together to pray and worship, to take care of the poor and sick, and to celebrate life's milestones. How do places of worship and sacred space with various religious traditions allow their believers to act as communities of faith?

Is it possible that a community of faith can celebrate their faith anywhere? Is the place significant? What are the various functions a place of worship could fulfill?

FL. Family Life

OVERALL EXPECTATIONS

By the end of the course, students will:

FL1. Living in Relationship: Examine the role of social and religious norms, identify the challenges presented by the encounter of cultures, and explore how various religions promote the dignity of the person within intimate human relationships and within society; [CCC nos. [1700-1876](#); [2203](#); [2334](#)]

FL2: Growing in Commitment: Identify and explain the rites of passage and the relationship between the stages in the life of a believer and their commitments; [CCC nos. [950](#); [1084](#); [1127](#); [1131](#)]

FL3. Created Sexual: Discuss social norms and religious mores around sexuality and gender roles. [CCC nos. [378](#); [1605](#); [1614](#); [1616](#); [2333](#); [2357-2359](#)]

SPECIFIC EXPECTATIONS

FL1. Living in Relationship

By the end of the course, students will:

FL1.1 describe and compare the social and religious norms regarding courtship, marriage and family life that is promoted by Abrahamic religious traditions, the First Nations, Metis and Inuit spiritualities and locally appropriate religions [CCC nos. [1638-1642](#); [2360-2362](#); [2366-2379](#)]

Teacher Prompt: Social (cultural) norms and religious norms may be quite different. As the influence of religious norms is diminished by social norms, how do religious traditions attempt to respond?

Are there ways that religious traditions protect their values when it comes to courtship, marriage and family life?

Do First Nations, Métis and Inuit peoples have particular norms regarding courtship, marriage and family?

FL1.2 identify the challenges presented by the encounter of cultures (gender roles, family structure) as it relates to living in relationship [CCC nos. [378](#); [1605](#); [1614](#); [1652-1653](#); [2366](#)]

Teacher Prompt: Some religious traditions are based on a matriarchal society and some on a patriarchal society. Gender roles may present challenges. Family structures may be defined by religious understandings and beliefs. When religious traditions live in

isolation from those who believe in different ways, the challenges may not be as pronounced.

In our global village, the challenges of others from other traditions can be significant. When do religious beliefs override basic human rights?

FL1.3 explore how various religions promote the dignity of the person within intimate human relationships and within society [CCC nos. [369-373](#); [1605](#); [2333](#); [2362](#)]

Teacher Prompt: Do followers of Judaism, Christianity and Islam believe in the dignity of the person within intimate human relationships (sexual relationships)?

Do followers of the First Nations, Métis and Inuit spiritualities have similar or different beliefs about the dignity of the person within intimate human relationships? How do these traditions express the dignity of the person within society in general? Is there a difference between how the person is viewed privately and publically?

FL2. Growing in Commitment

By the end of the course, students will:

FL2.1 explain the similarities and differences in the rites of passage across the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religions [CCC nos. [950](#); [1084](#); [1127](#); [1131](#)]

Teacher Prompt: Rites of passage can include ceremonies for birthing, naming, initiation, marriage, and funerals and mourning. Sometimes these rites of passage occur in a religious venue or at the home of the family that is celebrating. What are the similarities and differences in the rites of passage across the Abrahamic religious traditions?

Do the followers of First Nations, Métis and Inuit spiritualities have rites of passage and are these similar and/or different from the Abrahamic religious traditions?

FL2.2 compare the relationship between the stages in the life of a believer and their commitments in personal and communal relationships [CCC nos. [121](#); [798](#); [1275](#); [1425](#); [1533](#)]

Teacher Prompt: Sometimes the rites of passage relate to the stages in the life of the believer; for example, infant baptism in the Roman Catholic tradition usually occurs during the first year of life. The parents and godparents make a commitment to assist the child to grow in the faith. At the baptism, the community into which the child is baptized promises to support the family in their efforts to help the child grow in the faith. In other

Christian traditions, baptism does not take place until adulthood so the adult can make a personal commitment to grow in the faith within the community.

How do the followers of Judaism and Islam connect the stages of life of a believer and their commitment in personal and communal relationships?

FL2.3 compare the views of various religious traditions with regard to human sexuality (*e.g., marriage, divorce, abortion, reproductive technologies*) [CCC nos. [2270-2274](#); [2360-2362](#); [2375-2377](#)]

Teacher Prompt: Human sexuality is more than sexual intercourse; however, when it is spoken of in religious conversations, the idea of sexual morality is usually the focus. What is the relationship between human sexuality and virtue of chastity?

There are so many related topics connected to human sexuality: are marriages arranged, polygamous; is divorce permitted; what is the tradition's view of abortion; reproductive technologies and surrogacy issues? There are also issues like pornography, sexual abuse, sexual fantasies, and consent. How does each religious tradition we've studied, view these issues?

FL3. Created Sexual

By the end of the course, students will:

FL3.1 outline the social and religious norms around sexuality in the Abrahamic religious traditions, First Nations, Metis and Inuit spiritualities and locally appropriate religion [CCC nos. [2333](#); [2357-2359](#)]

Teacher Prompt: How does the tradition deal with modesty?

How does the tradition deal with the LGBTQ spectrum?

What does it mean to be two-spirited in the First Nations, Métis and Inuit spiritualities?

FL3.2 compare social and religious understandings around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. [378](#); [1605](#); [1614](#); [1616](#); [2333](#)]

Teacher Prompt: Gender role refers to the way males and females are expected to act in a particular society. How does culture influence gender roles?

Sexual stereotypes can result in negative restrictions for both sexes. Are there negative sexual stereotypes in the social norms that govern our culture?

What are the social and religious norms around gender roles in the Abrahamic religious traditions?

FL3.3 describe and compare the image of family life that is promoted by the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. [1882](#); [2201-2203](#); [2207](#)]

Teacher Prompt: Are there cultural differences in the way families are organized in the different religious traditions? Are there specific roles for parents and children and extended family members in the different religious traditions?

What importance does family life have in the First Nations, Métis and Inuit spiritualities?

How do families deal with the image of family as it is presented in the media?

FL3.4 examine the presence of gender discrimination within the practices of various religious traditions and its impact on the lives of believers [CCC nos. [369](#); [2203](#); [2334](#)]

Teacher Prompt: It is important to be sensitive in our conversations about other religious traditions. Can we create some criteria with which we can judge fairly the presence of gender discrimination within the practices of various religious traditions? If something is not felt as gender discrimination for the believers of a tradition, it is right for those outside of the tradition to say that it is discriminatory? It is important to distinguish what is actually a religious tradition and what may only be a cultural norm or interpretation of the religious tradition. (Some would maintain that hijab and niqab are more the latter than the former.)

RI. Research and Inquiry Skills

OVERALL EXPECTATIONS

By the end of the course, students will:

- RI. Exploring:** Explore a topic related to a religious tradition and the topic as it correlates to the Catholic faith, and formulate questions to guide their research;
- R2. Investigating:** Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods;
- R3. Processing Information:** Assess, record, analyse, and synthesize information gathered through research and inquiry;
- R4. Communicating and Reflecting:** Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.

SPECIFIC EXPECTATIONS

RI1: Exploring

By the end of the course, students will:

RI1.1 explore a variety of topics and connections about faith and culture, to identify topics for research and inquiry

RI1.2 be attentive to the ‘signs of the times’ of what is happening in our world, paying attention to lived experiences of people, and considering issues that intersect with faith and culture and morality

Teacher Prompt: ‘Signs of the times’ is a reference to Matthew 16.3 and is found in [*Gaudium et Spes*](#) par. 4 where we are invited to be attentive to the world around us. Theological reflection is a way to be attentive to the signs of the times, to the lived experiences of people and to consider the points of intersection of faith, culture and morality. Does the topic you are thinking about relate to the Catholic faith in any way?

RI1.3 identify key concepts and connections (*e.g., through discussion, brainstorming, use of visual organizers*) related to selected topics, and formulate effective questions to guide research and inquiry

RI1.4 formulate effective questions to guide their research and inquiry

Teacher Prompt: If you were researching the effects of ecumenical dialogue on restoring the unity among the Christian Churches, what are the sources that might lead to reliable information/truth about this restoration?

RI2: Investigating

By the end of the course, students will:

RI2.1 create appropriate research plans to investigate selected topics and connections (*e.g., outline purpose and method; identify sources of information*), ensuring that plans follow guidelines for ethical research

Teacher Prompt: What are some ways to locate reliable sources of information? What criteria can you use to determine whether a particular website is a reliable source of information?

What methods would you use to ensure that you are following ethical guidelines when you develop surveys or interviews?

RI2.2 locate and select information relevant to their investigations from a variety of primary sources (*e.g., interviews, Church documents, Bible, Catechism of the Catholic Church, observations, logical deductions, surveys, questionnaires, original research published in peer-reviewed journals, original documents in print or other media – sacred texts, film, photographs, songs, advertisements*) and/or secondary sources (*e.g., book reviews, textbooks, websites, brochures, newspaper articles*)

Teacher Prompt: Is there anyone in a local faith community that could be interviewed as part of your research?

There are many religious websites that information can be gathered from. How would go about choosing a reliable one?

RI2.3 based on preliminary research, for each investigation formulate a research question and identify potential subtopics to focus their research

RI3: Processing Information

By the end of the course, students will:

RI3.1 assess various aspects of information gathered from primary and secondary sources (*e.g., accuracy, relevance, reliability, inherent values and bias, voice*)

Teacher Prompt: What strategies can you use to determine the relevance of the information you have gathered? If two information sources contradict each other, how might you determine which is more reliable? What values are embedded in the sources? Whose voices are represented and whose are absent? Whose interests are advanced if you believe the main message of this source? Can any objective truth be known, based on the information from these sources?

RI3.2 record and organize information and connections using a variety of formats (*e.g., notes, graphic organizers, summaries, audio/digital records*)

RI3.3 analyze and interpret research information and connections (*e.g., compare results of surveys and interviews; determine whether common themes arise in different sources*)

RI3.4 demonstrate academic honesty by documenting the sources of all information generated through research

Teacher Prompt: How did you keep track of all your sources? If you interviewed someone, did you keep notes and let the person review what you wrote?

RI3.5 synthesize finding and formulate conclusions (*e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question*)

R4. Communicating and Reflecting

By the end of the course, students will:

RI4.1 use an appropriate format (*e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page*) to communicate the connections and results of their research and inquiry effectively for a specific audience and purpose

Teacher Prompt: How did you use technology to make your presentation more engaging to the class?

RI4.2 use terms relating to the faith tradition and culture correctly (*e.g., worship, moral codes, etc.*)

Teacher Prompt: How did you learn the correct pronunciations for the words you used from the various world religions traditions?

RI4.3 clearly communicate the results of their inquiries (*e.g., write clearly, organize ideas logically, and use language conventions properly*), and follow appropriate conventions for acknowledging sources (*e.g., MLA, Chicago/Turabian style for references and/or notes*)

RI4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills

Teacher Prompt: What steps might you take to enhance your research/inquiry skills? What questions do you still have?

Grade 11 Faith and Culture: World Religions

University/ College

Course Description

This course engages students in the examination of world religions, particularly Judaism, Christianity, Islam and the First Nations, Métis and Inuit Spiritualities and a locally appropriate religious tradition. This is a survey course that will help students understand the basic similarities and differences between the religious traditions so they can interact with others with acceptance and familiarity. We live in a multi-faith global community. With the knowledge of this course, students ought to be able to understand more clearly the world's religious affairs.

Prerequisite: Grade 10, Religious Education, HRE 2O or Grade 10 English, Academic or Grade 10 English, Applied

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
SC1. Core Teachings: Identify the sacred texts of the Abrahamic religious traditions (Judaism, Christianity and Islam), First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition and examine the core teachings found in each one. [CCC nos. 81 ; 101-108]	<p>Each tradition has a sacred text upon which it bases its core beliefs.</p> <p>Given that the Abrahamic religious traditions have Abraham as their father in faith, there are common key stories shared by each tradition.</p> <p>First Nations, Métis and Inuit Spiritualities may not have a common sacred text because they are based on oral tradition; however, the beliefs are similar around the globe.</p>	<p>What do the sacred texts of each religious traditions highlight as its core beliefs?</p> <p>Are there core beliefs shared in common by the Abrahamic religious traditions?</p> <p>What are some of the common beliefs shared among the First Nations, Métis and Inuit Spiritualities in Canada and across the globe? (i.e., care for creation)</p> <p>What are the core beliefs of the locally appropriate religious tradition(s) outlined in its sacred texts? Are there any similarities with the Abrahamic religious traditions?</p>
SC2. Understanding Sacred Texts: Analyse key narratives and events in the sacred text/oral traditions of the above mentioned religious traditions to identify myth(s), authorship and the authority of the sacred texts/oral traditions; [CCC nos. 115-118]	<p>Myths/stories/events contain truth taught to guide believers' lives on the path of holiness/completion /fidelity.</p> <p>Authorship of key narratives and events is given to agreed upon key figures of the tradition. (For example, David is honoured with the authorship of the Psalms)</p> <p>Authority of the sacred texts is demonstrated by revelation in each tradition.</p> <p>Authority of the magisterium in the Roman Catholic Church is part of the Sacred Tradition. The Church relies on Sacred Scripture and Sacred Tradition for the fullness of truth.</p>	<p>What myths contained in key narratives and events are significant in the lives of believers in the Abrahamic traditions?</p> <p>Who is given authorship of the key narratives and events of the sacred texts/oral traditions of the traditions being studied?</p> <p>How does secular interpretation diminish the beliefs of believers of a tradition?</p> <p>How does literal interpretation of sacred texts lead to fundamentalism?</p>
SC3. Sacred Texts and Contemporary Culture: Identify the effects of secular interpretation, interreligious & ecumenical dialogue and social justice, (equity, diversity, peace)	<p>Secular interpretation is generally done by those within the culture who may or may not be believers. It may be a literal interpretation</p>	<p>How was the Second Vatican Council an Ecumenical Council?</p> <p>What are the different forms of interreligious dialogue? Of ecumenical dialogue?</p>

<p>on the application of sacred texts to the lives of believers. [CCC nos. 111; 137; 856]</p>	<p>that does not take into account the context of the sacred texts.</p> <p>Interreligious and ecumenical dialogue seeks to assist believers to find common ground in belief and understanding of the differences in traditions.</p> <p>The Second Vatican Council was called by Pope John XXIII.</p> <p>Social justice is a means of taking the sacred texts of a tradition and putting these into action.</p>	<p>What is the difference between the promotion of equity & diversity and the promotion of tolerance (as to bear or “put up” with another)?</p> <p>How does working for peace bring believers of every tradition together?</p>
Profession of Faith		
<p>PF1. Faith Foundations: Express the messianic worldview/ economy of salvation, the foundational experiences and notions of the divine for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. 840; 1092; 1095]</p>	<p>Messianic worldview means that each Abrahamic tradition believes in a messiah who will come to bring the Kingdom of God.</p> <p>The foundational experiences for the Abrahamic religious traditions come from God’s call to Abraham, the births of Ishmael and Isaac, the covenant and the sacrifice of Ishmael and Isaac.</p> <p>Notions of the divine for the Abrahamic religious traditions focus on the God who makes covenant with Abraham, a God who calls and saves his people.</p>	<p>What is different in the messianic worldview of the believers of Judaism and Christianity?</p> <p>What do Christians believe is their economy of salvation? Do Muslims believe in a messianic worldview or an economy of salvation?</p> <p>How is it that Jewish people, Christians and Muslims consider Abraham the father of their faith?</p> <p>What foundational experiences connect the Abrahamic religious traditions?</p>
<p>PF2. Faith Seeking Understanding: Explore key figures, the meaning of discipleship, and the nature/role of community for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. 546; 2475; 2614]</p>	<p>Key figures in Judaism, Christianity and Islam are given prominence: Abraham, Moses, David, Jesus, Peter, Paul, Luther, Mohammed, Abu Bakr, Ali.</p> <p>Discipleship is the means by which a person becomes a follower of a tradition.</p> <p>Nature/role of community for the Abrahamic religious traditions.</p>	<p>How do Judaism, Christianity and Islam understand God? (God of the covenant, Triune God, Jesus as Lord and Saviour and Allah)</p> <p>Who are the key figures in Judaism, Christianity and Islam?</p>

	Nature/role of community for the First Nations, Métis and Inuit communities.	How does one become a disciple of the Abrahamic religious traditions?
PF3. Faith Lived: Differentiate the sense of self in relation to divine, the human person in relation to others and the human person in relationship with the world for the believers of the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition. [CCC nos. 157-158]	<p>In the Jewish and Christian traditions, the human is created in the image and likeness of God.</p> <p>“Christian revelation contributes greatly to the promotion of the communion between persons...” GS 23</p> <p>The human person is called to be a steward of Creation as invited by God in the stories of Genesis.</p> <p>The followers of First Nations, Métis and Inuit Spiritualities have a particular sensitivity for care for Creation.</p>	<p>What is the nature of “community” in the religious traditions of Abraham?</p> <p>What is the nature and role of community for the followers of First Nations, Métis and Inuit Spiritualities?</p> <p>If the human is made in the “image and likeness of God”, what is the relationship of the human to God?</p> <p>How well have humans acted as stewards of Creation? How have the followers of First Nations, Métis and Inuit Spiritualities proven to be good stewards of Creation?</p>
Christian Moral Development		
CM1. Foundations: Demonstrate the moral authority(ies), the notions of freedom and justice (i.e., the Golden Rule) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. 1928-1937 ; 1950-1986]	<p>Moral authority(ies) – “In fidelity to conscience, Christians are joined with the rest of [humanity] in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships.” Gaudium et Spes 16</p> <p>Freedom and justice are the foundations of faith. The “Golden Rule” has a place in many religious traditions.</p> <p>Social and ecological responsibilities are also foundational to the expression of faith in the monotheistic traditions of Abraham.</p>	<p>What moral authority(ies) do Jewish and Muslim believers follow? Do they believe in the moral authority of human conscience?</p> <p>What moral authority(ies) do believers of First Nations, Métis and Inuit Spiritualities follow?</p> <p>What are the Jewish, Christian and Muslim understandings of freedom and justice? How is the wording of the “Golden Rule” nuanced in each tradition? How does natural law speak to the social responsibilities of all believers of the monotheistic traditions?</p>

<p>CM2. Seeking Understanding: Distinguish the concept of sainthood/holiness, holy figures (historical and contemporary) and recognize authentic religion (cults, extremism, false prophets); [CCC nos. 1716-1729; 1928-1948; 2030]</p>	<p>Saintliness and holiness are particularly Christian concepts. In Judaism, righteousness is exalted. In Islam, the one who is most surrendering is held high.</p> <p>To be holy means to strive to live the Beatitudes and to seek repentance when it is required. The Church holds up many historical and contemporary holy figures to inspire us on our path of holiness.</p> <p>Authentic religion is not equated with cults, extremism or false prophets.</p>	<p>Do these social and ecological responsibilities connect? How does a person become a saint? Who is holy? Does holiness mean perfection?</p> <p>Who are some of the historically holy figures? Who are some contemporary holy figures who inspire you? Does a figure need to be Christian to inspire holiness?</p> <p>How does extremism express itself as belief in true faith? Is fundamentalism always an expression of extremism? Who are the false prophets of our time? What is the heresy of today that is drawing people away from God?</p>
<p>CM3. The Moral Life: Identify moral norms as a natural expression of one's faith, the expressions of moral norms (promotion of peace and global solidarity), and explore models of advocacy of various faith groups in one's own community (<i>e.g., examination of social conscience</i>). [CCC nos. 1949-1986]</p>	<p>Natural law indicates the ways we are to live, as prescribed by God's wisdom.</p> <p>Each monotheistic tradition has moral norms by which the believers express their faith (particularly promotion of peace and the principle of global solidarity.)</p> <p>Models of advocacy exist to support faith groups in each community of faith.</p>	<p>How do the moral norms of the promotion of peace and the principle of global solidarity find expression in the Abrahamic traditions?</p> <p>What models of advocacy exist to support faith groups within Judaism, Christianity and Islam particularly with a focus on the examination of social conscience?</p>
<p>Prayer and Sacramental Life</p>		
<p>PS1. Prayer: Outline the role of ritual and symbol in personal and communal prayer for the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and the locally appropriate religious tradition; [CCC nos. 2559; 2564-2565; 2644; 2663; 2684]</p>	<p>Personal (private) and communal prayer are expressions of our human need for intimacy with God. We can use ritual and symbol to express our spiritual communication with the divine when words alone do not suffice.</p>	<p>What role do ritual and/or symbol play in personal and communal prayer of Jewish, Christian and Muslim believers?</p> <p>Do the believers of First Nations, Métis and Inuit spiritualities use ritual and/or symbol in their communication with the Creator/Great Spirit?</p>
<p>PS2. Sacrament: Examine the sacrament of the Eucharist as a call</p>	<p>All Christians believe in the passion, death and resurrection of Christ. At the Last Supper Jesus instituted the Eucharist as a</p>	<p>If at the Last Supper Jesus instituted the Eucharist, what</p>

to unity (promoting ecumenical dialogue); [CCC nos. 1398-1401]	<p>sacrament done “in memory of me.”</p> <p>The Eucharist is a sacrament that calls all Christians to come together as one. Baptism is an indelible spiritual mark that cannot be repeated. The desire that the celebration of the Eucharist include all Christians promotes ecumenical dialogue.</p>	<p>prevents all Christians from receiving the sacrament in the Catholic church?</p> <p>How did we come to agree that Baptism is a sacrament that cannot be repeated?</p> <p>Is ecumenical dialogue a conversation about the Eucharist as a call to unity? Will Roman Catholics ever be able to receive Eucharist in any Christian church?</p>
<p>PS3. Living out Prayer and Sacrament: Explain the dialogue between prayer and spirituality. [CCC nos. 2564-2565; 2744]</p>	<p>Prayer is a way to have intimacy with the Divine.</p> <p>Spirituality is way to use the charisms of the Holy Spirit to live as a person of faith.</p> <p>“Each branch of the human family possesses in itself and in its worthier traditions some part of the spiritual treasure entrusted by God to humanity, even though many do not know the source of this treasure.” <i>Gadium et Spes</i> par. 86d.</p>	<p>How does the dialogue of prayer guide the believer’s spirituality?</p> <p>Do the religious traditions of Judaism and Islam have spiritualities within them?</p> <p>How do we understand the spiritualities of First Nations, Métis and Inuit as spiritualities and not religious traditions?</p>
Family Life		
<p>FL1. Living in Relationship: examine the role of social and religious norms, identify the challenges presented by the encounter of cultures, and explore how various religions promote the dignity of the person within intimate human relationships and within society; [CCC nos. 1700-1876; 2203; 2334]</p>	<p>Social and religious norms give guidance about courtship rituals, marriage and family.</p> <p>Sometimes the social norms are at odds with the religious norms in some cultures.</p> <p>Religious traditions promote the dignity of the person within intimate human relationships and within society.</p>	<p>What are the social and religious norms about courtship, marriage and family in the Abrahamic religious traditions and in the First Nations, Métis and Inuit spiritualities?</p> <p>What are the challenges presented by the encounter of cultures with these religious norms of the traditions mentioned above?</p>
<p>FL2: Growing in Commitment: distinguish rites of passage and the relationship between the stages in the life of a believer and their commitments; [CCC nos. 950; 1084; 1127; 1131]</p>	<p>Each religious tradition will have rites of passage that signify the growth and development of the person of faith.</p> <p>With each stage of life a believer will have commitments to their faith and to their communities.</p>	<p>How do these religious traditions promote the dignity of the person within intimate human relationship and within society?</p> <p>What are the rites of passage associated with each Abrahamic tradition and what religious</p>

<p>FL3. Created Sexual: explore social norms and religious mores around sexuality and gender roles. [CCC nos. 378; 1605; 1614; 1616; 2333; 2357-2359]</p>	<p>Human beings are created sexual: male and female.</p> <p>Social norms and religious mores around sexuality and gender roles are culturally formed and morally guarded by believers.</p>	<p>significance do they have for believers?</p> <p>What is the relationship between the stages of life of the believer and the commitment to their faith? Their commitment of their community?</p> <p>What are the social norms and religious mores about sexuality and gender roles in the Abrahamic traditions and in the First Nations, Métis and Inuit spiritualities?</p>
<p>Research and Inquiry Skills</p>		
<p>RI. Exploring: Explore topics related to scripture and living the Catholic faith in the contemporary world, and formulate questions to guide their research;</p>	<p>Exploring topics and formulating questions initiate the research and inquiry process.</p>	<p>What are some ways to locate reliable sources of information?</p> <p>How can one collect relevant qualitative and quantitative data, evidence, and information?</p>
<p>R2. Investigating: Create research plans, and locate and select bible passages and other information relevant to their chosen topics, using appropriate research and inquiry methods;</p>	<p>Creating research plans and locating information are integral to investigation.</p>	<p>What relevance and implications do the collected data, evidence, and information have?</p>
<p>R3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;</p>	<p>Inquiring about information, with higher order thinking connections, is essential for research.</p>	<p>How can applications of the results of research be communicated effectively?</p>
<p>R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.</p>	<p>Reflecting on (with theological reflection), evaluating, communicating, and considering how to apply research results and conclusions are important next steps in research and inquiry.</p>	

SC. Scripture

OVERALL EXPECTATIONS

By the end of the course, students will:

SC1. Core Teachings: Identify the sacred texts of the Abrahamic religious traditions (Judaism, Christianity and Islam), First Nations, Métis and Inuit spiritualities and any other locally appropriate religious tradition and examine the core teachings found in each one; [CCC nos. [81](#); [101-108](#)]

SC2. Understanding Sacred Texts: analyse key narratives and events in the sacred text/oral traditions of above mentioned religious traditions to identify myth(s), authorship and the authority of the sacred texts/oral traditions; [CCC nos. [115-118](#)]

SC3. Sacred Texts and Contemporary Culture: identify the effects of secular interpretation, interreligious and ecumenical dialogue and social justice on the application of sacred texts to the lives of believers. [CCC nos. [111](#); [137](#); [856](#)]

SPECIFIC EXPECTATIONS

SC1. Core Teachings

By the end of the course, students will:

SC1.1 identify the sacred texts of various world religions and outline their structure and the literary form(s) (narrative, parable, koan) used by the author(s) [CCC nos. [120-130](#)]

Teacher Prompt: Is the sacred text of the religion a collection of books bound together, like the Bible used by Christians, or is it one text? What unique literary form(s) is/are used by the author(s)?

SC1.2 analyze the importance of the life and teachings of founders, key figures, great teachers of the world's religious traditions (e.g., *Abraham, Jesus, Muhammad*) to the development of the religion's sacred texts/oral traditions [CCC nos. [542-46](#); [544](#); [546](#); [567](#); [678](#); [2444](#)]

Teacher Prompt: How are Abraham and Sarah connected to Judaism, Christianity and Islam? Is this connection found in the sacred writings of the tradition?

Do 'The Grandfather Teachings' connect in any way to the teachings of Christianity?

Is Muhammad's life and teachings contained in the Qur'an? How is Jesus portrayed in Islam? How is Jesus' mother Mary portrayed in Islam?

SC1.3 compare and contrast the function and role of sacred text/oral tradition across various religions (e.g., *source and transmission of beliefs/teachings, practices, rituals, moral codes*) [CCC nos. [50](#); [80-83](#); [124](#); [141](#); [1701](#); [1952](#); [2060](#); [2653-54](#)]

Teacher Prompt: What are the sacred texts of the various religions?

Did any of these sacred texts originate as oral tradition before they were written? If an oral tradition is not written, how is it transmitted consistently over time?

Are all of these sacred texts the primary means for the transmission of the traditions' beliefs, practices, rituals and/or moral codes?

SC1.4 examine the manner in which other religious traditions show respect for their sacred texts, oral traditions

Teacher Prompt: Have these manners of respect always been in place, or did something happen to the sacred texts that initiated these manners?

SC1.5 retell narratives of various other religious traditions maintaining the tradition's tone and reverence for what it reveals

Teacher Prompt: We may not believe what a tradition believes but it is important that we retell and/or discuss the traditions' beliefs with the same respect we would expect from someone outside our tradition speaking about our creedal statements.

SC2. Understanding Sacred Texts

By the end of the course, students will:

SC2.1 examine the myths and narratives of Canada's First Nations, Métis and Inuit peoples to determine their meaning and significance

Teacher Prompt: What does the term 'myth' mean?

Are there any myths in the Judaic or Christian Scriptures?

Can we compare the Creation stories in Genesis with the First Nations, Métis and Inuit peoples' understanding about how 'Turtle Island' came to be?

Are there any myths in the Qur'an?

SC2.2 examine sacred texts/oral narratives in light of their origin, author(s) (*e.g., Abraham and Muhammad*) and audience (*e.g., the communities of Matthew, Mark, Luke and John*) [CCC nos. [104](#); [106](#); [126](#); [135](#); [515](#)]

Teacher Prompt: Are all the sacred texts of the religious traditions closed to the addition of new texts? Who is the author of the Hebrew Scriptures, Christian Scriptures and Muslim sacred texts?

The Torah Scroll is the most sacred ritual object of Judaism, how are the other Judaic writings presented? (i.e., Mishnah, Talmud, and Midrash)

SC2.3 explain how the sacred texts of the Abrahamic religious traditions have authority in the lives of believers

Teacher Prompt: How do we know that the sacred texts have authority in the lives of their believers, what rituals/practices do believers demonstrate to show the authority of the sacred texts?

SC2.4 identify and interpret significant sacred writings and/or oral traditions from various religions that express central beliefs (*e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice*) and compare across Judaism, Christianity and Islam [CCC nos. [27](#); [198](#); [280](#); [295-300](#); [327-330](#); [338](#); [365-368](#); [1700](#); [1954](#); [1978-79](#); [2420-2425](#)]

Teacher Prompt: Do any other world religions have similar interpretations of these central beliefs or do they have very different beliefs than the monotheistic traditions of Abraham?

SC2.5 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by the religious traditions [CCC nos. [39-43](#)]

Teacher Prompt: What picture comes to mind when you speak of God? Does it matter what we call God as long as we believe in God? How does using the name of God in anger cause tension in some believers? How do Jewish believers speak of God without using the direct name of God?

SC3. Sacred Texts and Contemporary Culture

By the end of the course, students will:

SC3.1 evaluate how secularism and secularization influence the interpretation of sacred texts in the Abrahamic religious traditions, (*e.g., fundamentalism, creation of sects, relativism, humanism, etc.*) [CCC nos. [111](#); [137](#); [856](#)]

Teacher Prompt: What time period produced secularism and secularization? Some scholars would say we have moved through modernity and we are entering postmodern times. Can you identify any evidence that this may be the case?

SC3.2 define in their own words the Catholic Church's position on inter-faith and ecumenical dialogue with reference to primary documents (e.g., *Nostra Aetate*/ *Redemptoris Missio*) [CCC nos. [838-841](#)]

Teacher Prompt: What is the difference between inter-faith, interreligious and ecumenical dialogue? Was there an event in history that initiated this type of dialogue? Are these dialogues formal meetings or can individuals with good intention seek to dialogue with members of other faith traditions?

SC3.3 analyse and apply key principles for ecumenical and/or interreligious dialogue (e.g., *dialogue free of bias and preconceived assumptions, equality of participants*) from a Catholic perspective

Teacher Prompt: Is the point of ecumenical and/or interreligious dialogue to convert everyone involved to Catholicism?

A recent set of talks between Catholics and Muslims had the following theme: 'Christians and Muslims in Constructive Dialogue for the Good of Society'. What points in this dialogue do you think were discussed? (e.g., *spirituality: its nature, role and methods of its promotion, media: its role in the promotion of the culture of dialogue, religious values: a response to extremism and violence* were titles of recent papers presented in the [9th Colloquium](#) between Iran's Center for Interreligious Dialogue and the Pontifical Council for Interreligious Dialogue)

SC3.4 evaluate and compare passages from various religions that identify moral/ethical principles (e.g., *social justice, equity, diversity and peace*) [CCC nos. [1954](#); [1959](#); [1978-1979](#)]

Teacher Prompt: Beginning with the Golden Rule, let us look at the message as it is stated in each of the major religious traditions. Are there other moral/ethical principles that are common among various religious traditions?

SC3.5 identify the link between sacred scripture, the unfolding of revelation and the structure of religious communities and institutions [CCC nos. [80-83](#); [124](#); [914](#); [928-930](#); [944-945](#)]

Teacher Prompt: Sacred scripture is one key source of revelation. How does revelation continue to be unfolded? What are the links between sacred scripture and the structure of religious communities and institutions?

PF. Profession of Faith

OVERALL EXPECTATIONS

PF1. Faith Foundations: Express the messianic worldview/economy of salvation, the foundational experiences and notions of the divine for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. [840](#); [1092](#); [1095](#)]

PF2. Faith Seeking Understanding: Explore key figures, the meaning of discipleship, and the nature/role of community for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. [546](#); [2475](#); [2614](#)]

PF3. Faith Lived: Differentiate the sense of self in relation to divine, the human person in relation to others and the human person in relationship with the world for the believers of the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and any other locally appropriate religious tradition. [CCC nos. [157-158](#)]

SPECIFIC EXPECTATIONS

PF1. Faith Foundations

By the end of the course, students will:

PF1.1 explain what it means to live according to a messianic worldview/economy of salvation; [CCC nos. [840](#); [1092](#); [1095](#); [1168](#)]

Teacher Prompt: What is a messianic worldview? What does it mean to live in the knowledge and understanding of Jesus willingly dying on the cross, rising from the dead and sending the Holy Spirit for our salvation?

PF1.2 examine some of the key concepts (philosophical ideals) that contribute to the formation of a particular religious worldview (*e.g., the existence of God, the sanctity of life, the significance of marriage and family life, the possibility of peace, the reality of death and afterlife, life as vocation*); [CCC nos. [33](#); [231](#); [1007](#); [1021](#); [1023](#); [1603](#); [1613](#); [1615](#); [1652](#); [1694](#); [2201](#); [2260](#); [2270](#); [2305](#)]

Teacher Prompt: In most religious worldviews there are key concepts that are developed. What do you think these concepts are and why do they contribute to the formation of religious worldviews? Why do humans focus on these key concepts?

PF1.3 identify key events in the historical development of the Abrahamic religious traditions and First Nations, Métis and Inuit spiritualities (the First Ecumenical Council at Nicaea, Jewish Diaspora, Columbus landing in the Caribbean) and evaluate their influence on the religion's self-understanding (e.g., *the formulation of the Apostles' and Nicene Creeds for Christians, Rabbinic Judaism, First Nations, Métis and Inuit spiritualities encounter with Christianity*)

Teacher Prompt: Religious traditions develop as a response to revelation and historical events. What key events occurred in the development of the Abrahamic religious traditions?

How did First Nations peoples develop spiritualities throughout the world that have such similarities; were their histories similar as well? Did these key events influence the religion's self-understanding?"

PF1.4 distinguish the notions of the divine as understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition

Teacher Prompt: Are the beliefs about the divine in Judaism, Christianity and Islam similar or different? Do all the believers of each tradition understand the divine the same way?

As we study the locally appropriate religious tradition [e.g. *Hinduism*] what are the key differences in its belief in the divine when compared to the Abrahamic traditions?

PF2. Faith Seeking Understanding

By the end of the course, students will:

PF2.1 identify key figures within the various religions and assess the significance of their life and contribution to the development of their religions (e.g., *Abraham, Jesus, Muhammad*) [CCC nos. [145-146](#); [203-208](#); [459](#); [841](#); [1618](#)]

Teacher Prompt: Who are the key figures within various religions who contributed significantly to the development of their tradition? Was it their intent to make significant contributions to the development of their religion, or did circumstances coalesce to increase the significance of their contribution?

PF2.2 explain how various cultural and theological shifts contributed to the development of differing expressions of faith within various religious traditions (e.g., *the divisions in Judaism and Islam, the great schism of East and West, the Protestant Reformation*) [CCC nos. [708-710](#); [838](#)]

Teacher Prompt: How did infidelity to the Covenant influence the development of divisions within Judaism?

What cultural and theological shifts contribute to the great schism of the East and West in Christianity?

Was the Protestant Reformation due to cultural and/or theological shifts or based on the selfishness of humanity?

PF2.3 critically analyse and compare the central tenets of the world's religious traditions and their significance for believers (*e.g., the sanctity of life, human dignity, resurrection/reincarnation, destiny/divine providence, ahimsa*) [CCC nos. [302-308](#); [648](#); [1013](#); [1700](#); [2258](#), [2304](#)]

Teacher Prompt: When we analyse and compare the central tenets of the world's religious traditions are there similarities based on the shared humanity of all believers? What are the differences that separate the religious traditions? Are these unique belief? What make the tradition significant for their believers?

PF2.4 describe and compare the ways individuals, families and religious institutions live out their religious beliefs in everyday life as faithful believers of various religions [CCC nos. [825](#); [1694](#); [2101-2105](#); [2207](#); [2232-2233](#)]

Teacher Prompt: One definition of religion is a system of beliefs and practices. There are many ways to live out one's religious beliefs. Select one religious tradition to describe and compare the ways individuals, families and institutions live out their beliefs in their everyday life.

PF2.5 analyse the religious and cultural mosaic that constitutes Canadian society (*e.g., analyse demographic data to determine the global spread of the world's religious traditions and the religious fabric of Canada, identify the local presence of various religious communities*)

Teacher Prompt: The distribution of world religions in Canada changes with every census. Using the most recent demographic data available analyse the religious and cultural mosaic of Canadian society. Which religious community(ies) is/are locally present in our community?

PF3. Faith Lived

By the end of the course, students will:

PF 3.1 distinguish the sense of the person in relationship to the divine and to other people in each of the Abrahamic religious traditions, the First Nations, Métis and Inuit spiritualities and the locally appropriate religious tradition; [CCC nos. [1700-1709](#)]

Teacher Prompt: How do believers of the Abrahamic traditions see themselves in relationship to their God?

How do followers of First Nations' Spiritualities identify with the divine?

How do followers of [locally appropriate tradition, *e.g.*, *Sikhism*] identify with the divine?

How do believers of the Abrahamic traditions see themselves in relationship to other people? Are there unique ways that followers of First Nations' Spiritualities see themselves in relationship to other people(s)? Has this changed through history?

How do the followers of [locally appropriate tradition, *e.g.*, *Buddhism*] see themselves in relationship to others?

PF3.2 describe the rise of religious movements in response to modernity (*e.g.*, *agnosticism*, *atheism*, *human secularism*, *fundamentalism*, *liberalism*) and identify their central beliefs and ethical/moral stance [CCC nos. [1897-1904](#); [2127-2128](#); [2123-2126](#); [2140](#)]

Teacher Prompt: What were the causes of modernity? Why did modernity cause the rise of religious movements? How did these specific movements respond to modernity? What are the central beliefs and ethical/moral stance of each movement?

PF3.3 contrast the sense of the human person in relationship to the created world in each of the Abrahamic religious traditions, the First Nations, Métis and Inuit Spiritualities and the locally appropriate religious tradition [CCC nos. [2415-2418](#); [2456](#)]

Teacher Prompt: How do the believers of the Abrahamic traditions see themselves in relationship to the created world?

Are there difference between Judaism, Christianity and Islam in their beliefs about the created world? Contrast these beliefs of Abrahamic religious traditions with the followers of First Nations' Spiritualities. (consider using [Walking Forward Together](#))

Do the believers of [locally appropriate tradition, *i.e.*, *Hinduism*] have a unique relationship to the created world?

PF3.4 describe the interrelationship between faith and culture and assess its impact on the various professions of faith [CCC nos. [1914-1917](#); [2284-2287](#); [2493-2499](#); [2523-2527](#)]

Teacher Prompt: What is the interrelationship between faith and culture? What is the impact of this interrelationship for believers in the various professions of faith? Are there different degrees of this impact on the same profession of faith?

PF3.5 identify and explain the key features of modernity/globalization (individualism, secularism, scientism, technology) [CCC nos. [2293-2294](#)] and critically evaluate the positive and negative impact of each on the profession of faith in contemporary society (*e.g.*, *separation of Church and state*; *challenges to the wearing of religious symbols and prayer requirements*; *the secularization of Christmas and Easter*; *the development of policies and practices to protect religious freedom*) [CCC nos. [525](#); [647](#); [2104-2108](#); [2244-2246](#); [2273](#)]

Teacher Prompt: What are the key features of modernity/globalization and explain them?

Critically evaluate the positive and negative impacts of each on the profession of faith in contemporary society.

When human rights and religious rights collide, how can contemporary society respond to each respectfully?

CM. Christian Moral Development

OVERALL EXPECTATIONS

By the end of the course, students will:

- CM1. Foundations:** Demonstrate the moral authority(ies), the rights and responsibilities (i.e., the Golden Rule) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. [1950-1986](#)]
- CM2. Seeking Understanding:** distinguish the concept of sainthood/holiness, holy figures (historical and contemporary) and recognize authentic religion (cults, extremism, false prophets); [CCC nos. [1928-1948](#)]
- CM3. The Moral Life:** identify moral norms as a natural expression of one's faith, the expressions of moral norms (promotion of peace and global solidarity), and explore models of advocacy of various faith groups in one's own community (*e.g., examination of social conscience*). [CCC nos. [1949-1986](#)]

SPECIFIC EXPECTATIONS

CM1. Foundations

By the end of the course, students will:

- CM1.1** identify the moral authorities/precepts of the Abrahamic religious traditions (the Ten Commandments of Judaism, Sermon on the Mount of Christianity, shariah Law of Islam) and their source in revealed truth [CCC nos. [1961-1986](#)]

Teacher Prompt: Every tradition requires a moral foundation upon which believers make choices. What moral precepts offer that foundation and upon what source in revealed truth is it based? When these moral precepts conflict with the law of the land/country how do believers make choices?

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- CM1.2** identify the notions of freedom and justice of the Abrahamic religious tradition and the First Nations, Métis and Inuit spiritualities as they relate to the Golden Rule

Teacher Prompt: The Golden Rule has been stated in different words by most of the religious traditions. Are freedom and justice ultimately the same thing? How is freedom and justice understood by Judaism, Christianity and Islam? How is freedom and justice understood by followers of the First Nations, Métis and Inuit Spiritualities?

CM1.3 analyse how moral precepts influence social and ecological responsibilities for believers of various religions (*e.g. sexual conduct and marriage, family life, charitable outreach, care of the earth*) [CCC nos. [1603-1605](#); [1643-1658](#); [1889](#)]

Teacher Prompt: Moral precepts are lived out in the lives of believers in social contexts. How do believers of various religions live out their social and ecological responsibilities based on their moral precepts?

CM1.4 compare the values/virtues/moral precepts/guidelines of the various religions and identify common moral principles [CCC nos. [2197-2550](#) – the Ten Commandments]

Teacher Prompt: Values guide how we live. Virtues are inspired practices that become habit if lived intentionally. Moral precepts are foundational guides upon which we make choices. Guidelines offer insight and wisdom to believers. What common moral principles are found in the values, virtues, moral precepts and/or guidelines of various religions?

CM2. Seeking Understanding

By the end of the course, students will:

CM2.1 define the concept of holiness/saintliness as understood by the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities and locally appropriate religious traditions

Teacher Prompt: Most religious traditions encourage or endorse their believers to live morally and spiritually sound lives. How do Judaism, Christianity and Islam define virtuousness, holiness or saintliness?

Do followers of First Nations, Métis and Inuit spiritualities have a similar sense of sanctity or virtuousness?

CM2.2 identify and explain how holy figures (historical and contemporary) from the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities have worked to overcome injustice for the betterment of society in general (Ba'al Shem Tov, St. Kateri Tekakwitha, St. André Bissette, Rab'ia) [CCC nos. [1716-1729](#)]

Teacher Prompt: In every time individuals of virtue rise up, sometimes humbly, and offer an example for others to follow. Which holy figures of Judaism, Christianity and Islam have offered an example in how they lived and worked to overcome injustice for the common good? Would have they lived still inspire others today or was their witness for their time?

Which holy ones of the First Nations, Métis and Inuit Spiritualities have worked to overcome injustice?

CM2.3 recognize the distinction between authentic religion versus cults, extremism and false prophets

Teacher Prompt: Authentic religious traditions have always struggled with extremist or fundamentalist expressions of their beliefs. What is the difference between an authentic religion and a cult? How do extremism or fundamentalism set askew authentic religious expression? What harm do false prophets do?

CM2.4 critically assess how various world religions have applied their moral teachings to contemporary social justice issues (*e.g., war and peace, poverty, sanctity of life, environmental degradation, human rights, etc.*) [CCC nos. [1928-1942](#); [2273](#); [2279](#); [2307-2308](#); [2312](#); [2327-2328](#); [2415-2418](#); [2439-2440](#); [2443-2449](#)]

Teacher Prompt: As society has evolved and human understanding of justice has grown, how have various world religions applied their moral teachings to issues of social justice? Have the foundations of justice changed over time or has human insight about what is just evolved? (i.e., slavery was accepted by people, using Christian Scriptures as a rationale, but now is against human sensibility)

CM3. The Moral Life

By the end of the course, students will:

CM3.1 explain moral norms as a natural expression of one's faith in the human search for meaning and purpose

Teacher Prompt: Deep within the human psyche there is a moral core from which choices are made in alignment with what is right and to refrain from what is wrong.

CM3.2 critically assess how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace and global solidarity

Teacher Prompt: How do Judaism, Christianity and Islam apply their moral teachings to the social teaching of the promotion of peace? How do these related religious traditions apply their moral teachings to global solidarity?

How do followers of First Nations Spiritualities apply the Seven Grandfathers' teachings to the promotion of peace and global solidarity?

CM3.3 explore models of advocacy of various faith groups in one's own community (*e.g., examination of social conscience*)

Teacher Prompt: How do believers in Judaism, Christianity and Islam advocate in their local communities for social issues, matters of justice and/or examine their consciences? Is there a global voice advocating for these issues from the religious tradition?

Does the religious tradition work for justice in specific ways: feeding the hungry, housing the homeless, visiting prisoners, comforting the sick and lonely and educating the ignorant?

CM3.4 critically analyse how contemporary moral norms, influenced by the “isms” of modernity (secularism, individualism, relativism) impact on the moral stance of individuals and religious institutions within that culture [CCC nos. [285](#); [676](#); [1852](#); [2094](#); [2113](#); [2277](#); [2291](#); [2297](#); [2303](#); [2523-2526](#)]

Teacher Prompt: There are many aspects of our culture that influence our moral stance in life-giving and challenging ways. How can these contemporary moral norms impact individuals as they strive to live from their moral stance? How are religious institutions impacted as these strive to support their believers in their efforts and desires to be faithful to the moral norms of their tradition?

CM3.5 identify challenges of, and strategies for living a moral life in Canadian society (*e.g., case studies/debates regarding blood transfusions, wearing kirpan or hijab, Islam's daily prayer practices, shariah law*)

Teacher Prompt: There may be recent news items that can be used as examples of these challenges as Canadians are experiencing them. Using these news items as a means of beginning the conversation, invite students to identify the challenges for believers of different religious traditions to live a multi-faith community/country. Do these differences in belief create fear or an opportunity to celebrate diversity?

PS. Prayer and Sacramental Life

OVERALL EXPECTATIONS

By the end of the course, students will:

PS1. Prayer: Outline the role of ritual and symbols in personal and communal prayer for the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and the locally appropriate religious tradition; [CCC nos. [2559](#); [2564-2565](#); [2644](#); [2663](#); [2684](#)]

PS2. Sacrament: Examine the sacrament of the Eucharist as a call to unity (promoting ecumenical dialogue); [CCC nos. [1398-1401](#)]

PS3. Living out Prayer and Sacrament: explain the dialogue between prayer and spirituality. [CCC nos. [2564-2565](#); [2744](#)]

SPECIFIC EXPECTATIONS

PS1. Prayer

By the end of the course, students will:

PS1.1 explain the nature of ritual and symbol and assess its importance in the formation of religious communities and the marking of key moments in life [CCC nos. [1113](#); [1123](#); [1127-30](#)]

Teacher Prompt: In humanity's search for meaning we use ritual and symbol to highlight similarities and bridge differences. Mystery begs understanding and ritual and symbol assist to give us meaning. Why do religious communities place importance on the use of ritual and symbol?

How do we use these elements to mark key moments in our lives?

PS1.2 identify key symbols within various world religions and explain their meaning/significance for believers

Teacher Prompt: Invite students to select key symbols for a particular world religion and explain the symbols meaning and significance for the believers. The research for this inquiry may be served well by interviewing believers so the deeper (personal) meanings may be uncovered. For example: to some the cross was a symbol of defeat, oppressive action of a dominant hierarchy, to Christians it is a sign of Christ's victory over sin and death. Some celebrities cause scandal by wearing the cross as a piece of jewelry.

PS1.3 compare the forms of private and communal prayer/worship practiced within various religions

Teacher Prompt: Communication with or adoration of the divine is common within various religions. This communication may be private or communal; it may be prayer or worship. Compare how various religions endorse communication with and/or adoration/worship of the divine. Does the religious tradition believe in intercession?

PS1.4 explain the key elements of important ritual celebrations within various religions and explain their origin and meaning for believers [CCC nos. [1229-45](#); [1293-1301](#); [1345-1355](#); [1440-49](#); [1517-1519](#); [1572-1574](#); [1621-1632](#)]

Teacher Prompt: Often important ritual celebrations mark key life moments for adherents (rites of passage). What are the key elements of these significant ritual celebrations within various religions? How did these ritual celebrations evolve and what meaning do these have for believers that participate in them?

PS1.5 explain the structuring of time within various religions (calendars, lunar cycles, jubilees) around ritual feasts and festivals that commemorate significant people and events in the life of a religious tradition

Teacher Prompt: How is the date for Easter determined each year? What connection does Easter have to Passover? Is there a comparable Muslim feast?

How do the First Nations, Métis and Inuit people measure time?

PS2. Sacrament

By the end of the course, students will:

PS2.1 outline how the sacrament of the Eucharist is a call to unity (communion) which supports the promotion of ecumenical dialogue

Teacher Prompt: Given that Jesus' passion, death and resurrection are central to the Christian faith, does Eucharist have the same meaning for all Christians? What do Roman Catholics mean by the 'real presence'?

Can ecumenical dialogue bring Christians together in their understanding of the sacrament of Eucharist?

PS2.2 explain various ways in which people encounter the sacred in life (in nature, prayer, meditation, key life events, in an encounter with others)

Teacher Prompt: God created everything and everything is sacred. When people pray they can tap into the sacred nature of all things. It never fails that when someone sees the

beauty in a sunrise or sunset, they exclaim, “Oh my God, that is beautiful.” It does not matter that they have seen many others before.

PS2.3 examine the human search for meaning and purpose as found within contemporary culture (*e.g., through contemporary art, music, film, mass media*)

Teacher Prompt: People search for meaning and purpose once their basic human needs are met. Sometimes it is possible that contemporary culture provides a forum for that search. Consider the dichotomy between belief and culture that might spark a question and a search for what is real and true. Have you ever experienced the dichotomy between our culture and our faith?

Is the sexuality portrayed in the mass media connected to the morality that the faith teaches? How do we reconcile the two views?

PS3. Living Out Prayer and Sacrament

By the end of the course, students will:

PS3.1 demonstrate an understanding of religious worship and prayer as a response to sacred reality and necessary for the search for meaning on life’s spiritual journey

Teacher Prompt: How do you pray? How do you worship God? Is there a sacred reality that assists you to pray and worship God more easily? How does your prayer and/or worship help you to find meaning on your spiritual journey?

PS3.2 compare the practice of prayer, meditation, fasting, sacrifice and pilgrimage within various religions and assess their importance for expression of one’s spirituality

Teacher Prompt: These religious practices can be found in the world’s religious traditions. Are these practices also found in First Nations, Métis and Inuit Spirituality?

Are the purposes of these practices comparable in the world’s religious traditions?

How important are these practices for the expression of one’s spirituality?

PS3.3 explain the influence of religion on artistic expression (art, architecture, music, literature) and compare the stance taken by various religions toward the use of art as an expression of belief images in worship and prayer

Teacher Prompt: Religious artistic expression often creates icons that encourage the prayer of the artist and of those who experience it. When do icons become idols?

PS3.4 explain the significance and nature of places of worship and sacred space within various religions

Teacher Prompt: It is important for communities of faith to gather together to pray and worship, to take care of the poor and sick, to celebrate life's milestones. How do places of worship and sacred space with various religious traditions allow their believers do act as communities of faith?

Is it possible that a community of faith can celebrate their faith anywhere? Is the place significant?

FL. Family Life

OVERALL EXPECTATIONS

By the end of the course, students will:

FL1. Living in Relationship: examine the role of social and religious norms, identify the challenges presented by the encounter of cultures, and explore how various religions promote the dignity of the person within intimate human relationships and within society; [CCC nos. [1700-1876](#); [2203](#); [2334](#)]

FL2. Growing in Commitment: distinguish rites of passage and the relationship between the stages in the life of a believer and their commitments; [CCC nos. [950](#); [1084](#); [1127](#); [1131](#)]

FL3. Created Sexual: explore social and religious mores and norms around sexuality and gender roles. [CCC nos. [378](#); [1605](#); [1614](#); [1616](#); [2333](#); [2357-2359](#)]

SPECIFIC EXPECTATIONS

FL1. Living in Relationship

By the end of the course, students will:

FL1.1 describe and compare the social and religious norms regarding courtship, marriage and family life that is promoted by Abrahamic religious traditions, the First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. [1638-1642](#); [2360-2362](#); [2366-2379](#)]

Teacher Prompt: Social (cultural) norms and religious norms may be quite different. As the influence of religious norms is diminished by social norms, how do religious traditions attempt to respond?

Are there ways that religious traditions protect their values when it comes to courtship, marriage and family life?

Do First Nations, Métis and Inuit peoples have particular norms regarding courtship, marriage and family life?

FL1.2 identify the challenges presented by the encounter of cultures (gender roles, family structure) as it relates to living in relationship [CCC nos. [378](#); [1605](#); [1614](#); [1652-1653](#); [2366](#)]

Teacher Prompt: Some religious traditions are based on a matriarchal society and some on a patriarchal society. Gender roles may present challenges. Family structures may be defined by religious understandings and beliefs. When religious traditions live in isolation from those who believe different ways, the challenges may not be as pronounced. In our global village, the challenges of others from other traditions can be significant. When do religious beliefs supersede basic human rights?

FL1.3 explore how various religions promote the dignity of the person within intimate human relationships and within society

Teacher Prompt: Do followers of Judaism, Christianity and Islam believe in the dignity of the person within intimate human relationships (sexual relationships)?

Do followers of the First Nations Spiritualities have similar or different beliefs about the dignity of the person within intimate human relationships? How do these traditions express the dignity of the person within society in general? Is there a difference between how the person is viewed privately and publically?

FL2. Growing in Commitment

By the end of the course, students will:

FL2.1 explain the similarities and differences in rites of passage across the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. [950](#); [1084](#); [1127](#); [1131](#)]

Teacher Prompt: Rites of passage can include ceremonies for birthing, naming, initiation, marriage, and funerals and mourning. Sometimes these rites of passage occur in a religious venue or at the home of the family that is celebrating.

FL2.2 compare the relationship between the stages in the life of a believer and their commitments in personal and communal relationships [CCC nos. [121](#); [798](#); [1275](#); [1425](#); [1533](#)]

Teacher Prompt: Sometimes the rites of passage relate to the stages in the life of the believer; infant baptism in the Roman Catholic tradition usually occurs during the first year of life. The parents and godparents make a commitment to assist the child to grow in the faith. At the baptism, the community into which the child is baptized promises to support the family in their efforts to help the child grow in the faith. In other Christian traditions, baptism does not take place until adulthood so the adult can make a personal commitment to grow in the faith within the community.

How do the followers of Judaism and Islam connect the stages of life of a believer and their commitment in personal and communal relationships?

Do First Nations, Métis and Inuit peoples make a connection between the stages of life and the commitments of believers in personal and communal relationships?

FL2.3 compare the views of various religious traditions with regard to human sexuality (e.g., *marriage*, *divorce*, *abortion*, *reproductive technologies*) [CCC nos. [2270-2274](#); [2360-2362](#); [2375-2377](#)]

Teacher Prompt: Human sexuality is more than sexual intercourse; however, when it is spoken of in religious conversations, the idea of sexual morality is usually the focus. What is the relationship between human sexuality and virtue of chastity?

There are so many related topics connected to human sexuality: are marriages arranged, polygamous; is divorce permitted; what is the traditions view of abortion; reproductive technologies and surrogacy issues? There are also issues like pornography, sexual abuse, sexual fantasies, and consent. Within the religious traditions we've studied, how does each one deal with these issues?

FL3. Created Sexual

By the end of the course, students will:

FL3.1 explore social norms and religious mores around sexuality in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. [2333](#); [2357-2359](#)]

Teacher Prompt: There are social norms, which can apply pressure and a negative influence. There are religious mores around sexuality, which offer guidance and wisdom. How does the tradition deal with modesty? How does the tradition deal with the LGBTQ spectrum? Does the religious tradition allow gay marriage?

What does it mean to be two-spirited in the First Nations, Métis and Inuit spiritualities?

FL3.2 compare social norms and religious mores around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. [378](#); [1605](#); [1614](#); [1616](#); [2333](#)]

Teacher Prompt: Gender role refers to the way males and females are expected to act in a particular society. How does culture influence gender roles? Sexual stereotypes can result in negative restrictions for both sexes. Are there negative sexual stereotypes in the social norms that govern our culture?

FL3.3 describe and compare the image of family life that is promoted by the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. [1882](#); [2201-2203](#); [2207](#)]

Teacher Prompt: Are there cultural differences in the way families are organized in the different religious traditions?

Are there specific roles for parents and children, and extended family members in the different religious traditions?

What importance does family life have in the First Nations, Métis and Inuit spiritualities?

How do families deal with the image of family as it is presented in the media?

FL3.4 critically analyse the presence of gender discrimination within the practices of various religious traditions and its impact on the lives of believers [CCC nos. [369](#); [2203](#); [2334](#)]

Teacher Prompt: It is important to be sensitive in our conversations about other religious traditions. Can we create some criteria with which we can judge fairly the presence of gender discrimination within the practices of various religious traditions? If something is not felt as gender discrimination for the believers of a tradition, it is right for those outside of the tradition to say that it is discriminatory?

RI. Research and Inquiry Skills

OVERALL EXPECTATIONS

By the end of the course, students will:

RI. Exploring: Explore a topic related to a religious tradition and the topic as it correlates to the Catholic faith, and formulate questions to guide their research;

R2. Investigating: Create research plans, and locate and select information relevant to their chosen topics, using appropriate research and inquiry methods;

R3. Processing Information: Assess, record, analyse, and synthesize information gathered through research and inquiry;

R4. Communicating and Reflecting: Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.

SPECIFIC EXPECTATIONS

RI1. Exploring

By the end of the course, students will:

RI1.1 explore a variety of topics and connections about faith and culture, to identify topics for research and inquiry

RI1.2 be attentive to the ‘signs of the times’ of what is happening in our world, paying attention to lived experiences of people, and considering issues that intersect with faith and culture and morality

Teacher Prompt: ‘Signs of the times’ is a reference to Matthew 16.3 and it is the language of Second Vatican Council document [*Gaudium et Spes*](#) par. 4 where we are invited to be attentive to the world around us. Theological reflection is a way to be attentive to the signs of the times, to the lived experiences of people and to consider the points of intersection of faith, culture and morality. Does the topic you are thinking about relate to the Catholic faith in any way?

RI1.3 identify key concepts and connections (*e.g., through discussion, brainstorming, use of visual organizers*) related to selected topics, and formulate effective questions to guide research and inquiry

RI1.4 formulate effective questions to guide their research and inquiry

Teacher Prompt: If you were researching the effects of ecumenical dialogue on restoring the unity among the Christian Churches, what are the sources that might lead to reliable information/truth about this restoration?

RI2. Investigating

By the end of the course, students will:

RI2.1 create appropriate research plans to investigate selected topics and connections (*e.g., outline purpose and method; identify sources of information*), ensuring that plans follow guidelines for ethical research

Teacher Prompt: What are some ways to locate reliable sources of information? What criteria can you use to determine whether a particular website is a reliable source of information? What methods would you use to ensure that you are following ethical guidelines when you develop surveys or interviews?

RI2.2 locate and select information relevant to their investigations from a variety of primary sources (*e.g., interviews, Church documents, Bible, Catechism of the Catholic Church, observations, logical deductions, surveys, questionnaires, original research published in peer-reviewed journals, original documents in print or other media – sacred texts, film, photographs, songs, advertisements*) and/or secondary sources (*e.g., book reviews, textbooks, websites, brochures, newspaper articles*)

RI2.3 based on preliminary research, for each investigation formulate a research question and identify potential subtopics to focus their research

RI3. Processing Information

By the end of the course, students will:

RI3.1 assess various aspects of information gathered from primary and secondary sources (*e.g., accuracy, relevance, reliability, inherent values and bias, voice*)

Teacher Prompt: What strategies can you use to determine the relevance of the information you have gathered? If two information sources contradict each other, how might you determine which is more reliable? What values are embedded in the sources?

Whose voices are represented and whose are absent? Whose interests are advanced if you believe the main message of this source?

Can any objective truth be known, based on the information from these sources?

RI3.2 record and organize information and connections using a variety of formats (*e.g., notes, graphic organizers, summaries, audio/digital records*)

RI3.3 analyze and interpret research information and connections (*e.g., compare results of surveys and interviews; determine whether common themes arise in different sources*)

RI3.4 demonstrate academic honesty by documenting the sources of all information generated through research

RI3.5 synthesize finding and formulate conclusions (*e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question*)

RI4. Communicating and Reflecting

By the end of the course, students will:

RI4.1 use an appropriate format (*e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page*) to communicate the connections and results of their research and inquiry effectively for a specific audience and purpose

RI4.2 use terms relating to the faith tradition and culture correctly (*e.g., worship, moral code, gender roles*)

RI4.3 clearly communicate the results of their inquiries (*e.g., write clearly, organize ideas logically, and use language conventions properly*), and follow appropriate conventions for acknowledging sources (*e.g., MLA, Chicago/Turabian style for references and/or notes*)

RI4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills

Teacher Prompt: What steps might you take to enhance your research/inquiry skills?
What questions do you still have?

Grade 12 Church and Culture

Open

Course Description

This course has the aim of assisting students in understanding themselves as moral persons living the way of Christ through an examination of the revelation of sacred Scripture, and the experience and teaching of the Catholic Church. It engages students in critical reflection on significant contemporary moral and ethical issues in light of Scripture, Church teaching, and their own experiences (i.e., Theological Reflection). Social and ecological justice issues are explored along with a study of topics that focus on Christian mercy and forgiveness. The graces and challenges of every day human living, understanding who we are, what we are called to be, and living in relationships, including marriage, and family life are explored from a Catholic perspective. Students are challenged to adopt the Christian stance in the political world.

Pre-requisite: none

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
SC1. Core Teachings: Understand how God is revealed through Sacred Scripture, interpreted by the Magisterium, unveiling Jesus Christ as the fulfillment of the Old Testament, supporting living in Christ; [CCC nos. 201 ; 522 ; 555 ; 702 ; 719 ; 2057 ; 2302 ; 2543 ; 2640]	Jesus is God's fullest self-revelation, fulfilling the law and the prophets. The early Christian community as described in the Acts of the Apostles, gives a framework for living lives as Christians today.	How has the Exodus story deepened our understanding of God's self-revelation? What are some strategies to honour the Sabbath today? How are prophetic voices relevant today? How are the Ten Commandments relevant today?
SC2. Understanding Sacred Texts: Explain how Scripture can help us deepen our relationship with God and can be used to analyse and critique personal and social situations; [CCC nos. 120-127 ; 1154 ; 2760]	Our relationship with God and neighbour deepens as we more fully experience and live by God's Word.	How can different translations and editions of Scripture assist us in knowing God more deeply? How does God the Holy Spirit continue to guide people personally and collectively in the Church to live prophetic lives, seeking mercy, truth, justice, and love?
SC3. Scripture Today and Contemporary Culture: apply Scripture to an analysis and critique of contemporary society. [CCC nos. 688 ; 1324 ; 2234-2246]	Jesus remains with us through the words of Scripture and through the Sacraments. Prophetic voices in the Church call us to support what is good in contemporary culture, in all its diversity.	How does the ethical impact of the Gospel transform lives today?
Profession of Faith		
PF1. Faith Foundations: Explore the meaning of God the Son incarnating as Jesus, establishing the Catholic Church, and calling us through faith and reason into an eternal personal relationship; [CCC nos. 422-425]	Jesus established the Church, in which the Lord offers to all people mercy, truth, justice, and ultimately eternal life in God's saving love.	How have Christians come to understand that Jesus is the Incarnation of God? How is the traditional understanding of the Church [one, holy, catholic and apostolic] relevant today? How are the creeds a guide for our understanding of what it means to be Christian?
PF2. Faith Seeking Understanding: Explore the Church's understanding of the Creed and the role of Mary; [CCC nos. 355-373 ; 484-498]	God has wonderfully created us with the power to fulfill our highest purpose – to know and love God and each other, and thereby experience joy.	How is Mary understood in Catholic tradition?
PF3: Faith Lived: Convey how Catholic social teaching challenges and engages Christians and the societies in which we live. [CCC nos. 1928-1942]	Catholic Social Teaching, rooted in the Gospel, compels all to work for justice and peace, thereby transforming the world with the power of Christ's Gospel.	How does Catholic social teaching help us live out our identity in Christ?

Christian Moral Development		
CM1. Foundations: Examine the human search for truth and happiness; [CCC nos. 1803-1829]	Being thankful for God's gifts enables us to discern what is good in the pursuit of happiness. The theological and cardinal virtues help us embrace the good in life.	How do the theological and cardinal virtues help us develop good habits as Christians? How does our understanding of good and evil shape our worldview and influence our daily actions?
CM2. Seeking Understanding: Apply a contemporary Catholic understanding of conscience to the process of conscience formation and moral decision-making; [CCC nos. 1749-1761]	Conscience formation takes time to develop and mature. Authentic reconciliation provides us with a framework for living as Christian.	What are some useful tools in making moral decisions?
CM3: The Moral Life: Evaluate contemporary ethical and moral issues in light of the Church's moral teaching. [CCC nos. 1730-1734]	The basic principles of Catholic moral teaching give us the tools we need in life to follow the teachings of Jesus.	How do we develop strategies to help us continually affirm the dignity of all human life? How can we direct our God-given talents in morally responsible ways?
Prayer and Sacramental Life		
PS1. Prayer: Explain how various forms and expressions of prayer bond people with God, and how the rhythm of community prayer, culminating in the Eucharist, positively impacts the Church and modern culture; [CCC nos. 1324-1327 ; 2559-2565]	Full and active participation at the weekly celebration at Sunday mass supports our spiritual life and builds a strong Christian community.	How is the Eucharist the focus of our prayer life each week? In what ways does prayer support and strengthen our relationship with God and with each other? How does the sacrament of Matrimony show us the nature of the Holy Trinity's love?
PS2. Sacrament: Review how marriage is a sign of God's love in the world and what the positive effect of marriage is on society; [CCC nos. 1611-1617 ; 1625-1654]	The sacred covenant of Marriage is a self-giving and life-giving bond between one man and one woman, open to new human life.	How is the lived expression of love between a husband and wife in Matrimony a visible sign to the world of God's love for every human person? How do people discern the vocation to which the Lord calls them?
PS3: Living out Prayer and Sacrament: Explore an understanding of how prayerful discernment of one's vocation (<i>e.g., marriage, priesthood, single life, religious life</i>) can be found in service to the community using one's God-given talents. [CCC nos. 914-933]	Loving service of the common good and of God, with particular care offered to the socially marginalized helps us live out our vocation.	In what ways does actively listening for God's call enable people to joyfully serve others in community?

Family Life		
FL1. Living in Relationship: Explore how the Church seeks to nurture family life and to build up the Kingdom of God through supporting what is good in modern culture, and challenging what is not good in modern culture; [CCC nos. 2201-2213]	Authentic growth in relationships involves respect for human dignity, stems from various kinds of love finally rooted in Christ, and positively encourages the culture and community in action and contemplation.	<p>How is a Christian understanding of authentic human growth in relationship and community different from than that of contemporary secular culture?</p> <p>How does upholding Matrimony as the proper place for sexually intimate expressions of human love promote the dignity of the human person?</p> <p>How does an understanding of the Church's teaching support life from conception until natural death?</p> <p>How does contemporary culture support/ not support/ challenge the integrity of family life?</p>
FL2: Growing in Commitment: Demonstrate an understanding of how growth and development happens in lives of individuals and families, and what role the Church has in supporting that growth, in the context of modern culture; [CCC nos. 2207 ; 2215 ; 2221 ; 2232 ; 2239]	The shared journey of human growth has many dimensions that take shape in the context of family life commitments, in which family members find their joy and fulfillment in bringing about the Kingdom of God through their mutual love.	<p>What supports does the Church offer for families, with a Christ-like love?</p>
FL3. Created Sexual: Explain the kinds of love that people experience, with an emphasis on preparation for the sacrament of marriage and family life - the foundation of society. [CCC nos. 2360-2379]	The Church nurtures and guides individuals and families in their shared sacred journeys of relationship, rooted in fidelity and chastity.	
Research and Inquiry Skills		
RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research;	Exploring topics and formulating questions initiate the research and inquiry process.	<p>What are some ways to locate reliable sources of information?</p> <p>How can one collect relevant qualitative and quantitative data, evidence, and information?</p>
RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate research and inquiry methods;	Creating research plans and locating information are integral to investigation.	<p>How can we know if sources are reliable ones for Catholic teachings?</p>
RI3. Processing Information: Assess, record, analyze, and synthesize information and connections gathered through research and inquiry;	Inquiring about information, with higher order thinking connections, is essential for research.	<p>How can applications of the results of research be communicated effectively, after sufficient theological reflection, consideration, and evaluation?</p>
RI4. Communicating and Reflecting: Communicate the results of research, inquiry, and	Reflecting on (with theological reflection), evaluating, communicating, and applying	

higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills	research results and conclusions, are all important next steps in research and inquiry.	How do we apply the results of research investigations, with a holistic approach to the value and dignity of every human person?
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SC. Scripture

OVERALL EXPECTATIONS

Throughout this course, students will:

SC1. CORE TEACHINGS: Understand how God is revealed through Sacred Scripture, interpreted by the Magisterium, unveiling Jesus Christ as the fulfillment of the Old Testament, supporting living in Christ; [CCC nos. [201](#); [522](#); [555](#); [702](#); [719](#); [2057](#); [2543](#); [2640](#)]

SC2. UNDERSTANDING SACRED TEXTS: explain how Scriptures can help us deepen our relationship with God and can be used to analyse and critique personal and social situations; [CCC nos. [120-127](#); [1154](#); [2760](#)]

SC3. SCRIPTURE TODAY: apply Scripture to an analysis and critique of contemporary society. [CCC nos. [688](#); [1324](#); [2234-2246](#)]

SPECIFIC EXPECTATIONS

SC1. Core Teachings

Throughout this course, students will:

SC1.1 discuss the self-revelation of God as liberator, as seen through the Book of Exodus [CCC no. [2057](#)]

Teacher Prompt: How do the commandments guide us to a life freed from the slavery of sin?

God's commandment to rest on the Sabbath can be applied to our lives today. What can we do to pause and honour God? Find out from a senior or a grandparent what Sundays were like when they were young.

S1.2 describe the various prophetic voices in Scripture [CCC nos. [201](#); [522](#); [555](#); [702](#); [719](#); [2543](#)]

Teacher Prompt: How can Old Testament figures (*e.g., King David, the prophets Deborah, Isaiah, Micah, and Amos, the priest Melchizedek*) relate to Christians today?

How can John the Baptist be seen as 'more than a prophet'? [CCC no. [523](#)]

SC1.3 summarize the values and lifestyles of the early Church community as they helped build the Kingdom of God, as described in the letters of Paul and the Acts of Apostles [CCC nos. [2302](#); [2640](#)]

Teacher Prompt: How was the Church always the same in its values, even from its birth at Pentecost? What did things look like in the early Church?

SC2. Understanding Sacred Texts

Throughout this course, students will:

SC2.1 review and compare the purpose and structure of the Catholic Bible, the Catholic Lectionary, the Liturgical Calendar - Ordo, and the Roman Missal [CCC nos. [1154](#); [2760](#)]

Teacher Prompt: How do we read from the Bible at Sunday Mass? What is the difference between the book the readers/lectors use at the lectern during the Liturgy of the Word and the book the priest reads at the altar during the Liturgy of the Eucharist? What are ‘daily readings’ and are they on a cycle?

Which tools (*e.g., apps, electronic organizers*) do you find the most useful to prepare for the liturgical seasons?

SC2.2 compare the accounts of the Ten Commandments in Exodus and Deuteronomy [CCC [Part 3, Section 2](#)]

Teacher Prompt: Which of the two accounts is the most familiar to you?

How do the Ten Commandments have relevance for teens today?

SC2.3 resolve why the Catholic Bible has a different number of books than the Scriptures found in Jewish, Protestant, and Eastern Orthodox traditions (*e.g., Jewish canon [Old Testament] was still open at the time of Jesus’ transfer of authority to Peter and his successors*) [CCC nos. [120-127 Dei Verbum](#)]

Teacher Prompt: Why are there so many different Bibles? How are they more than just different translations?

Which translation do you find the easiest to use and why? Which digital biblical resources would you recommend to a friend?

SC2.4 using the Sermon on the Mount images (*Matthew 5-7*), describe the kingdom of heaven and discuss how they are reflected in the lives of people today [CCC nos. [1716-1729](#)]

Teacher Prompt: Why is it important to know God’s great love for us?

What did Jesus mean when he said ‘I came that they may have life, and have it abundantly’ (*John 10.10*)?

SC3. Sacred Text and Contemporary Culture

Throughout this course, students will:

SC3.1 using New Testament references, show how Jesus remains with us on earth to welcome us into God's Kingdom (*e.g., the Holy Spirit active in the people of God [the Church]; the Eucharist [body, blood, soul, and divinity of Jesus]; the Bible [God's Word]*) [CCC nos. [688](#); [1324](#)]

Teacher prompt: How can we be a welcoming Christian community, modeled on Jesus' inclusive and unconditional love?

How did the early Christian church experience the sacraments? Why did this help people connect with Jesus?

SC3.2 explore how the Gospels have historically shaped and globally impacted politics, ethics, and other dimensions of culture [CCC nos. [2234-2246](#)]

Teacher prompt: What does this message mean "preach the Gospel at all times; use words when necessary"?

What are some messages that are used in social media that are based in the Gospels?

SC3.3 discuss the ethical impact of the Gospel (the Beatitudes, Sermon on the Mount) on their lived experiences.

Teacher prompt: In Jesus' day, many people thought that to be rich or powerful was a sign of God's blessings. They also thought they were justified in responding to oppression with oppression themselves. How are we called to respond in these situations?

PF. Profession of Faith

OVERALL EXPECTATIONS

By the end of this course, students will:

PF1. FAITH FOUNDATIONS: Explore the meaning of God the Son incarnating as Jesus, establishing the Catholic Church, and calling us through faith and reason into an eternal personal relationship; [CCC nos. [422-425](#)]

PF2. FAITH SEEKING UNDERSTANDING: Explore the Church's understanding of the Creed and the role of Mary; [CCC nos. [355-373](#); [484-498](#)]

PF3. FAITH LIVED: Convey how Catholic social teaching challenges and engages Christians and the societies in which we live. [CCC nos. [1730-1734](#)]

SPECIFIC EXPECTATIONS

PF.1 Faith Foundations

By the end of this course, students will:

PF1.1 describe reasons and signs that Christians have experienced to support their belief that only Jesus is the Incarnation of God – God the Son become human – fully God and fully human (*e.g., the empty tomb*) [CCC no. [640](#)]; Jesus' healings and exorcisms [CCC nos. [515-517](#)]; eye-witness accounts of Jesus' public miracles (*e.g., Mark 4.5-41*) [CCC no. [548](#)], the supernatural powers given to and exercised by the apostles and their successors, by the Holy Spirit [*e.g., Acts 9.40 - raising people from the dead*] [CCC no. [891](#)]

Teacher Prompt: Besides faith, what reasons do Christians have to believe that Jesus is both fully human and fully divine?

How have some Christians given their whole lives to Jesus? (*e.g., St. Maximilian Kolbe; the Vietnamese martyrs, etc.*)

PF1.2 explain the role, structure, and nature of the Church, with a focus on how the Church is One, Holy, Catholic, and Apostolic, and with an understanding of the New Evangelization [CCC nos. [811-870](#)]

Teacher Prompt: What is unique about the Catholic Church? What are some groups that are engaging in the New Evangelization (*e.g., NET Ministries, Steubenville Conferences, etc.*) and why is that important in today's culture?

PF1.3 explore how Jesus' suffering and death in the Passion offers the greatest act of love, forgiveness and atonement in human history, opening the way for all people to reconcile with God and have 'life everlasting' [CCC nos. [599-623](#)]

Teacher Prompt: How would you respond to those who say that Jesus' death was for nothing?

Compare the various Gospel accounts of Jesus' Passion.

What are some of the crosses that you take up as you follow Jesus? (*Matthew 16.24*)

PF2. Faith Seeking Understanding

By the end of this course, students will:

PF2.1 discuss what it means to believe in “life everlasting” (the Apostles’ Creed) including judgement, heaven, purgatory, hell, the resurrection of the dead, the last judgement, a new heaven and a new earth [CCC nos. [1020-1065](#)]

Teacher prompt: What happens after we die, according to Christian belief?

How would you explain purgatory to someone?

PF 2.2 explain how the crucifix is a symbol of Jesus’ great act of love and atonement that opens the doors to reconciliation with God and “life everlasting” in God’s presence [CCC nos. [598-623](#); [1708](#)]

Teacher Prompt: Why did Jesus die on a cross for us?

How is the crucifix a symbol of God’s great love?

What did Jesus’ life, death, and resurrection accomplish?

PF 2.3 differentiate the following Christian terms, as understood in the Catholic tradition: Annunciation of the Lord to Mary; Visitation of Mary to Elizabeth; Virgin Birth of Jesus Christ; Transfiguration of Jesus Christ; Passion of Jesus Christ; Resurrection of Jesus Christ; Ascension of Jesus Christ; Immaculate Conception of Mary Mother of God, Dormition of Mary, Mother of God; Assumption of Mary Mother of God [CCC nos. [484-498](#); [556](#); [717](#); [966](#); [994](#); [2177](#)]

Teacher Prompt: What is the difference between the Assumption and the Ascension?

Explain what the difference between the Virgin Birth and the Immaculate Conception.

How are the Passion and the Resurrection connected to the Liturgical Season?

What is the difference between the Visitation and the Annunciation?

Detail a particular devotion to Our Lady that your family/culture practices.

PF3. Faith Lived

By the end of this course, students will:

PF 3.1 define key tenets in Catholic social teaching (*e.g., human dignity, solidarity, the common good, preferential option for the poor and vulnerable, social sin, personal sin, dignity of work, social justice, theological virtue of charity, principle of subsidiarity, stewardship, sanctity of human life, just wage, universal destination and private ownership of goods, distributive justice, legal justice, commutative justice, responsibility of the government, promotion of peace*) [CCC nos. [2401-2463](#)]

Teacher Prompt: What is Catholic social teaching? How does the Church promote caring for people?

Using the ACBO [A Letter to the Catholic High School Students of Ontario](#), consider the questions posed by the Bishops to discuss our attitudes towards people and their problems.

PF 3.2 outline some social, political, and economic structures in our culture in light of the Church's social teachings, and express how we can shape social, political, and economic structures to build up the Kingdom of God (with opportunity for students to practice living out the Church's social teachings) [CCCC nos. [2234-2246](#)]

Teacher Prompt: How can I live out Catholic social teaching?

Which of the Ontario Catholic School Graduate Expectations is most directly related to living out Catholic social teaching? Explain.

Using the ACBO [A Letter to the Catholic High School Students of Ontario](#), discuss the question 'how might you use those same gifts and talents to help others?'

PF 3.3 examine the importance of the dignity of work as participating in God's creation, and how unions can serve the common good with respect to collective bargaining and the rights of workers [CCC nos. [1939-1948](#); [2426-2442](#)]

Teacher Prompt: How are unions helpful in protecting the rights of workers?

Why is steady employment for people valuable for the common good?

Compare the labour laws and the working climate in Ontario with the points raised in the ACBO Pastoral Letter [Living and Working in Ontario](#).

Create a new scenario (perhaps based on local issues) using the framework of the ACBO Pastoral Letter [Living and Working in Ontario](#) and outline some steps that could be taken to improve our experience of work.

CM. Christian Moral Development

OVERALL EXPECTATIONS

Throughout this course, students will:

CM1. FOUNDATIONS: Examine the human search for truth and happiness; [CCC nos. [1803-1829](#)]

CM2. SEEKING UNDERSTANDING: Apply a contemporary Catholic understanding of conscience to the process of conscience formation and moral decision-making; [CCC nos. [1749-1761](#)]

CM3. THE MORAL LIFE: Evaluate contemporary ethical and moral issues in light of the Church's moral teaching. [CCC nos. [1730-1743](#)]

SPECIFIC EXPECTATIONS

CM1. Foundations

By the end of this course, students will:

CM1.1 discuss the importance of being thankful for God's gifts which enable us to discern and choose what is good in the pursuit of community happiness [CCC nos. [1730-1748](#); [1776-1805](#); [1950-1986](#)]

Teacher Prompt: Do people have the power to be happy? Explain. Why is it important to be thankful to God? What are the differences between happiness and excitement? The Beatitudes can be understood as a path to be 'happy' or 'blessed'... how can we be poor and happy?

The Eucharistic celebration is a meal of thanksgiving. How can giving thanks daily to God prepare us for the meal of thanksgiving?

CM1.2 investigate and summarize why God does not cause, but permits some evil - particularly suffering and death [CCC nos. [309-324](#)]

Teacher Prompt: Why does God allow evil, suffering and death, when God must know that we don't want these realities? If God is all-powerful and good, can God bring good out of evil?

CM1.3 identify the cardinal virtues and theological virtues as good habits of Christians and demonstrate an understanding of the harm done to communities through the seven deadly sins [CCC nos. [1803-1829](#); [1865-1869](#)]

Teacher Prompt: How can virtues and deadly sins be categorized (for example are there any ones that could be considered ‘spiritual’)? How do virtues help communities find happiness? Do deadly sins always harm communities?

Compare the list of the virtues in our school with the cardinal and theological virtues.

CM2. Seeking Understanding

By the end of this course, students will:

CM2.1 explore and explain the meaning of sin as a failure in genuine love for God, neighbour, and self, and outline reconciliation as conversion involving Grace, and a process of forgiveness and reparation/restitution [CCC nos. [1478-1498](#)]

Teacher Prompt: What is sin?

What is the difference between reconciliation and restitution?

The National Truth and Reconciliation Commission was so named to help promote reconciliation for all those involved in residential schools. What still needs to be done to further promote reconciliation?

CM2.2 examine how Scripture, Tradition and the teaching authority of the Church, inform conscience formation and moral decision-making

Teacher Prompt: There are a variety of models that help with moral decision-making. Which model would you recommend others to use? Why?

CM2.3 demonstrate an understanding of how norms (*e.g., school code of conduct, civil law*) function out of necessity to maintain social and moral order, in the search for the good

Teacher Prompt: Most schools or classrooms have rules. After examining the rules here, explain how they help to maintain social and moral order.

If you had the task of updating the rules, what changes would you recommend? Why?

CM3. The Moral Life

By the end of this course, students will:

CM 3.1 apply some of the basic principles of Catholic moral teaching (*e.g., principle of double effect, the common good, the integrity of procreation, respect for human life and human dignity*) to concrete examples of contemporary moral issues.

Teacher Prompt: In light of the common good, what could a response to the Supreme Court ruling on euthanasia be?

Human dignity is expressed in our language – People-first language. Canada is a country of people who have migrated. How should we respond to people seeking refuge here?

CM3.2 Discuss a variety of moral issues (*e.g., unfair wages, cheating during exams, use of harmful drugs, bullying, euthanasia, abortion, premarital sex, just war, etc.*) using the criteria of object, circumstances, and intention, and show how a good moral act will positively affect the happiness of the community [CCC nos. [1749-1761](#)]

Teacher Prompt: How are we to know if controversial human actions are good or evil?

How can bullying been seen as a moral issue?

CM3.3 explore how human dignity rooted in God, leads to turning away from unjust discrimination based on race, creed, sexual orientation, ability, mental health, etc.

Teacher Prompt: How does a Catholic understanding of human dignity inspire equity and inclusion in our school?

How should we respond to unjust discrimination?

Look at the Canadian Bishops' response to the issue of residential schools, [Walking Forward Together](#). What can we do to help with the call to action?

What effect did the treatment of British home children have on Canadian society?

PS. Prayer and Sacramental Life

OVERALL EXPECTATIONS

Throughout this course, students will:

- PS1. PRAYER:** Explain how various forms and expressions of prayer bond people with God, and how the rhythm of community prayer, culminating in the Eucharist, positively impacts the Church and modern culture; [CCC nos. [1324-1327](#); [2559-2565](#)]
- PS2. SACRAMENT:** Review how marriage is a sign of God’s love in the world and what the positive effect of marriage is on society; [CCC nos. [1611-1617](#); [1625-1654](#)]
- PS3. LIVING OUT PRAYER & SACRAMENT:** Explore an understanding of how prayerful discernment of one’s vocation (*e.g., marriage, priesthood, single life, religious life*) can be found in service to the community using one’s God-given talents. [CCC nos. [914-933](#)]

SPECIFIC EXPECTATIONS

PS1. Prayer

By the end of this course, students will:

- PS1.1** demonstrate an understanding of the importance and good effects of weekly Mass attendance as a Church community on the Lord’s Day [CCC nos. [1324-1327](#); [2174-2188](#)], and how to prepare oneself well for weekly Mass (*e.g., daily prayer from the heart; examination of conscience; possibly the Sacrament of Reconciliation (at least yearly); good works in the community; etc.*) [CCC nos. [1384-1390](#); [1435](#); [1776-1785](#)]

Teacher Prompt: What does God want for us at Sunday Mass?

How might we prepare ourselves to attend Sunday mass?

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- PS1.2** summarize the three traditional expressions of prayer in the Church that draw us close to God: vocal prayer, meditation, and contemplation [CCC nos. [2700-2724](#)], and the five traditional forms of prayer: blessing/adoration, petition, intercession, thanksgiving, and praise [CCC nos. [2623-2649](#)]; explain the benefit of fasting with prayer [CCC nos. [2041-2043](#)]

Teacher Prompt: What are some of the traditional prayers that we use at the school?

Identify some apps that help students with their prayer life.

How do you respond to someone who says ‘I don’t have time to pray’?

PS1.3 show an understanding of prayer of intercession (with examples from the Old Testament [*1 Kings* 2.12-20; *2 Maccabees* 12.38-46] and the New Testament [*James* 5:13-20]); also, explain why Church members ask saints and the Virgin Mary to pray for them, and why we should pray for each other [CCC nos. [956](#); [2634-2638](#)]

Teacher Prompt: Why do Catholics sometimes pray with saints and seemingly not directly to God?

Why would God empower angels and saints to have intercessory power between God and ourselves?

PS2. Sacrament

By the end of this course, students will:

PS2.1 discuss the four conditions that are necessary for a sacramental marriage: freedom, fidelity, permanence, and openness to new life [CCC nos. [1641-1654](#)]

Teacher Prompt: What is a sacrament?

What is necessary for a marriage to be a sacrament?

Why is a sacramental marriage desirable for a man and woman called to marriage?

PS2.2 articulate the Church's teaching on valid marriages and annulments [CCC nos. [1601-1658](#); [2382-2386](#)]

Teacher Prompt: Why does the Church insist that Catholic weddings be celebrated in the parish and not on the beach?

What is an annulment?

What kind of marriage preparation is needed to get married in our local parish?

PS2.3 describe some of the characteristics of the conjugal nature of sacramental marriage (*e.g., marital fidelity, openness to new life, natural family planning, etc.*) [CCC nos. [56-73](#); [1611-1617](#)]

Teacher Prompt: Why does the Catholic Church teach that married couples are to be open to the possibility of new life?

How does Natural Family Planning fit into God's desire for married couples?

PS2.4 summarize, in the context of the covenants God has made with God's beloved people (cf. Adam/Eve, Noah, Abraham, Moses, David, the prophets, Jesus), how sacramental marriage is a sacred covenant relationship between one man and one woman [CCC nos. [56-73](#); [1611-1617](#)]

Teacher Prompt: Why does God care how people make their vows to each other in marriage?

What is a covenant, and why is marriage a covenant?

PS3. Living Out Prayer and Sacrament

By the end of this course, students will:

PS3.1 identify the various forms the call to ministry can take within the Church (*e.g., hospital chaplaincy leader, youth minister, pastoral associate, etc.*) [CCC nos. [910-911](#)]

Teacher Prompt: How can a layperson serve in the Church?

What ministries can people get involved with in our local parish?

PS3.2 explain the meaning of the term “religious vocation” as it applies within the Church today (nuns, brothers, etc.) and the challenges associated with living out that vocation in modern culture [CCC nos. [925-927](#)]

Teacher Prompt: What are religious vocations about?

What is challenging today in living out a religious vocation?

What websites and social media sites provide information about vocations?

PS3.3 identify the various forms of service that the call to ministry can take for young people in the Church as they search out their vocation (*e.g., lector, extra-ordinary Eucharistic minister, choir member, St. Vincent de Paul Society volunteer, assistant at L’Arche, Catholic Women’s league member, Knights of Columbus member, supporter of the Catholic Worker Movement, parish youth ministry assistant or member, altar server, helper at a local soup kitchen, Catholic summer camp counselor, supporter of Development and Peace, etc.*) [CCC nos. [897-913](#)]

Teacher Prompt: How can young people serve others as they discern a vocation?

How can living out the Ontario Catholic School Graduate Expectations help prepare a young person to be a part of a Catholic service organization?

What groups exist in our local area to help young people get involved in the Church, as they prepare for the world of work, apprenticeship or perhaps college?

FL. Family Life

OVERALL EXPECTATIONS

By the end of this course, students will:

- FL1. LIVING IN RELATIONSHIP:** Explore how the Church seeks to nurture family life and to build up the Kingdom of God through supporting what is good in modern culture, and challenging what is not good in modern culture;
- FL2. CREATED SEXUAL** demonstrate an understanding of how growth and development happens in lives of individuals and families, and what role the Church has in supporting that growth, in the context of modern culture.
- FL3. GROWING IN COMMITMENT** explain kinds of love that people experience, with an emphasis on preparation for the sacrament of marriage and family life - the foundation of society.

SPECIFIC EXPECTATIONS

Fl 1. Living In Relationship

By the end of this course, students will:

- FL1.1** demonstrate an understanding of ways of forming healthy and loving intimate relationships as long-range preparation for marriage and parenthood [CCC no. [1632](#)]

Teacher Prompt: What does the Church have to say about dating/courtship/engagement? What is the purpose of dating?

What are some of the strategies for dating in the Knights of Columbus guide – Dating A Practical Catholic Guide - <http://www.kofc.org/un/en/resources/cis/cis311.pdf> - that resonate with you?

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- FL1.2** describe ways of maintaining and nurturing friendships and platonic relationships, especially friendships rooted in Christ [CCC no. [1829](#)]

Teacher Prompt: How are friendships maintained in a Christian way?

How might the information from the Chastity Project (www.chastityproject.com) assist you in nurturing deep friendships?

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- FL1.3** investigate and communicate stages of human growth with particular attention given to cognitive, emotional, physical, social, spiritual, moral, and faith development

Teacher Prompt: How is the Church in tune with stages of development of people, supporting them at different stages in life? What are the responsibilities?

FL2. Created Sexual

By the end of this course, students will:

FL2.1 explain the importance of personal integration of sexuality and the virtue of chastity in relationships and marriage [CCC nos. [2337-2359](#)]

Teacher Prompt: Why is chastity so important in relationships?

What Catholic social media sites would you visit to get current information about sexuality?

FL2.2 express ways in which the sacred gift of human sexuality and life itself can be protected from conception until natural death (including a description and moral assessment of relevant cultural issues such as sexuality, family planning, reproductive and genetic technologies, and the impact of STIs on human life and relationships) [CCC nos. [2331-2400](#)]

Teacher Prompt: What impact can invitro fertilization have on a marriage?

Determine some of the factors that cause STIs and how that might impact a relationship.

FL2.3 demonstrate an understanding of the sacredness of the gifts of human procreation, welcoming children into the world, and the experience of family life, parenting, and educating children [CCC nos. [2201-2206](#)]

Teacher Prompt: Why is family life sacred?

What sources would you use to get current information about the Church's teachings on welcoming children into our world?

FL3. Growing In Commitment

By the end of this course, students will:

FL3.1 differentiate the kinds of love that humans can experience in relationships (agape, philia, eros, storge) and how those forms of love positively shape the community (*Deus Caritas Est*; C.S. Lewis *The Four Loves*) [CCC nos. [1644](#); [2347](#); [2745](#)]

Teacher Prompt: How do we love people differently? Discuss how the love within our families can help us as we live in our community?

FL3.2 show an understanding of the personal growth in the lives of ‘servants of God’, ‘venerable’, ‘blessed’, and ‘saints’ of the Church, who embraced the Gospel at an early age and served people in various cultures around the world with great love, building the Kingdom of God (*e.g., Blessed Pier Giorgio Frassati, St. Josephine Bakhita, St. Therese of Lisieux, St. John de Gato, St. André Bessette, St. Joan of Arc, St. Kateri Tekakwitha, St. Padre Pio of Pietrelcina, St. Rose of Lima, St. John Berchmans, Dorothy Day, Archbishop Oscar Romero, St. Teresa of Avila, St. Augustine of Hippo, the Canadian Martyrs*) [CCC nos. [828](#); [946-948](#)]

Teacher Prompt: What is special about saints in the Church? Were all saints always saintly? Explain. Is everyone called to be a saint? Explain.

Who is your favourite saint? What websites would you recommend to someone who wants to learn more about the saints?

FL3.3 through the Catholic lens, describe the impact and challenge of secularism on the understanding of family in modern culture (*e.g., decline in size, divorce, definition of what constitutes family, role of family members, bereavement in families, mental illness, economic issues*) [CCC nos. [2360-2400](#)]

Teacher Prompt: How can Christian family life survive in our modern culture? What supports are there for young people contemplating marriage and family within our faith context?

RI. Research and Inquiry Skills

OVERALL EXPECTATIONS

Throughout this course, students will:

- RI1. EXPLORING:** explore topics that make connections between Church and culture, and formulate questions to guide research;
- RI2. INVESTIGATING:** create research plans, and locate/select information relevant to chosen topics, using appropriate research and inquiry methods;
- RI3. PROCESS INFORMATION:** assess, record, analyse, and synthesize information and connections gathered through research and inquiry;
- RI4. COMMUNICATING AND REFLECTING:** communicate the results of their research, inquiry, and higher order thinking connections clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills.

SPECIFIC EXPECTATIONS

R1. Exploring

By the end of the course, students will:

- RI1.1** explore a variety of topics and connections about the Church and culture, to identify topics for research and inquiry (*e.g., the impact of the Gospel call for social justice in society, the use of Christian symbols in popular culture, lives of contemporary figures who fulfilled the call to participate in professional political life for the common good, etc.*)

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- RI1.2** identify key concepts and connections (*e.g., through discussion, brainstorming, use of visual organizers*) related to selected topics.

Teacher prompt: If you were researching assisted suicide, what are the different points of view that you should consider?

What kind of electronic tool would you consider using to organize your key concepts?

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- RI1.3** formulate effective questions to guide their research and inquiry.

R.2 Investigating

By the end of this course, students will:

RI2.1 create appropriate research plans to investigate selected topics (*e.g., outline purpose and method; identify sources of information*), ensuring that plans follow guidelines for ethical research

Teacher prompt: What are some ways to locate reliable sources of information? What criteria can you use to determine whether a particular website is a reliable source of information?

What methods would you use to ensure that you are following ethical guidelines when you develop surveys or interviews?

RI2.2 locate and select information relevant to their investigations from a variety of primary sources (*e.g., interviews, Church documents, Bible, Catechism of the Catholic Church, observations, surveys, film, photographs, songs, advertisements*) and/or secondary sources (*e.g., book reviews, textbooks, websites, brochures, newspaper articles*)

Teacher prompt: What are the primary sources you accessed? How did using a secondary source assist you with navigating the Vatican website?

RI2.3 based on preliminary research, for each investigation formulate a research question and identify potential subtopics to focus their research (*e.g., the question “How does the Church’s teaching on marriage impact the lives of young adults?” may have human dignity, natural law, and chastity as subtopics*)

R.3 Processing Information

By the end of this course, students will:

RI3.1 assess various aspects of information gathered from primary and secondary sources (*e.g., accuracy, relevance, bias*)

Teacher prompt: What are some ways to locate reliable sources of information? What criteria can you use to determine whether a particular website is a reliable source of information? How do you know if a source is a reliable in terms of Catholic teachings?

Who are some people locally that you could access for more information on the Catholic Church's position? (*e.g., Pastor, chaplaincy leader, etc.*)

RI3.2 record and organize information and connections using a variety of formats (*e.g., notes, graphic organizers, summaries, audio/digital records*)

RI3.3 analyse and interpret research information and connections (*e.g., determine whether common themes arise in different sources*)

Teacher prompt: In your presentation, how did you connect Scripture into the moral issue that you explored?

What common theme arises in all the presentations on Catholic Social Teachings?

RI3.4 demonstrate academic honesty by documenting the sources of all information generated through research

RI3.5 synthesize findings and formulate conclusions (*e.g., weigh and connect information to determine the answer to their research question*)

Teacher prompt: How can you use Theological Reflection to assist in synthesizing findings and helping with conclusions?

R4. Communicating and Reflecting

By the end of this course, students will:

RI4.1 use an appropriate format (*e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page*) to communicate the connections and results of their research and inquiry effectively for a specific audience and purpose

Teacher prompt: What multimedia presentation would be the most effective in presenting contemporary moral issues?

RI4.2 use terms relating to Catholicism and culture correctly (*e.g., faith, virtue, common good, vocation, stewardship*)

Teacher prompt: In the poster, how did you weave Catholic Social Teaching into the visuals?

RI4.3 clearly communicate the results of their inquiries (*e.g., write clearly, organize ideas logically, and use language conventions properly*), and follow appropriate conventions for acknowledging sources (*e.g., MLA, Chicago, or Turabian style for references and/or notes*)

Teacher prompt: In your presentation, how did you organize your ideas so that the presentation flowed smoothly?

How did you source Church documents?

RI4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills

Teacher prompt: What questions do you still have? If you had your presentation to do over, what would you do differently?

Grade 12 Church and Culture

University/College

Course Description

This course enables students to deepen their understanding of how the Church engages contemporary culture with faith and reason, in pursuit of love, justice, and the common good. Students will have opportunity to learn how living the Baptismal vocation to a virtuous life, filled with the joy of the Gospel and nurtured by the sacraments, can transform them and society from within, allowing God to reign in human hearts. Students will also refine research and inquiry skills.

Pre-requisite: HRE 3M or any university or university/college preparation course in social sciences and humanities, English, or Canadian and world studies

Overall Expectations	Big Ideas	Guiding Questions
Scripture		
SC1. Core Teachings: Understand how the Word of God is revealed in Sacred Scripture and Sacred Tradition, which are authentically interpreted by the Magisterium in apostolic succession, to unveil Jesus Christ as the fulfillment of the Hebrew narrative of the law and the prophets, and to support living in Christ; [CCC nos. 84-86 ; 577 ; 781-786 ; 1049]	<p>God's fullest self-revelation is Jesus (the God-Man), who fulfills the law and the prophets of our received Jewish heritage.</p> <p>The Christian narrative about God's Kingdom is proclaimed and safeguarded by the Church through the unity of Scripture, Tradition, and Magisterium, to support living in Christ.</p>	<p>How has the Church, as the People of God, been called by Jesus Christ through Scripture and Tradition to respect, engage, and shape society with the Gospel's vision of the Kingdom of God?</p> <p>How has God the Father's love for humanity been revealed in the Old Testament and New Testament? How is the Father's love still shown in our world today?</p> <p>How does Jesus' Transfiguration represent for us the transforming effect that God's Word can have on ourselves personally and on the world?</p>
SC2. Understanding Sacred Texts: Explain how biblical literacy, imagery, exegesis, hermeneutics, and an understanding of Church history can support our use of Scripture to deepen our relationship with God as our Father, and to shape our personal growth and love of neighbour in community; [CCC nos. 111-113]	<p>Our relationship with God and neighbour deepens as we more fully experience and live by God's Word, leading us to conversion, the practice of virtue, and joy.</p>	<p>How does God the Holy Spirit continue to guide people personally and collectively in the Church to live prophetic lives, seeking mercy, truth, justice, and love?</p>
SC3. Sacred Texts and Contemporary Culture: Apply the lens of Scripture to contemporary culture to analyze the gifts of culture, and how culture reflects or fails to reflect God's loving and just plan for humanity, as expressed through the Church's prophetic voice. [CCC nos. 849-856]	<p>Prophetic voices in the Church call us to support what is good in contemporary culture, in all its diversity, and to contribute to transforming society with Jesus by Christian witness, continually making a preferential option for the poor, out of love for God and neighbour.</p>	
Profession of Faith		
PF1. Faith Foundations: express Understanding of how the Church founded by Jesus Christ, God the Son and Incarnate Word, through the Paschal Mystery and sending of the Holy Spirit, calls us through the Baptismal gift of faith and exercise of reason to live as the Mystical Body of Christ in the world; [CCC nos. 422-425]	<p>Through the Paschal Mystery, Jesus established the Church, which subsists in the Catholic Church, in which the Lord offers to all people mercy, truth, justice, and ultimately eternal life in God's saving love.</p>	<p>How is the Church the earthly spiritual home where all persons can come to know and witness our heavenly Father's infinite love for humanity, as that love is revealed in the Paschal Mystery?</p>
PF2. Faith Seeking Understanding: Examine human nature through the lenses of reason and faith, and recognize how	<p>God has wonderfully created us with the power to fulfill our highest purpose – to know and</p>	<p>How are we able, with faith and reason, to give our "fiat," our "yes" to Jesus Christ's call of discipleship and his offer of</p>

understanding our human nature is important for faith conversations, faith-filled living, and conversion of hearts to God, within the Church and in modern culture; [CCC nos. 355-373]	love God and each other, and thereby experience joy.	eternal life, love, and community? How does our relationship with God through Jesus and his Church enable us to discover our true identity in the context of a secular culture? How does Catholic social teaching help us live out our identity in Christ?
PF3: Faith Lived: Show how the Church's Catholic social teaching recognizes the gifts of diverse cultures, while calling and challenging Christians in their societies to express their true identity in Christ and live their vocation to seek the common good. [CCC nos. 1928-1942]	Each of us has a 'call story' to work for justice and peace, called by God to be witnesses and instruments of divine love, thereby transforming the world with the power of Christ's Gospel.	
Christian Moral Development		
CM1. Foundations: show understanding of ethical concepts from the Catholic Tradition as they relate to moral concerns within the Church and contemporary culture (<i>e.g., the meaning of goodness; the problem of evil; the need for gratitude to God to experience deeper joy; the interaction between conscience and natural law; the reality of objective moral truth; the importance of 'self-mastery' in community life</i>); [CCC nos. 1810-1811 ; 1950-1954]	Living a good moral life with consistency, ethical literacy, and cooperation with the Holy Spirit, positively influences the happiness of communities. Formation of conscience (by coming to know objective moral truth, responding to Grace in moral development, and grasping the importance of living a virtuous life) is essential for personal integrity and joy.	How does our understanding of good and evil shape our worldview and influence our daily actions? In what ways do our sources of wisdom (i.e., Scripture, Tradition, writings of saints and doctors of the Church) support formation of conscience and our daily decisions?
CM2. Seeking Understanding: Explain the effect of habitual good moral acts on community happiness, and show how living the theological and cardinal virtues is rooted in God and strengthened through the Church's sacraments to promote Gospel joy; [CCC nos. 1803-1829]	Embracing and living God's gift of virtues nurtures community happiness and joy. Human happiness and wholeness depend on using God's gifts of rationality and free will to choose 'the good' habitually.	How does the joy of living the Gospel fulfill expectations and hopes people have for happiness? Why should God's will and human dignity be our first concerns in moral decision making?
CM3. The Moral Life: Explain how upholding a Catholic understanding of human dignity affects society, by leading people to honour God's image in every human person, and calling them to exercise their gifts in joyful service of others, especially those who are marginalized or have no one to defend their dignity (<i>e.g., persons who are poor, refugees, sick, dying, or unborn</i>). [CCC nos. 1730-1734]	A Catholic understanding of human dignity affirms the goodness of our personhood and the gifts we use to serve others in the moral life, especially those whose dignity is threatened or undermined.	How do we engage others, and ourselves in ways that affirm their/our dignity as human persons created in God's image and likeness? How do the community's needs invite us to direct our God-given talents in morally responsible ways?

Prayer and Sacramental Life		
PS1. Prayer: Explain how various forms and expressions of prayer support our life as members of Christ's body (the Church) through Baptism, and how the rhythm of community prayer culminating in the Eucharist nurtures "radical discipleship" and orders our souls with love, to strengthen the Church and positively animate contemporary culture [CCC nos. 1324-1327 ; 2559-2565]	Nurturing a regular prayer life with Scripture supports our spiritual life, allowing us to experience God's tender love for us, which culminates in the joyful weekly celebration of the Eucharist, source and summit of our Christian life.	<p>In what ways does prayer support and strengthen our relationship with God and with each other?</p> <p>How do the sacraments of the Church enable us to be effective agents of God's love on earth?</p>
PS2. Sacrament: Determine how Marriage, as one of the "sacraments at the service of communion" grounded in the Eucharist and flowing from Baptism, is a sign of God's love in the world, lived out as the cell of the body of society; also, explore how "the vocation to holiness" is received by all persons at Baptism, and how the ministerial priesthood, diaconate, Religious life, and the call to single life are signs of God's love in the world; [CCC nos. 914-933 ; 1536 ; 1554 ; 1601-1602 ; 1658]	<p>The sacred covenant of Marriage is a self-giving and life-giving bond between one man and one woman, open to new human life, reflecting the Blessed Trinity's inner life of love.</p> <p>God lovingly calls each of us to discern and embrace a vocation, for our happiness as individuals and communities.</p>	<p>How does the sacrament of Matrimony show us the nature of the Holy Trinity's love?</p> <p>How is the lived expression of love between a husband and wife in Matrimony a visible sign to the world of God's love for every human person?</p> <p>How does the sacrament of Holy Orders call a man to express God's self-giving love?</p>
PS3. Living out Prayer and Sacrament: Show understanding that prayerful discernment of one's vocation within the evangelizing mission of the Church (i.e., laity [single, married]; clergy [bishop, priest, deacon]; Religious life [consecrated, apostolic societies]) is found in the context of serving and ministering to the community with one's God-given talents, and paying attention to where one experiences joy. [CCC 914-933 ; 1536 ; 1554 ; 1601-1602 ; 1658]	<p>As the People of God prayerfully discern God's call in their lives, they find their vocations in loving contemplative service of the common good and of God, with particular care offered to the socially marginalized.</p> <p>All people are called by Christ to work for positive change in ourselves and in the world, based on an awareness of our vocation and our common communion with all persons and created beings.</p>	<p>How are the Religious life and the single life signs of God's love in the world?</p> <p>In what ways does actively listening for God's call enable people to joyfully serve others in community?</p> <p>How do people discern the vocation to which the Lord calls them?</p>
Family Life		
FL1. Living in Relationship: Investigate and describe how the Church, in building the Kingdom of God, seeks to nurture human growth in relationship, both in community and family life (e.g., <i>promoting human</i>	Authentic growth in relationships involves respect for human dignity, stems from various kinds of love finally rooted in Christ, and positively	How is a Christian understanding of authentic human growth in relationship and community the same or

<p><i>dignity, celebrating the “sacraments at the service of communion”), upholding God’s law of love and prophetically challenging what is contrary to the Gospel within contemporary culture; [CCC nos. 2201-2213]</i></p>	<p>encourages the culture and community in action and contemplation.</p> <p>The grace of the ‘sacraments at the service of communion’ (Matrimony, Holy Orders) enables us to communicate God’s love in vital ways that build up the Kingdom of God in human hearts, and transform culture.</p>	<p>different than that of contemporary secular culture?</p> <p>How does upholding Matrimony as the proper place for sexually intimate expressions of human love promote the dignity of the human person? What are appropriate ways of being intimate, while being chaste (e.g., emotional, personal, physical)?</p>
<p>FL2: Growing in Commitment: Explain kinds of love and commitments that people are called by God to enter and maintain, with emphasis on preparation for the sacraments of Holy Orders and Matrimony that together support Christian family life - a foundation and desire of God for society; [CCC nos. 2207; 2215; 2221; 2232; 2239]</p>	<p>The shared journey of human growth has many dimensions that take shape in the context of family life commitments, in which family members find their joy and fulfillment in bringing about the Kingdom of God through their mutual love.</p>	<p>How do the ‘sacraments at the service of communion’ support intimate human relationships and commitments, and the dignity of persons from conception until natural death?</p>
<p>FL3. Created Sexual: Show understanding of how development happens in the lives of individuals and families, and what role the Church has in supporting that growth, in the context of modern culture (<i>e.g., promoting fidelity, chastity, and the practice of reliable methods of natural family planning that are aligned with God’s will</i>). [CCC nos. 2360-2379]</p>	<p>The Church nurtures and guides individuals and families in their shared sacred journeys of relationship, rooted in fidelity and chastity.</p>	<p>How does contemporary culture support/ not support/ challenge the integrity of family life (e.g., current issues regarding fidelity and chastity)?</p> <p>What supports does the Church offer for families, with a Christ-like love?</p>
<p>Research and Inquiry Skills</p>		
<p>RI1. Exploring: Explore topics that make connections between Church and culture, and formulate questions to guide research;</p>	<p>Exploring topics and formulating questions initiate the research and inquiry process.</p>	<p>What are some ways to locate reliable sources of information?</p>
<p>RI2. Investigating: Create research plans, and locate/select information relevant to chosen topics, using appropriate research and inquiry methods (note Gaudium et Spes par.5 and par.54 for Church comments on social sciences; also, see Evangelii Gaudium par.40);</p>	<p>Creating research plans and locating information are integral to investigation.</p>	<p>How can one collect relevant qualitative and quantitative data, evidence, and information?</p> <p>What relevance and implications do the collected data, evidence, and information have?</p>
<p>RI3. Processing Information: Assess, record, analyze, and synthesize information and connections gathered through research</p>	<p>Inquiring about information, with higher order thinking</p>	<p>How can applications of the results of research be</p>

and inquiry (including theological reflection);	connections, is essential for research.	communicated effectively, after sufficient theological reflection, consideration, and evaluation?
RI4. Communicating and Reflecting: Communicate the results of research, inquiry, and higher order thinking connections (e.g., <i>Blooms Revised Taxonomy</i>) clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills.	Reflecting on (with theological reflection), evaluating, communicating, and applying research results and conclusions, are all important next steps in research and inquiry.	How do we apply the results of research investigations, with a holistic approach to the value and dignity of every human person?

SC. Scripture

OVERALL EXPECTATIONS

By the end of the course, students will:

SC1. Core Teachings: Understand how the Word of God is revealed in Sacred Scripture and Sacred Tradition, which are authentically interpreted by the Magisterium in apostolic succession, to unveil Jesus Christ as the fulfillment of the Hebrew narrative of the law and the prophets, and to support living in Christ; [CCC nos. [84-86](#); [577](#); [781-786](#); [1049](#)]

SC2. Understanding Sacred Texts: Explain how biblical literacy, imagery, exegesis, hermeneutics, and an understanding of Church history can support our use of Scripture to deepen our relationship with God as our Father, and to shape our personal growth and love of neighbour in community; [CCC nos. [111-113](#)]

SC3. Sacred Texts and Contemporary Culture: Apply the lens of Scripture to contemporary culture to analyze the gifts of culture, and how culture reflects or fails to reflect God’s loving and just plan for humanity, as expressed through the Church’s prophetic voice. [CCC nos. [849-856](#)]

SPECIFIC EXPECTATIONS

SC1. Core Teachings

By the end of the course, students will:

SC1.1 show how the New Testament is a reliable account of God’s fullest self-revelation to humanity in Jesus Christ, and how early parts of Genesis are reliable as truthful, divinely inspired documents of faith and “beyond literal” history (*e.g., we experience the effects of original sin today, so we can reason and know by faith that we have first parents who sinned*) [CCC nos. [109-114](#); [390](#)]

Teacher Prompt: Who is the Holy Spirit and how did the Spirit speak through human authors of the Bible (i.e., inspiration, not possession)?

Why is the Bible sometimes misunderstood or doubted in contemporary culture? How is the Bible relevant to our lives today? What does it mean to say the Bible is ‘the Word of God in the words of humans’?

In early parts of Genesis, why do you think God communicated truth using literary genres and symbols familiar to the writers’ first hearers?

SC1.2 describe how early Church communities helped to unveil Jesus as the fulfillment of the law and the prophets, as shown in the Acts of the Apostles and Pauline letters, and explain how and why the

Holy Spirit continues to protect Scripture and the Church's teaching from error (*e.g., through Church teaching authority: the Pope, the ordinary universal Magisterium [Bishops in communion with the Pope]*) [CCC nos. [892](#); [2102](#); [2640](#)]

Teacher Prompt: Why do you think the popes of Christian history, on God's behalf, call Catholics to freely accept all Church teaching with at least 'religious assent'?

How did the apostles communicate the 'sensus fidei' (an appreciation, sense, and instinct of faith) in the early Church (*e.g., Acts 2-6*), and how do we share in the 'sensus fidei' with the entire Church, while assenting to the teaching authority of the Magisterium?

How do Christians know that the Bible was not corrupted (*e.g., no evidence for corruption/manipulative altering of biblical texts*)?

SC1.3 compare Scriptural images of God that help to unveil God's identity for us, and express how these images can positively contribute to dialogue within modern society about the meaning of life (*e.g., God as Father: Luke 15; Christ as King: John 18; the Holy Trinity "hidden" in the Old Testament Jewish Tabernacle: Ark and Mercy Seat – God the Father; Bread of the Presence – God the Son; Golden Lampstand – God the Holy Spirit: Exodus 40*) [CCC nos. [239](#); [754](#); [1338](#)]

Teacher Prompt: What does the Bible reveal to us about 'who God is' that we cannot know just by reasoning?

How could we describe the characteristics of God for someone who does not know God? Why is it important to have truthful images of the loving and just God?

How do Christians today understand Jesus' identity as the 'Lamb of God' (*e.g., the gentleness of a lamb*), and how does that differ from a first century Jewish understanding (*e.g., sacrificial lamb*)?

SC1.4 interpret God the Father's self-revelation to humanity in the Exodus narrative and the prophets' messages in the Bible (*e.g., from Elijah in the Old Testament to John the Baptist in the New Testament*) using methods of exegesis and hermeneutics, indicating the importance of that self-revelation for us today [CCC nos. [62-65](#); [719](#)]

Teacher Prompt: In Judeo-Christian history, what public miracles happened, indicating God's presence? How do we see God's love for humanity demonstrated in the Hebrew Scriptures?

How does the Exodus narrative of the Old Testament develop new meaning in Jesus' Transfiguration (*Luke 9*)?

SC1.5 demonstrate, using Old Testament references to priests, prophets, and kings (e.g., *1 Kings 1*, *Isaiah 38*), how Jesus fulfills these offices, and why God empowers us, by Baptismal anointing in our salvation history, to share in these offices [CCC nos. [781-786](#); [873-913](#)]

Teacher Prompt: How can the priestly, prophetic, and royal figures of the Hebrew Bible inspire Christians today (e.g., *the priest Melchizedek in Hebrews 7*, *the judge/prophet Deborah in Judges 4*, *King David in 2 Samuel 6*)?

How does the Transfiguration of Jesus (*Matthew 17*) and Jesus receiving worship (*Matthew 2.11, 14.33; 28.9; John 9.38, 20.28*) show that Jesus is more than a prophet?

How does Jesus fulfill the Jewish expectations for a Messiah who gathers God's people, 'cleanses' the Temple for 'right praise' of God, defeats the enemies of Israel (i.e., sin and death), and governs as Lord of nations?"

SC2. Understanding Sacred Texts

By the end of the course, students will:

SC2.1 compare the purposes, structure, and internet availability of the *Catholic Bible*, the *Catholic Lectionary*, the *Liturgical Calendar - Ordo*, and the *Roman Missal* [CCC nos. [1154](#); [2760](#)]

SC2.2 explain, referencing Church history, why the Catholic Bible has some different books than Jewish, Protestant, and Eastern Orthodox Bibles (i.e., the Catholic Church's authority from Christ to determine the canon of Scripture: *Matthew 16.18-19*) [CCC nos. [120-127](#)]

Teacher Prompt: How and why do biblical texts differ (e.g., *various translations*)?

How can we know if any Bible is the complete Bible, and why is knowing this helpful for dialogue within the Christian community and in contemporary society?

SC2.3 summarize the four senses of Scripture that "guarantees all its richness to the living reading of Scripture in the Church" (i.e., literal sense and spiritual sense [allegorical, moral, anagogical]) [CCC nos. [115-119](#); Aquinas *Summa Theologiae* Q# 1, Part 1]

Teacher Prompt: Why are there no theological contradictions in the Bible?

How can using the YouCat or the Compendium of the Catechism of the Catholic Church help deepen our understanding of Scripture and of God's love for us, and positively influence the way we live?

SC2.4 explain typologies in both Testaments to see how 'the New Testament lies hidden in the Old and the Old Testament is unveiled in the New' Testament (*e.g., Noah's ark symbolizing the Church; Moses as a type for Jesus; manna pointing to the Eucharist; the office of Royal Steward under Davidic kings foreshadowing the office of the Pope [e.g., Eliakim in Isaiah 22.20-22]; the Ark of the Covenant as a type for Mary Mother of God, Ark of the New Covenant*) [CCC nos. [128-133](#)]

Teacher Prompt: Why do we need the Old Testament in the Catholic Bible if Jesus is our focus? Why might the Old Testament be called the First Testament, the Jewish Scriptures, or the Hebrew Bible?

How do Old Testament covenants with God call us to live and love today?

Considering the nature of dating, engagement, and Marriage, why was God wise to gradually reveal God's great love for us, in the Old Testament, and culminating in the New Testament life, death, and resurrection of Jesus, and in the Marriage Supper of the Lamb (*Revelation 19*)?

SC2.5 describe the kingdom of heaven using Sermon on the Mount images (*Matthew 5-7*) [CCC nos. [1716-1729](#)]; also, indicate how the transcendentals (beauty, truth, and goodness) are found fully in Jesus' description of God's kingdom and reflected in the lives of people today

Teacher Prompt: How are love and justice foundational for Jesus' kingdom, and where do we see that love and justice in our daily decisions?

As we share God's love, why is it important to know God's great love for us, as our everlasting Father? What did Jesus mean when he said 'I came that they may have life, and have it abundantly' (*John 10.10*)?

SC3. Sacred Texts and Contemporary Culture

By the end of the course, students will:

SC3.1 demonstrate understanding of what it means for the eternal Word (God the Son) to be made flesh in Jesus out of love for humanity, showing us how to be prophetic voices in modern culture, by learning "to walk humbly with ... God" (*John 1; Micah: 6.8*) [CCC nos. [134](#); [456-464](#)]

Teacher Prompt: How do we experience Jesus, the eternal Word, calling us into a loving relationship with the Holy Trinity through him?

How do you understand Pope Francis' words: 'The Word of God precedes the Bible and surpasses it'?

SC3.2 describe, referencing Christian Scripture, how Jesus remains with us on earth to help us prophetically live in his love, and to welcome us into God’s Kingdom (*e.g., the Holy Spirit in the People of God; the Eucharist; the Bible*), and how we are called to invite society to experience God’s love [CCC nos. [688](#); [1324](#)]

Teacher Prompt: What does the expression ‘kingdom of heaven’ mean (*Matthew 25*)?

How have you been welcomed, or welcomed others, into a Catholic community to encounter Jesus Christ’s inclusive and unconditional love? How can people seek out a Catholic community to experience God’s blessings and love (*e.g., R.C.I.A. at a local parish*)?

SC3.3 identify the importance today of lovingly reading, memorizing, and praying with biblical passages, while following the Church’s Magisterium (Pope and Bishops) as the authentic interpreter of Scripture and guardian of Tradition, to promote and develop prophetic voices in our society [CCC nos. [80-90](#); [101-133](#)]

Teacher Prompt: Why does St. Jerome maintain that ‘ignorance of the Scripture is ignorance of Christ’?

With possible opposing interpretations of Scripture, why is it important that the teaching authority of the Church (Magisterium - Pope and Bishops) be a compassionate hierarchy guided by the Holy Spirit, as Jesus established, and not a democracy?

SC3.4 compare the role and traits of Old Testament prophets with contemporary “prophetic” figures, showing how they impacted society (*e.g., Dorothy Day, Jean Vanier, St. Faustina Kowalska*) [CCC nos. [781-786](#)]

Teacher Prompt: Why are prophets important to help society understand the Holy Trinity’s plan for the human family?

How can prophets teach us to live with love in the contemporary world? How are our voices and moral lives, as followers of Jesus, prophetic?

SC3.5 show how the Gospels, proclaimed by the Church, have shaped and globally contributed to politics, ethics, and multicultural dialogue (*e.g., through the prophetic work of groups - Communion and Liberation, Scarboro Missions, Jesuit Volunteers Canada*) [CCC nos. [2234-2246](#)]

Teacher Prompt: What does St. Francis’ message, ‘Let all ... preach by their deeds’ say about our daily practice of social justice?

What is social justice, and how is fiscal responsibility connected to social justice (*e.g., distributive, commutative, and legal justice*)?

What are some contributions from Canadian Catholics in political society that show consistency with Catholic teaching, which expresses Jesus' mind and heart?

PF. Profession of Faith

OVERALL EXPECTATIONS

By the end of the course, students will:

- PF1. Faith Foundations:** Express understanding of how the Church founded by Jesus Christ, God the Son and Incarnate Word, through the Paschal Mystery and sending of the Holy Spirit, calls us through the Baptismal gift of faith and exercise of reason to live as the Mystical Body of Christ in the world; [CCC nos. [422-425](#)]
- PF2. Faith Seeking Understanding:** Examine human nature through the lenses of reason and faith, and recognize how understanding our human nature is important for faith conversations, faith-filled living, and conversion of hearts to God, within the Church and in modern culture; [CCC nos. [355-373](#)]
- PF3: Faith Lived:** Show how the Church’s Catholic social teaching recognizes the gifts of diverse cultures, while calling and challenging Christians in their societies to express their true identity in Christ and live their vocation to seek the common good. [CCC nos. [1928-1942](#)]

SPECIFIC EXPECTATIONS

PF1. Faith Foundations

By the end of the course, students will:

- PF1.1** explain evidence for God’s existence using reason (*e.g., Aquinas’ First Cause demonstration, approved Catholic miracles*); also, describe God’s attributes known by reason (*e.g., good, one, spiritual, all-powerful, unchanging*), and show how this knowledge is valuable for today’s society and supports understanding the Paschal Mystery [CCC nos. [2123-2126](#); [Aquinas Summa Theologiae Q# 2-11, Part 1](#)]

Teacher Prompt: Why do Christians accept the dogma of the Trinity, when they know by reason that God is one [CCC nos. [232-267](#)]?

If God is spiritual (without physical gender before God the Son became flesh), why do Christians refer to God as Father, Son, and Holy Spirit [CCC nos. [238-242](#)]?

How can we learn about approved Catholic miracles, why do miracles strengthen some people’s faith in Jesus, and what are the limits of ‘private’ revelations [CCC nos. [66-67](#)]?

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- PF1.2** describe reasons and signs from Christian experience to support faith in Jesus as the Incarnation of God – the God-man (*e.g., the empty tomb/Paschal Mystery* [CCC no. [640](#)]; *Jesus’ healings*,

miracles, and exorcisms [Mark 4, CCC nos. [515-517](#)]; the authority given by God the Holy Spirit to Jesus' apostles and their successors [e.g., Acts 9.36-43 - raising people from the dead; CCC no. [891](#) - conditional infallibility])

Teacher Prompt: Why is the physical resurrection of Jesus, affirmed by many eyewitnesses, so important for Christians?

What did Jesus' life, death, and resurrection accomplish, and how should our daily decisions be lovingly motivated by Jesus' accomplishment (*John 19.30*)?

Since Jesus is God, why does it make sense that people give their whole lives to Jesus in ways that include living out Catholic Social Teaching out of love for Jesus (e.g., *St. Pier Giorgio Frassatti*), and even giving up their lives out of love for God and neighbour, in martyrdom (e.g., *St. Maximilian Kolbe*)?

PF1.3 explain how the mission of the Mystical Body of Christ (the Church) to share the Paschal Mystery in the New Evangelization respects and nurtures the goodness we find in contemporary culture, referencing the four "marks of the Church" and the Blessed Virgin Mary as the Star of the New Evangelization [CCC nos. [811-870](#)]

Teacher Prompt: In the Church and culture dialogue, how do social media (e.g., [Salt and Light blog](#), [wordonfire.org](#), [Busted Halo online magazine](#)) assist in bringing the Gospel to 'all nations' today?

Why and when is it good to respectfully share the Catholic faith with others, especially within established friendships? What does it mean to be 'digital disciples'?

How does Catholicity refer to wholeness, universality, inclusivity, and being open to the needs and gifts of the diversity of people and cultures of the world, with mercy and truth?

PF1.4 describe how Jesus' Passion (suffering and death), represented in the crucifix, offers the greatest act of love, forgiveness, and atonement in human history, establishing the Church as a fount of God's mercy, and opening the door for all people to reconciliation with God and "life everlasting" [CCC nos. [598-623](#); [1708](#)]

Teacher Prompt: What is the Paschal Mystery? Why is it reasonable to accept that Jesus died on the cross and resurrected 'on the third day' (e.g., *eyewitnesses*)?

How is the crucifix a symbol of God's great love for humanity? What is sacrificial love, and whose example of this love has motivated you to love others sacrificially?

How are you encouraged by Pope Benedict XVI, in his words, 'The cross reminds us that there is no true love without suffering, there is no gift of life without pain'? Explain.

PF1.5 describe what it means to mature in understanding the Paschal Mystery, especially with Catholic beliefs concerning what may or will happen after death: particular judgment, heaven, purgatory, hell, resurrection of the dead, last judgment, new heaven, and new earth [CCC nos. [1020-1065](#); [1217-1225](#)]

Teacher Prompt: When thinking or praying about what happens when we die, how do you respond to St. Padre Pio's wisdom: 'Pray, hope, and don't worry. Worry is useless. God is merciful and will hear your prayer.'?

Why in the prayer 'Hail Mary' (*cf. Luke 1*) do Christians ask Mother Mary to pray for us 'now and at the hour of death'?

PF2. Faith Seeking Understanding

By the end of the course, students will:

PF2.1 demonstrate understanding of what a soul is and does, and how to care for our souls, with a focus on four powers of the human soul (vegetative, sensitive, intellectual, and appetitive) in contrast to the 'life principle'/soul of animals and plants [CCC nos. [362-366](#); [Aquinas Summa Theologiae Q#75-83, Part I](#)]

Teacher Prompt: Do you agree with St. Catherine of Siena: 'the soul is in God and God in the soul, just as the fish is in the sea and the sea in the fish'? Explain.

Why is it important to know by reason that human persons have spiritual qualities (*e.g., abstract thinking, free will, love*), especially as we dialogue about faith within contemporary society?

How do you respond to this statement from (Pope) St. John Paul II: 'Freedom consists not in doing what we like, but in having the right to do what we ought'? How can these three terms be distinguished: free will, free choice, freedom?

How does the human ability to understand abstract mathematics (*e.g., using variables, imaginary numbers*) show our spiritual [intellectual] power of the soul?

PF2.2 summarize the ultimate meaning of being human, referencing the four causes (material, formal, agent, final cause/purpose) of all natural beings, showing that people have a spiritual purpose that involves their highest powers (*i.e., reason and free will*) to joyfully know and love God and each other [CCC nos. [362-368](#); [1750-1754](#); [Aquinas On Being and Essence](#); [Aristotle Metaphysics Book 5](#)]

Teacher Prompt: Why does love require spiritual powers of the soul that exceed human biochemistry? How does a Catholic view of the meaning of human life vary from that of the ‘New Atheism’?

How are we called to not be simply ‘slaves’ of God, but adopted daughters and sons of God using our freedom with love (*Ephesians 1.5*)?

How does God call us today to be the best version of ourselves?

PF2.3 describe the characteristics of faith (a grace, a human act, certain, seeks understanding, free, necessary, beginning of eternal life), and the importance of the supernatural gift of faith in experiencing conversion to God (e.g., *intellectual, moral, and “ecological” conversions*) [CCC nos. [153-165](#)]

Teacher Prompt: How does the gift of faith we receive from Christ at Baptism grow in and change us, and how are we active participants in this positive change?

Why is infant Baptism approved in the Catholic Church, and why is an accompanying ‘post-baptismal catechumenate’ necessary [CCC nos. [1229-1255](#)]?

How are faith and works both important (*James 2*)? Why does God value our trust in God, not only our beliefs about God (*Matthew 17.20*)?

Why does St. Paul say, ‘if I have all faith, so as to remove mountains, but do not have love, I am nothing’ (*1 Corinthians 13.2*)?

PF2.4 describe how faith is compatible with reason; also, show common ground between faith and science, and how “science is a valuable ally of faith in our understanding of God’s plan for the universe” [CCC nos. [156-159](#); *Fides et Ratio*; (Pope) St. John Paul II [Letter to the Reverend George Coyne](#)]

Teacher Prompt: How does human knowledge extend beyond what we can know through the scientific method (e.g., *knowledge of virtue, justice, and mercy*)?

What are the errors of scientism and fideism? Why is authentic faith above, but not contrary to, reason?

PF2.5 indicate how these events connect to the human and divine natures of Jesus: Immaculate Conception of Mary Mother of God; Annunciation of the Lord to Mary; Visitation of Mary to Elizabeth; Virgin Birth of Jesus Christ; Transfiguration of Jesus Christ; Passion of Jesus Christ; Resurrection of Jesus Christ; Ascension of Jesus Christ; Descent of the Holy Spirit at Pentecost;

Dormition of Mary Mother of God; Assumption of Mary Mother of God; Parousia [CCC nos. [484-498](#); [556](#); [717](#); [966](#); [994](#); [2177](#)]

Teacher Prompt: How does belief in these events shape one's understanding of Jesus, and ground one's approach to respectful, courageous faith conversations in modern society?

PF3. Faith Lived

By the end of the course, students will:

PF3.1 show understanding of happiness as an effect of choosing “the good” (not fleeting, selfish pleasure) and joy as the “reward of virtue” and living in communion with God's people through Baptism; also, show how our understanding of happiness impacts the way we live [CCC nos. [45](#); [1723](#); [Aquinas Disputed Questions on the Virtues in General Article 9](#)]

Teacher Prompt: What is happiness and how do we truly ‘experience it’ consistently? What are some ways we can learn and live the teaching of the Church more deeply after high school, to increase our joy?

When people are spiritually joyful, are they less likely to look for fulfillment in the ‘wrong places’ (e.g., *substance misuse, pornography, and exploitative relationships*)? Explain.

PF3.2 explain how Christians have a “call story” rooted in God to work for justice and peace; also, show how key tenets in Catholic social doctrine ground our identity in God and help us honour the gifts of diverse cultures (e.g., *human dignity, solidarity, subsidiarity, sanctity of human life, preferential option for the poor, stewardship*) [CCC nos. [2401-2463](#); [Compendium of the Social Doctrine of the Church](#)]

Teacher Prompt: How can a Catholic understanding of human dignity help us value every person, and hence every person's culture?

How can a Catholic understanding of stewardship of the earth be enhanced through dialogue with First Nations, Métis and Inuit communities?

In light of Pope Francis' encyclical *Laudato Si*, how are sins of omission connected to protecting the environment?

How are you inspired by Dr. Andrew and Joan Simone's vision of the Church's social doctrine?

PF3.3 critique, with theological reflection using Catholic social teaching, some social, political, and economic structures in Western culture [CCC nos. [2234-2246](#)]

Teacher Prompt: Which of the Ontario Catholic School Graduate Expectations most directly relate to living out Catholic Social teaching? Explain.

Considering current events in society, what does it mean to be the ‘mind, hands, heart, and feet of Christ in the world’?

What are the conditions necessary for just defence of a nation against an aggressor, as articulated by the Catholic Church [CCC nos. [2302-2317](#)]?

PF3.4 explain the rights of young people to education necessary to fulfill their vocations for the common good, and show how workers’ unions can serve the common good and the dignity of the worker, whose labours are a participation in the Holy Trinity’s ongoing plan of creation [CCC nos. [1939-1948](#); [2426-2442](#)]

Teacher Prompt: How is the ‘common good’ more than equitable distribution/sharing of the material goods of the world? Why do people have a right to a Catholic education, and how does Catholic education seek and serve the common good?

How are authentic human rights grounded in a Catholic understanding of natural law?

Should the economy serve the good of people, or vice versa?

PF3.5 show how and why various organizations with Catholic roots have committed to the common good and continue to serve people in need worldwide (*e.g., Society of Saint Vincent de Paul, Chalice, COLF, Food for Children, Catholic Charities, Development and Peace, Mary's Meals and Catholic hospitals, schools, and orphanages founded by Religious communities*) [CCC nos. [2437-2463](#)]

Teacher Prompt: What steps could a young adult take to mature in faith and grow in holiness with others (*e.g., joining or starting an organization that serves people out of love for Jesus*)?

Why do you think Blessed Pope Paul VI named the ‘call to holiness’ as the ultimate meaning/purpose of the teachings of the Second Vatican Council, and how is the ‘call to holiness’ lived today out of love for God, with a priority for people in most need?

CM. Christian Moral Development

OVERALL EXPECTATIONS

By the end of the course, students will:

CM1. Foundations: Show understanding of ethical concepts from the Catholic Tradition as they relate to moral concerns within the Church and contemporary culture (*e.g., the meaning of goodness; the problem of evil; the need for gratitude to God to experience deeper joy; the interaction between conscience and natural law; the reality of objective moral truth; the importance of ‘self-mastery’ in community life*); [CCC nos. [1810-1811](#); [1950-1954](#)]

CM2. Seeking Understanding: Explain the effect of habitual good moral acts on community happiness, and show how living the theological and cardinal virtues is rooted in God and strengthened through the Church’s sacraments to promote Gospel joy; [CCC nos. [1803-1829](#)]

CM3. The Moral Life: Explain how upholding a Catholic understanding of human dignity affects society, by leading people to honour God’s image in every human person, and calling them to exercise their gifts in joyful service of others, especially those who are marginalized or have no one to defend their dignity (*e.g., persons who are poor, refugees, sick, dying, or unborn*). [CCC nos. [1730-1734](#)]

SPECIFIC EXPECTATIONS

CM1. Foundations

By the end of the course, students will:

CM1.1 apply St. Augustine’s understanding of goodness as “being” and evil as an “absence” in God’s order, affirming that all creation is good, and distinguishing moral evils (*e.g., “missing the mark” in moral decision making*) from physical evils (*e.g., cancer being a lack of order in the genetic material of cells*) [CCC nos. [385](#); [1793](#); [Aquinas Summa Theologiae Q#5 Part 1, Q#48 Part 1](#)]

Teacher Prompt: From where and/or from whom does evil originate?

What is ‘original sin’, and how has it impacted but not controlled human nature?

How is sin a kind of evil, what constitutes a venial/mortal sin, and how can we heal after sin by our repentance, reconciliation, and the sacrament of Penance?

If our ‘being’ is good, since all being comes from God, why do people sometimes not see good in themselves?

CM1.2 explain (referencing the Lord's Paschal Mystery, the gift of Redemption, and the mystery of sin, suffering, and death) this teaching of the Church [CCC no. [311](#)]: “‘God is in no way, directly or indirectly, the cause of moral evil.’ He permits it, however, because he respects the freedom of his creatures and, mysteriously, knows how to derive good from it” [[Salvifici Doloris](#)]

Teacher Prompt: If God is all-powerful and good, can God bring a ‘greater good’ from permitted temporary evil? Explain.

How is the problem of evil a cause of atheism and agnosticism in modern culture? Is the analogy between suffering and manure (i.e., it stinks, but it powerfully helps growth) true, or does it trivialize people's pain? Explain.

Is tribulation ‘a gracious gift of God, a gift that he specially gave his special friend’, as St. Thomas More thought? Explain.

How can we be agents of the Holy Trinity's love when we witness the suffering of others?

What is the importance of a ‘ministry of presence’ when encountering a suffering person?

CM1.3 explain the importance of expressing gratitude for God's gifts, particularly for the essential human qualities of rationality, free will, natural law, and conscience which enable us to discern and choose what is good with moral consistency in the pursuit of happiness [CCC nos. [1730-1748](#); [1776-1805](#), [1950-1986](#)]

Teacher Prompt: Can a person choose ‘the good’ (love with free will), if the person doesn't know what is good (using rationality)? Explain.

What roles do natural law and conscience play in a person's happiness?

How does the free gift of Grace restore a damaged conscience?

Given our common human qualities, what gifts do you possess (i.e., personal inventory) that bring joy to others?

CM1.4 explain the importance of God's objective moral truth as the loving final authority in formation of conscience, especially within a culture of moral relativism; also explain how we can discover God's objective moral truth, and the double duty of forming and following one's conscience [CCC nos. [1776-1802](#)]

Teacher Prompt: If God does not exist, is every action permissible (cf. The Brothers Karamazov)? Explain. Is truth the reflection in one's mind of outside reality? Explain.

What is the difference between subjective opinion and objective truth?

Why has St. Pius X said ‘to want peace without God is an absurdity’?

Does one’s conscience reside in the spiritual mind/soul or physical brain? Explain.

CM1.5 describe “self-mastery” and show why reason should govern, but not repress, human passions [CCC nos. [1762-1775](#)]; also, explain how the grace of our life in Christ heals these consequences of original sin: “moral blind spots” (i.e., clouding of human reason and conscience), and “concupiscence” (i.e., the will’s inclination toward evil, to act against reason, and wrongly seek happiness in hedonism, excessive wealth, possessions, power, fame, etc.) [*Romans* 5, 6; *Aristotle Nicomachean Ethics* Book 10; *St. Augustine Contra Julianum* Book 2]

Teacher Prompt: What strategies do we use to maintain emotional well-being and mental health (e.g., *making good moral choices, fostering healthy friendships, supporting and being supported by a faith community*)?

What did St. Augustine mean, when saying this in his Confessions to God: ‘You have made us for yourself and our hearts are restless until they rest in you’?

CM2. Seeking Understanding

By the end of the course, students will:

CM2.1 describe possible states of human reason (double ignorance, single ignorance, true opinion, knowledge) and free will (vice, incontinence, continence, virtue); [CCC nos. [1791-1813](#); [1876](#); *Aristotle Nichomachean Ethics* Books 1-7; *Plato The Republic* Book 4]

Teacher Prompt: What does it mean to say that the proper object of reason/intellect is ‘the truth’, and the proper object of free will is ‘the good’? Is everything that is true and good also beautiful? Explain. How can beauty lead us to what is good and true? (e.g., *do Christian arts [fine arts, drama, music, liturgical movement] call us to deeper knowledge and virtue?*)

CM2.2 identify cardinal virtues (naturally acquired) and theological virtues (infused/received at Baptism) as good grace-filled habits of Christians who seek Gospel joy with integrity; also, demonstrate understanding of harm done to communities and relationships through the seven deadly sins [CCC nos. [1803-1829](#); [1865-1869](#); *Spe Salvi*]

Teacher Prompt: What evidence suggests we are ethical beings?

Why is living a good moral life more important than simply knowing ethical truths? Why does St. Thomas Aquinas say ‘to love God is more than to know [God]’?

What are some consequences of sin that we see in modern culture, and how can these wounds of sin be healed?

How can maintaining physical and mental health (*e.g., regular exercise, proper nutrition, good social events, recreation, conversation with God, Christian meditation*) glorify God and increase virtue in a person's soul?

How can the habit/virtue of hope in God be nurtured in a person, especially in becoming resilient and overcoming the temptation to despair?

CM2.3 explain how witnessing the joy of the Gospel through virtuous choices involves rightly assessing the goodness of the object, circumstances, and intention of moral acts [CCC nos. [1749-1761](#)]

Teacher Prompt: How can we know if an action is good or evil, and why should we care?

CM2.4 demonstrate a Catholic understanding of law (*e.g., an ordinance of reason directed to the common good, made known by rightful leaders in care of the community*), the kinds of law (*e.g., eternal, divine, natural, and human*), and how laws and norms (*e.g., civil law, natural law, school code of conduct*) create the conditions for true freedom and virtue, and maintain social and moral order for the happiness and wholeness of communities [CCC nos. [1950-1955](#); [Aquinas Summa Theologiae Q# 91](#)]

Teacher Prompt: How can you relate to this theological reflection from St. Hildegard of Bingen regarding law: 'when a person seeks ... virtue, the devil tells him that he does not know what he is doing, and he teaches him that he can set his own law for himself'?

How should Catholics respond to civil laws that do not align with Jesus' Gospel as reflected in the teaching of the Catholic Church?

Why do people sometimes see God's divine law (*e.g., the 10 Commandments*) as a restriction, but not as a protection of our happiness?

Is it easier to be virtuous in a good society with good laws?

CM2.5 show how sin is a failure in love for God, neighbour, and self, and outline reconciliation as conversion involving virtue and Grace (a divine offer seeking human response), and a process of forgiveness and reparation/restitution; also, explain how the sacrament of Penance (Reconciliation, Confession), personal sacrifices, indulgences, and Fridays as days of abstinence support virtuous living, with an awareness of the dangers of grudges [CCC nos. [1478-1498](#)]

Teacher Prompt: How is sin a kind of ‘bad praise’ (1 Kings 11.1-13; James 3.9-12) in which we worship something other than God (e.g., money, pleasure, power, fame, popularity, etc.)?

In light of Jesus’ teaching of love of enemies, how can the prophet Samuel’s actions regarding Agag symbolically show us that we should not ‘toy with’ or ‘hang onto’ personal sins (1 Samuel 15)?

How might Jesus conquer sin in us, in a healthy hopeful way that reconciles us with others and God? What is ‘Divine Mercy’ (cf. [Dives in Misericordia](#)) and why is God referred to as ‘the Father of mercies’ (e.g., in the prayer of absolution during the sacrament of Penance)?

Why does (Pope) St. John Paul II suggest that when sin is committed, ‘justice and forgiveness are both essential to ... healing’? Can sin stop God from loving us? Explain.

CM3. The Moral Life

By the end of the course, students will:

CM3.1 show how our common human dignity is rooted in God (i.e., we are ‘imago Dei’), and why our essential qualities (e.g., rationality, free will, natural law, conscience) must be distinguished from accidental qualities (e.g., hair or skin colour, size, cultural background) in order to avoid unjust discrimination based on race, creed, sexual orientation, ability, mental health, etc. [CCC nos. [1700-1715](#); Aristotle *De Anima*, *Metaphysics Book 7*; [Pacem in Terris](#) par. 86-89]

Teacher Prompt: What do you think is essential to being human (e.g., rational animals, social by nature, who find our greatest happiness and peace together in God)?

What is a reasonable, informed Christian response to unjust discrimination?

How does a Catholic understanding of human dignity inform and inspire equity and inclusion in school communities?

CM3.2 describe, with a Catholic comprehension of social sin and human dignity, how cultural ideologies today can shape or distort young adults’ understanding of human rights and political, moral, and economic systems (e.g., capitalism, communism, determinism, materialism, consumerism, individualism, utilitarianism, hedonism, moral relativism) [CCC nos. [285](#); [1730-1744](#); [1869](#); [2124](#); [2351](#); [2425](#)]

Teacher Prompt: Is happiness the same as pleasure or excitement? Explain.

Why have recent popes celebrated what is good in society, and yet rejected the ‘tyranny of relativism’ that exists in contemporary culture?

Why have popes rejected communism and unbridled capitalism, in favour of political and economic systems that respect the dignity of every human person and the common good?

CM3.3 evaluate a variety of moral issues in modern culture through a Catholic lens (*e.g., religious freedom, unfair wages, substance misuse, bullying, euthanasia, protecting the environment, abortion, unbridled capitalism, premarital sex, capital punishment, just war*) using the criteria of object, circumstances, and intention, indicating how good moral acts increase community happiness and wholeness through respect for human dignity [CCC nos. [1749-1761](#); [Evangelii Gaudium](#) Chap.4]

Teacher Prompt: Why is it important to address controversial moral issues with theological reflection, compassion, and truth?

What is the principle of double effect, and how is it applied today (*e.g., ectopic pregnancy*)?

Referencing biblical prophets (*e.g., Jeremiah 1*), what does it mean to have a ‘call story’ to seek justice and peace?

CM3.4 develop a plan for a young person or group (after matching their gifts with identified needs in the community) to promote and respect human dignity, thereby improving the moral fabric of our society, beginning with sharing the Good News (Gospel) of God’s unconditional love for all human beings [CCC nos. [849-856](#)]

Teacher Prompt: How could a Catholic understanding of restorative justice practices be enhanced through dialogue with First Nations, Métis and Inuit communities?

What supports exist in the Church to help secondary school graduates continue to ‘be the change for Christ’ in the world and live out the Ontario Catholic School Graduate Expectations?

CM3.5 show how respect for human dignity is embedded in the Ontario Catholic School Graduate Expectations; also show how the seven gifts of the Holy Spirit (Whom we receive at Baptism and in fullness at Confirmation) ‘complete and perfect the virtues of those who receive them,’ and how the twelve fruits of the Spirit are seen in the lives of virtuous people (particularly graduates of our Catholic schools who are vibrant with the gifts of the Holy Spirit) [CCC nos. [1803-1845](#)]

Teacher Prompt: How can we draw upon the gifts of the Holy Spirit in order to make the Spirit’s fruits present in our lives?

Who are some graduates of our Catholic schools that have made significant contributions to society, and what are some of their achievements that promote human dignity, resonating with the life and teachings of Christ?

PS. Prayer and Sacramental Life

OVERALL EXPECTATIONS

By the end of the course, students will:

PS1. Prayer: Explain how various forms and expressions of prayer support our life as members of Christ's body (the Church) through Baptism, and how the rhythm of community prayer culminating in the Eucharist nurtures "radical discipleship" and orders our souls with love, to strengthen the Church and positively animate contemporary culture; [CCC nos. [1324-1327](#); [2559-2565](#)]

PS2. Sacrament: Determine how Marriage, as one of the "sacraments at the service of communion" grounded in the Eucharist and flowing from Baptism, is a sign of God's love in the world, lived out as the cell of the body of society; also, explore how "the vocation to holiness" is received by all persons at Baptism, and how the ministerial priesthood, diaconate, Religious life, and the call to single life are signs of God's love in the world; [CCC nos. [914-933](#); [1536](#); [1554](#); [1601-1602](#); [1658](#)]

PS3: Living out Prayer and Sacrament: Show understanding that prayerful discernment of one's vocation within the evangelizing mission of the Church (i.e., laity [single, married]; clergy [bishop, priest, deacon]; Religious life [consecrated, apostolic societies]) is found in the context of serving and ministering to the community with one's God-given talents, and paying attention to where one experiences joy. [CCC nos. [914-933](#); [1536](#); [1554](#); [1601-1602](#); [1658](#)]

SPECIFIC EXPECTATIONS

PS1. Prayer

By the end of the course, students will:

PS1.1 explain why traditional expressions and forms of Christian prayer support our Baptismal life in Christ, increase love, peace and order in our souls, and strengthen the Christian community, with a focus on benefits of regular daily prayer and sacrifice (*e.g., fasting*), and with reference to how frequent prayer positively affects mental/physical health [CCC nos. [2623-2724](#), [2041-2043](#)]

Teacher Prompt: How can we pray so that hope, peace, and joy fill our hearts, transforming us into 'radical disciples' who love everyone (*e.g., reading/praying the Psalms from the heart*)?

Is prayer natural and supernatural? Explain. How do a person's prayers help the community?

Why are consulting horoscopes, mediums, psychics, astrology, palm reading, and occult magic contrary to prayer and the first Commandment [CCC nos. [2115-2117](#)]?

Should we, and how can we interpret and follow St. Edith Stein's advice: 'Let go of your plans. The first hour of your morning belongs to God. Tackle the day's work that [God] charges you with, and [God] will give you the power to accomplish it.'?

How can prayer support our mental/physical health?

PS1.2 describe how full, conscious, and active weekly Mass participation, beginning with preparation for the Lord's Day (e.g., *daily prayer* [*Lectio Divina*, *Liturgy of the Hours*, *Desert Fathers' Jesus prayer*]; *reflecting on Sunday readings*; *examination of conscience*; *possibly the sacrament of Penance*) can have a positive effect on the believing community [CCC nos. [1324-1327](#); [1384-1397](#); [1435](#); [1776-1785](#); [2174-2188](#)]

Teacher Prompt: How do the Precepts of the Church help us live our Baptism fully? How do you understand this YouCat statement: "Anyone who has already experienced God's love is glad to go to church. Someone who from time to time feels nothing and goes nevertheless shows God ... faithfulness"?

PS1.3 show understanding of prayer of intercession (with examples from both Testaments [*1 Kings* 2; *2 Maccabees* 12; *James* 5]); also, explain why Catholics ask other Church members, saints, angels, and the Virgin Mary to support them through prayer [CCC nos. [956](#); [2634-2638](#)]

Teacher Prompt: Does praying for each other accomplish anything? Explain.

Why do Catholics ask saints to pray for them (seemingly not praying directly to God)?

Why would God empower angels, saints, and other members of the believing community to have intercessory power between God and us?

Why does St. Augustine hold that one 'who sings prays twice', and what is the 'Litany of the Saints'?

How can holy images and statues inspire our prayer to God [CCC nos. [1159-1162](#)]?

PS1.4 compare prayer styles of historical biblical figures, and indicate how God's support was accessed or expressed through prayer: Abraham (*Genesis* 18); Moses (*Exodus* 3); Queen Esther (*Esther* 4); Hannah (*1 Samuel* 2); David (*Psalms*); Solomon (*1 Kings* 3); Jeremiah (*Lamentations*); Mary Mother of God (*Luke* 1); Jesus (*Matthew* 6), recalling that the "*Lord's prayer is ... the most perfect of prayers*" [CCC nos. [2570-2622](#); [2774](#)]

Teacher Prompt: Why are 'right praise' (orthodoxy) and being 'mouth to mouth' with God (adoration) important for us, given that God does not actually need our prayers (e.g.,

consider the specific laws for ‘right’ sacrifice and prayer given by God to the Israelites in Leviticus 1 and Deuteronomy 6)?

Why do we sometimes not recognize God’s answer to our prayers of petition?

PS1.5 describe how Christian communities and families can become “schools of prayer from the heart” within contemporary society, joyfully keeping the Holy Trinity at the centre of our lives in support of each other (*e.g., family Rosary, grace before meals, prayers before bed, practising Christian Meditation with a prayer group*); also describe how prayer is a battle, where distraction, dryness, lack of faith, and acedia (apathy) can be overcome by God’s grace and persevering in love [CCC nos. [2725-2745](#)]

Teacher Prompt: How is Christian joy that proceeds from authentic prayer ‘contagious’?

How might contemporary culture benefit from the wisdom of St. Thérèse of Lisieux, who found a ‘little way’ to God: ‘For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy’?

How can we use prayer forms to stay ‘in touch’ with the Holy Trinity, including simple quiet conversations?

PS2. Sacrament

By the end of the course, students will:

PS2.1 summarize, in the context of covenants God made with the Israelites and finally with followers of Jesus (*e.g., Adam/Eve, Noah, Abraham/Sarah, Moses, David, the prophets, Jesus [Last Supper/Eucharist]*), how sacramental Marriage (Matrimony) is a sacred covenant relationship between one man and one woman sealed in the love of Christ through the ministry of the Church, and how Matrimony is beneficial for society [CCC nos. [56-73](#); [1611-1617](#)]

PS2.2 describe the following regarding Matrimony: why consent to Matrimony entails both proper understanding and free will; how the purposes of Matrimony are the wellbeing of the spouses and an openness to have and to raise children in the Catholic faith; how the properties of Matrimony are fidelity and permanence; and why Matrimony involves two baptized Christians [CCC nos. [1641-1654](#)]

PS2.3 explain the Church’s teaching on valid Marriages and declarations of nullity, emphasizing the role of a married couple’s exchange of consent (in a sacramental marriage, the couple themselves minister the sacrament to each other through their exchange of consent); also explain why the Church expects Catholics to be wed according to the Catholic Rite of Marriage (i.e., consider the sacramentality and holiness of Marriage) [CCC nos. [1625-1637](#)]

Teacher Prompt: Why are the issues discussed at a Marriage preparation course important for a man and woman engaged to be married?

What is a declaration of nullity (annulment)? What is a Marriage Tribunal? Why does the Church encourage divorced and remarried spouses (without an annulment) to still consider themselves part of the Church, despite their not being able to fully participate in the sacraments?

What is the ‘Retrouvaille’ movement in the Catholic Church? What is the ‘Beginning Experience’ or ‘New Beginnings’ ministry in the Catholic Church?

PS2.4 explain characteristics of the conjugal nature of sacramental Marriage (*e.g., marital fidelity and unity, openness to new life, reliable methods of natural family planning such as the symptothermal method*) [CCC nos. [2364-2379](#)]

Teacher Prompt: How does fidelity in Marriage ensure a strong and healthy relationship between spouses?

How do reliable methods of natural family planning allow couples to control their reproductive decisions, while staying true to the unitive and procreative meaning/purpose of intercourse within Marriage?

How did St. Gianna Beretta Molla witness that ‘authentic married love is caught up in divine love’ and is a vocation to holiness rooted in Baptism [CCC no. [1639](#)]?

PS2.5 articulate the Church’s teaching concerning ordained ministry/Holy Orders (deacon, priest, and bishop), the structure of the Church, and the role of the Magisterium; also, explain the role of a Diocesan Vocations Office [CCC nos. [880-896](#)]

Teacher Prompt: How does the priesthood (baptismal and ministerial) participate in Jesus’ Messianic mission of ‘gathering the tribes’ of the earth into God’s kingdom (cf. twelve tribes of Israel)?

Why is Holy Orders considered one of the ‘sacraments at the service of communion’, particularly in service to the common priesthood of the baptized?

Why is Adam (before the fall) considered the first priest in Jewish tradition and in the Church Fathers (*Genesis 2.15* – the God-appointed steward in the garden-sanctuary of God’s temple of creation)?

Why has Holy Orders always been a sacrament for men called by God to serve in the Church (cf. [*Ordinatio Sacerdotalis*](#)), and how are women called by God to serve in the Church in a different and equally dignified way (cf. [*Mulieris Dignitatem*](#))?

What activities are unique to bishops, as compared to priests? What activities are unique to bishops and priests, as compared to deacons? Why has God called priests and/or bishops to celibacy [cf. [*Sacerdotalis Caelibatus*](#)]?

PS3. Living Out Prayer and Sacrament

By the end of the course, students will:

PS3.1 define vocation in connection to mission, ministry, and a ‘call to holiness’ rooted in Baptism; also, show understanding of a sound Christian discernment model that helps people at particular life stages find their vocation for the common good [CCC nos. [897-913](#)]

Teacher Prompt: How is a vocation a call to a state in life: Matrimony, ministerial priesthood, single life, Religious life?

What is discernment and why is it import? How might a young adult discover a career to be a vocation from God?

How might a retreat, spiritual direction, faith conference, or pilgrimage (e.g., *Canadian Martyrs’ Shrine pilgrimage*, *Steubenville Toronto Conference*, *World Youth Day diocesan events*) help a young adult in discerning a vocation?

Why might these terms be important to know when discerning a vocation: seminary, monastery, convent, religious order, chancery, parish, diocese, mission, cathedral, and basilica?

What is a ‘Come and See’ weekend for Religious communities or seminaries?

PS3.2 describe how prayer is an important aspect of discovering and living one’s vocation, and investigate how prayer was important in the vocations of people of the Old Testament (e.g., *Abraham and Sarah*, *Isaac*, *Jonah*, *Rahab*, *Gideon*, *Samson*, *Job*, *Joseph*, *Ruth*, *Samuel*, *Solomon*, *Daniel*, *Shadrach*, *Judas Maccabeus*) and New Testament people (e.g., *John the Baptist*, *Simeon*, *Elizabeth and Zechariah*, *Anna the prophetess*, *Paul*, *Lydia*, *Timothy*, *Mary of Bethany*, *Zacchaeus*, *Stephen*) [CCC nos. [131-133](#)]

PS3.3 identify forms of service that the call to ministry can take for young adults in the Church as they search out their vocation (e.g., *lector, extraordinary ministers of the Eucharist, choir member, Young Vincentian, L'Arche assistant, CWL member, Knights of Columbus member, NET Canada volunteer, Canadian Catholic Students' Association*) [CCC nos. [897-913](#)]

Teacher Prompt: Why should and how can young adults identify their personal God-given aptitudes?

Why is it important to prayerfully discern one's vocation, and not just 'drift' into an occupation or state in life?

PS3.4 explain the vocation to Religious life (i.e., consecrated life of Religious sisters, brothers, and clergy) as the Holy Spirit's response to current Church needs, and articulate the challenges in living that vocation as a mission in society [CCC nos. [925-927](#)]

Teacher Prompt: What are Religious communities' charisms (e.g., *Little Brothers of the Good Shepherd, Carmelites, Jesuits, Missionaries of Charity, Sisters of the Precious Blood, Sisters of St. Joseph, Sisters of Our Lady Immaculate, Companions of the Cross, Congregation of the Resurrection, Poor Clares of Perpetual Adoration, Redemptorists, and the Daughters of St. Paul*)?

PS3.5 explain how the laity are primarily called to "sanctify the world, and give it life in Christ," by bringing Christian witness into secular society; also, identify ways laypeople minister as a vocation within the Church (e.g., *service in a hospital or high school, secretary, youth minister, parish bookkeeper*) [CCC nos. [440](#); [898-913](#); [Lumen Gentium](#), Chap.4; [Apostolicam Actuositatem](#) [16](#)]

Teacher Prompt: How do the sacraments of initiation prepare laypeople to serve God?

Why is it important to stress, as Pope Francis has, 'the indispensable contribution which women make ... both in the Church and in social structures' and to acknowledge that 'pastors and theologians ... are in a position to recognize more fully ... the possible role of women in decision-making in different areas of the Church's life', with respect for the male ministerial priesthood (cf. [Evangelii Gaudium](#) par.103, 104)?

Why do people join lay movements in the Church, such as Cursillo, Legion of Mary, Catholic Charismatic Renewal, Regnum Christi, Opus Dei, Madonna House Apostolate, Focolare, Lay Carmelites, and Third Orders Secular?

How do ecumenical movements, like the Taizé Community or the World Community for Christian Meditation, help laypeople live out their Baptismal vocation to witness Christ's Gospel in the ordinary events of life?

FL. Family Life

OVERALL EXPECTATIONS

By the end of the course, students will:

FL1. Living in Relationship: Investigate and describe how the Church, in building the Kingdom of God, seeks to nurture human growth in relationship, both in community and family life (*e.g., promoting human dignity, celebrating the “sacraments at the service of communion”*), upholding God’s law of love and prophetically challenging what is contrary to the Gospel within contemporary culture; [CCC nos. [2201-2213](#)]

FL2: Growing in Commitment: Explain kinds of love and commitments that people are called by God to enter and maintain, with emphasis on preparation for the sacraments of Holy Orders and Matrimony that together support Christian family life - a foundation and desire of God for society; [CCC nos. [2207](#); [2215](#), [2221](#), [2232](#), [2239](#)]

FL3. Created Sexual: Show understanding of how development happens in the lives of individuals and families, and what role the Church has in supporting that growth, in the context of modern culture (*e.g., promoting fidelity, chastity, and the practice of reliable methods of natural family planning that are aligned with God’s will*). [CCC nos. [2360-2379](#)]

SPECIFIC EXPECTATIONS

FL1. Living in Relationship

By the end of the course, students will:

FL1.1 explain stages of human growth in relationship and community (*e.g., cognitive, emotional, physical, social, moral, and spiritual/faith development*), and compare developmental stage theories with the timing of sacramental life experiences and religious traditions of students [CCC no. [1210](#)]

Teacher Prompt: How is the Church’s sacramental life in tune with stages of development of people in community?

How does Jean Vanier speak to your life experience: ‘Each member of a community who grows in love and wisdom helps the growth of the whole community’?

FL1.2 describe ways (supported by research and stories of famous friendships in the Bible and Church history) of nurturing friendships and chaste relationships that, in Christ, uphold and celebrate our human dignity as God’s daughters and sons [CCC no. [1829](#)]

Teacher Prompt: Where or to whom do we turn for reliable advice on how to maintain or end friendships? How can we know when a relationship should be ended, at least temporarily?

How do you connect to Fr. Henri Nouwen's theological reflection: 'Friends cannot replace God ... in their limitations they can be signposts on our journey towards the unlimited and unconditional love of God'?

Why do hyper-sexualized stereotypes and negative biases persist in the media concerning friendships and chaste relationships?

FL1.3 identify the human and faith-related qualities of a healthy Christian family as a "domestic church" that contributes to a loving and just society (*e.g., parents educating children in the Christian faith*) [CCC nos. [1655-1658](#)]

Teacher Prompt: How do the Holy Spirit's gifts, received in fullness at Confirmation, help families build a just society?

How do you explain St. Teresa of Calcutta's view: 'Being unwanted, unloved, uncared for, and forgotten by everybody, I think, is much greater than being hungry ... we must start in our own homes to remedy this kind of poverty'?

What are the four tasks of the family, as described in Part Three of (Pope) St. John Paul II's Apostolic Exhortation, *Familiaris Consortio*?

FL1.4 explain how limits in personal freedom can be challenging for family members, but can offer growth and fulfillment within intimate human relationships, especially when individuals and families remain close to Christ and seek to live by the wisdom of the Church (*e.g., setting boundaries for children, caring for an aging family member, living with mental illness*) [CCC no. [2208](#)]

Teacher Prompt: What kinds of structures in family life can help us grow in freedom and love? How can parents (and guardians), as the first and most important educators of children in their care, help children benefit from the understanding and practice of the Christian faith?

What role does reconciliation between family members have in strengthening family relationships?

How do organizations such as Catholic Family Services support families?

How does the sacrament of the Anointing of the Sick respond to family needs?

FL1.5 describe steps young people might take to grow a culture of life, love, and joy together in good relationship, especially in fulfillment of the gifts of the Spirit received in Baptism and Confirmation (e.g., *visit grandparents or a sick family member, write their MP concerning a justice issue, join or form a parish youth group, visit with elderly community members in a nursing home, attend the National March for Life, celebrate World Youth Day*); also explore what it means to love one's enemy [CCC nos. [1878-1882](#); *Evangelium Vitae* 28]

Teacher Prompt: What did St. Irenaeus mean in saying 'Gloria Dei homo vivens (the glory of God is a human being fully alive)', and how can we become and help others become 'fully alive'?

What does it mean and not mean to 'grow a culture of life' and 'build the Kingdom of God' in society (*Matthew 13*; *1 Corinthians 6*)?

FL2. Growing in Commitment

By the end of the course, students will:

FL2.1 explain how kinds of love that humans experience (e.g., *agape, philia, eros, storge*), shape Marriage, family, and community; also, describe what commitments are involved with each kind of love [CCC nos. [1644](#); [2347](#); [2745](#); *Deus Caritas Est*; C.S. Lewis *The Four Loves*]

Teacher Prompt: How do persons nurture and maintain their commitments to the 'sacraments at the service of communion' (Marriage, Holy Orders)?

Why is knowing deeply God's fatherly love so needed in contemporary culture today?

FL2.2 show how mature human love and commitment in the lives of persons declared 'servant of God', 'venerable', 'blessed', or 'saint' by the Church influence communities worldwide, and inspire spiritual growth in the Church (e.g., *St. Kateri Tekakwitha* and *St. André Bessette*) [CCC nos. [828](#); [946-948](#)]

Teacher Prompt: Were all saints always saintly, or did they grow in holiness? Explain.

How have Canadian saints invigorated the Church and society?

Knowing that a saint is someone who habitually said 'yes' to God's call to love, how are you being called to give a habitual 'yes' to God?

FL2.3 explain how the Church is the growing everlasting family of God, committed to Christ with the communion of saints in God's joyful kingdom of love [CCC nos. [954-962](#)]

Teacher Prompt: Is the Church a place or a people? Explain.

What do you think Pope Francis means when he says “To speak of the Church is to speak of our mother, of our family”?

What did (Pope) St. John XXIII mean in saying that the family is the “primary cell of human society”?

Is it true that being ‘in search of the good’ ultimately means unity with the ‘everlasting family of God’? Explain.

How is the Church at the same time the growing family of God the Father, the kingdom of God the Son (Jesus), and the temple of God the Holy Spirit?

FL2.4 describe the role Catholic religious education programs, papal encyclicals, apostolic letters, and diocesan bishops’ pastoral letters have in guiding Catholics in family life concerns, supporting family growth and commitment in love [CCC [Prologue 4-9](#)]

Teacher Prompt: How is Catholic education beneficial for families and society?

Is there evidence that God continues to work in the world through the family of the Church? Explain.

Why has Pope Francis said that ‘children have the right to grow up in a family with a father and mother capable of creating a suitable environment for the child's development and emotional maturity’?

Why must a parish community ensure that single parents and caregivers raising children alone are supported and valued?

How does the Church support adoption, foster care, and providing for homeless youth (e.g., *Catholic Children's Aid Society, Covenant House*)?

FL2.5 describe how secularism challenges Christian understanding of Marriage and family commitments in contemporary western culture (e.g., *cohabitation, fidelity, chastity, family size decline, divorce and remarriage, definition of what constitutes family, family economic stresses*) [CCC nos. [2360-2400](#)]

Teacher Prompt: What assistance do parish communities provide for Christian families today?

How do you respond to Pope Benedict XVI, in his conviction that families are ‘indispensable’ in ‘the achievement of a culture of peace’? Explain.

FL3. Created Sexual

By the end of the course, students will:

FL3.1 explain the difference between love (choosing what is good for another person) and the feelings of love (emotions felt for another person) [CCC nos. [1763-1766](#); *Matthew 5.43-48*]

Teacher Prompt: Is love a feeling or a decision? Explain.

Does Saint Teresa of Calcutta's reflection provide you with insight into love: 'if we could only remember that God loves me, and I have an opportunity to love others as he loves me, not in big things, but in small things with great love'? Explain.

FL3.2 describe reliable ways of forming healthy and loving intimate relationships as long-range preparation for Matrimony and parenthood, with skills and strategies needed to help relationships thrive at various stages (*e.g., communication skills, coping skills, conflict/resolution strategies*) [CCC no. [1632](#); (Pope) St. John Paul II *Theology of the Body*]

Teacher Prompt: What is the purpose and meaning of dating and engagement, and why should chastity be maintained in these relationship stages?

Which fruits of the Holy Spirit [*Galatians 5*] are most important in forming healthy relationships?

If dating someone does not lead to Matrimony, why should a person remain hopeful, with gratitude to God?

FL3.3 explain the importance of good understanding and personal integration of the Church's teaching on human sexuality, especially in relation to chastity in relationships; also explain, referencing Aristotle's 'four causes', Church teaching about the inseparable two-fold meaning/purpose of human sexual acts (God-designed unity between spouses of opposite sex, and natural openness to new life), and how that affects a Catholic understanding of same-sex attraction and intimacy between persons of the same sex [CCC nos. [2337-2359](#)]

Teacher Prompt: Why does the Church compassionately teach that 'sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes' (*e.g., masturbation*)?

Given our good and natural sexual appetite, how can we lovingly respond to this Beatitude: 'Blessed are the pure in heart, for they will see God'? How does the Church's teaching on sexuality reflect a holistic understanding of the human person?

FL3.4 demonstrate understanding of the sacredness of the gifts of family life, including human procreation, reliable methods of natural family planning (*e.g., sympto-thermal method*), parenting, and educating children [CCC [2201-2206](#); *Humanae Vitae*]

Teacher Prompt: Why is family life sacred and an image of the Holy Trinity?

What is the meaning of sexuality within Matrimony, and why is sexual union between a man and a woman (beyond consummation) essential to Matrimony?

Why are reliable methods of natural family planning better for a spousal relationship than artificial birth control?

What are your thoughts on Pope Francis' advice regarding Matrimony: 'the secret is that love is stronger than the moments in which we argue, and I therefore always advise married couples never to let the day draw to an end without making peace'?

FL3.5 explain ways in which the sacred gift of human life, including sexuality, can be protected and nurtured from conception until natural death (including a moral assessment, with Church teaching, of relevant cultural issues such as the sympto-thermal method of natural family planning, expressions of sexuality, reproductive technologies, the impact of STIs on human relationships, etc.) [CCC nos. [2331-2400](#)]

Teacher Prompt: What is the difference between ordinary and extraordinary means in preserving human life, regarding end-of-life decisions [CCC no. [2278](#)]?

Why do we know with certainty that human embryos are human persons (*i.e., with spiritual souls*) [CCC nos. [2270-2275](#)]?

Is it reasonable to say that young people, with God's help, are able to live out God's call to sexual abstinence before Marriage? Explain.

What kinds of influences can help us live chastely? What kinds of influences or circumstances do we need to avoid to help us live chastely (*e.g., occasions of sin*)? How does Jesus strengthen us in the Eucharist to live chastely?

How can the experience of Jesus' forgiveness and healing in the area of sexuality through the sacrament of Penance (Reconciliation/Confession) help people in contemporary society? Explain.

RI. Research and Inquiry Skills

OVERALL EXPECTATIONS

By the end of the course, students will:

- RI1. Exploring:** Explore topics that make connections between Church and culture, and formulate questions to guide research;
- RI2. Investigating:** Create research plans, and locate/select information relevant to chosen topics, using appropriate research and inquiry methods (note [Gaudium et Spes](#) par.5 and par.54 for Church comments on social sciences; also, see [Evangelii Gaudium](#) par.40)
- RI3. Processing Information:** Assess, record, analyze, and synthesize information and connections gathered through research and inquiry (including theological reflection)
- RI4. Communicating and Reflecting:** Communicate the results of research, inquiry, and higher order thinking connections (e.g., *Blooms Revised Taxonomy*) clearly and effectively, and reflect on and evaluate research, inquiry, thinking, and communication skills

SPECIFIC EXPECTATIONS

RI1: Exploring

By the end of the course, students will:

- RI1.1** explore a variety of topics connecting Church and culture, to identify topics for research and inquiry (e.g., *connections between the arts and the Church, the history of the relationship between science and Christianity, the impact of the Gospel call for social justice in society, the use of Christian symbols in popular culture, how Christians are motivated by faith as they contribute to political life, the cultural struggle between hedonism and virtue; Catholic response to the National Truth and Reconciliation commission – [Walking Forward Together](#)*)
-
- RI1.2** assess the ‘temperature’ of what is happening in our world, paying attention to lived experiences of people, and considering issues that intersect with Catholic Christian anthropology, sociology, and morality (e.g., *engage in the Community Conversation [name our issues]; the Sociological Conversation [look at data and narratives]; the Moral Conversation [See, Judge, Act]; and the Human Rights/Social Justice Conversation [ensure solutions, rooted in the Gospel, give priority to the poor]*)
-

RI1.3 identify key concepts and connections (e.g., *through discussion, brainstorming, use of visual organizers*) related to selected topics

RI1.4 formulate effective questions to guide their research and inquiry

Teacher prompt: If you were researching the impact or desired influence of Church teaching and good reasoning on government policies regarding assisted suicide, what are the different points of view that you should consider? What sources might likely lead to reliable information/truth about euthanasia?

RI2. Investigating

By the end of the course, students will:

RI2.1 create appropriate research plans to investigate selected topics and connections (e.g., *outline purpose and method; identify sources of information*), ensuring that plans follow guidelines for ethical research

Teacher prompt: What are some ways to locate reliable sources of information? (e.g., www.vatican.va; *papal encyclicals*, etc.) What criteria can determine whether a website is a reliable source of information?

What access do you have to research sources?

RI2.2 locate and select information relevant to their investigations from a variety of primary sources (e.g., *Church documents, Bible, Patristics, questionnaires, original documents in print or other media – sacred texts, film, photographs, songs, advertisements*) and/or secondary sources (e.g., *book reviews, textbooks, websites, newspaper articles, etc.*)

Teacher prompt: What Catholic secondary sources have you found helpful in your research (e.g., *The Catholic Register*, [Ontario Bishops' website](#), etc.)

RI2.3 formulate a research question based on preliminary research, for each investigation, and identify potential subtopics to focus their research (e.g., *the question “Why might the Church’s teaching on Marriage enliven young adults?” may have human dignity, natural law, and chastity as subtopics*)

RI3. Processing Information

By the end of the course, students will:

RI3.1 assess various aspects of information gathered from primary and secondary sources (*e.g., accuracy, relevance, reliability, inherent values and bias, voice*)

Teacher prompt: What strategies can you use to determine the relevance of the information you have gathered? If two information sources contradict each other, how might you determine which is more reliable?

What values are embedded in the sources? Whose voices are represented and whose are absent? Whose interests are advanced if you believe the main message of this source?

Can truth be known, based on the information from these sources?

RI3.2 record and organize information using a variety of formats (*e.g., notes, graphic organizers, summaries, audio/digital records*)

RI3.3 analyze and interpret research information (*e.g., compare information gathered from primary sources; determine whether similar information is found in different sources*)

RI3.4 demonstrate academic honesty by documenting the sources of all information generated through research

Teacher prompt: How did you keep track of your sources while researching?

Many Catholic documents cite other sources in them. How did you cite those passages?

RI3.5 synthesize findings and formulate conclusions (*e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question*)

RI3.6 develop theological reflections with synthesized findings and conclusions, using a reliable model for the contemplation process (some models may involve engaging in theological reflection before findings are synthesized and conclusions reached)

R4. COMMUNICATING AND REFLECTING

By the end of the course, students will:

RI4.1 use an appropriate format (*e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page*) to effectively communicate the connections and results from their research and inquiry, for a specific audience and purpose

RI4.2 use terms relating to Catholicism and culture correctly (*e.g., faith, virtue, natural law*)

RI4.3 communicate results of their inquiries and reflections (*e.g., write clearly, organize ideas logically, and use language conventions properly*), and follow appropriate conventions for acknowledging sources (*e.g., MLA, Chicago, or Turabian style for references and/or notes*)

RI4.4 demonstrate understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills

Teacher prompt: What steps might you take to enhance your research/inquiry skills?
What questions do you still have?

Glossary of Terms

Abstinence. This word refers to a voluntary refraining from, or giving up, specific activities for the sake of spiritual self-discipline. Examples of abstinence include the practice of not eating meat on Friday and giving up some type of activity during *Lent*. Abstinence can also refer to refraining from drinking alcoholic beverages and refraining from sexual activity. [See CCC no. 2043]

Act, amoral. An amoral act is an involuntary human act (*e.g., snoring when sleeping*), and has no moral quality to the act. [See CCC nos. 1749-1761]

Act, immoral. An immoral act is a moral act (**see act, moral**), in which the person chooses what is not good, perhaps due to an error in the judgment of conscience, and although the person perceives the choice to be good. [See CCC nos. 1749-1761; 1793]

Act, good moral. A morally good act is a moral act (**see act, moral**), in which the person chooses what is actually good, not merely a perceived good. [See CCC nos. 1749-1761]

Act, moral. A moral act is a human act that involves reason and free will (not involuntary). Moral acts ought to be done in good **conscience**, and be aligned with **objective moral truth**. Moral acts can be known to be good or evil, by determining the goodness of the object, circumstances, and intention of the act (see **object/circumstances/intention**). [See CCC nos. 1749-1761]

Agape. This kind of love is unconditional love, made possible by the **grace** of God; it involves unconditionally willing the good of “the other” (see **charity**). [See CCC no. 1822]

Agnostic. This word refers to a *person* who is uncertain about all areas of *human* knowledge. Some agnostics allow for the possibility of an ultimate reality but believe that such a reality is unknown; other agnostics believe that no one can really know whether *God* exists. [See CCC nos. 2127–2128]

Anthropology. This term was coined to mean the study of man. In *ordinary* use, anthropology refers to the study of *human* beings in relation to their economic, political, social, and cultural environments. In a parallel way, theological anthropology explores how human life is called, challenged, and empowered to exist in the image of divine life in the context of an ever changing world.

Anthropomorphism. This word refers to a description of nonhuman phenomena in *human* terms. In a theological context, anthropomorphism refers to the description of the divine in human terms; such a way of speaking is inevitable insofar as *theology* is *incarnational*.

Apostasy. This word, in general, refers to an *act* of renouncing a *belief* or principle, for example, by resigning from a group, such as a political party. In a religious context, apostasy is the total renunciation of *Christianity* by a former *Christian*. In the early *Church*, apostasy was considered one of three major *sins*, along with murder and *adultery*. [See CCC no. 2089]

Apostolate. This term refers to the *mission* of the *Church* to proclaim the *Gospel* of *Christ* throughout the world. All members of the Church, by *virtue* of their *Baptism*, are called to be *apostles* in the sense that they are called to participate in this *mission*. Because there are different ways in which Christians can participate in this mission, there is an essential difference between the *ministry* of the ordained and the *lay apostolate*. [See CCC nos. 863–865]

Atheism. This word means “godless” or “without *God*.” Atheism is a denial in theory or practice that God exists. There are a variety of forms of atheism; for example, materialistic atheism prompts people to focus on acquiring material goods as if God does not exist; humanitarian atheism views humanity as an end in itself; political atheism rejects belief in God in particular as interfering with the liberation of people. [See CCC nos. 2123–2126]

Bible. This word refers to the collection of Jewish and *Christian* writings that are considered inspired and thus normative for *belief*. The *Hebrew* Bible contains most of the works of what Christians call the *Old Testament*; the Christian Bible also includes writings known as the *New Testament*. [See CCC no. 120]

Biblical criticism. This term refers to two different approaches to studying the *Bible*: (1) “*lower criticism*” attempts to reconstruct the original biblical text (as none of the original manuscripts have survived); (2) “*higher criticism*” compares this reconstructed text with other documents of the time in order to determine the literary history of a text, its author, the place and time of composition, the literary structure, as well as the purpose and meaning of the text.

Canon. This word is used in a variety of contexts: legal, *ecclesiastical*, liturgical, and scriptural. In each case, “canon” has a different meaning.

Canon of Scripture. The *canon* of *Scripture* is the official list of the books of the *Bible* that are regarded as *sacred*, because they are *inspired*; the list of books accepted by *Catholic* and *Orthodox Churches* includes some books and parts of books that many Protestants do not accept as inspired. [See CCC no. 120]

Catechesis. This word refers to the religious instruction of children and *catechumens* in the basic *beliefs* of *Christianity*; catechetical teaching is usually given in preparation for receiving the *sacraments* of *initiation*: *Baptism*, the *Eucharist*, and *Confirmation*. [See CCC nos. 4–10; 426–429]

Catechism. A catechism is a book or manual that summarizes the teachings of the *Church* for the purpose of *catechesis* and *formation* in the *Christian faith*. Some catechisms, such as the Baltimore Catechism, which was first published in 1891, use the format of questions and answers. The recently published *Catechism of the Catholic Church* is organized around four topics: the *creed*, the *sacraments*, the *commandments*, and *prayer*. [See CCC nos. 11–14]

Catechist. A catechist is a *person* who is instructed in *catechetics* and performs the *ministry* of *catechesis*, especially in *mission* countries where indigenous people are trained to instruct others in the *Christian faith*. [See CCC nos. 427–429]

Catechumen. This word refers to a *person* who is being taught *Christian doctrine* in preparation for formal reception into the *Church*. During the course of their preparation in the *catechumenate*, catechumens are anointed with the oil of catechumens in order to strengthen them in their renunciation of *sin*. [See CCC no. 1237]

Catechumenate. This term refers to the process of *formation* that prepares a prospective *convert* to enter the *Church*. The catechumenate consists of instruction in *Christian doctrine*, participation at liturgical celebrations, personal *prayer*, and community service, is often called the *RCIA* (the *Rite of Christian Initiation for Adults*). [See CCC nos. 1247–1249]

Catholic Church. In the broadest sense, all *Churches* that profess the *Nicene Creed* consider themselves “Catholic.” In addition, a number of Churches that accept the *doctrines* and practices of the early Church and celebrate the *sacraments* consider themselves “Catholic”—for example, *Anglicans* and *Old Catholics*. The *Roman Catholic Church* considers itself “Catholic” because it possesses the fullness of Christ’s presence, the fullness of Christ’s doctrine, the fullness of *sacramental* life, and the full means of *salvation* and because its *mission* is to the entire world. The word *catholic* means “universal” referring to the Church being open to all people from all generations. [See CCC nos. 830–831]

Cause, agent. This term refers to the “who” or “what” that brings something into being (e.g., the chair-maker for a wooden chair; God and biological parents for a human being). [See CCC nos. 360-367]

Cause, final. This refers to the purpose(s) of something that exists (e.g., “*to sit on*” for a wooden chair; “*to love and know God in community*” for a human being). [See CCC nos. 1-3]

Cause, first. This term conveys the idea that there cannot be an infinite regression of causes that brings about existence, that there must be an unchanging and hence spiritual first cause of all beings (including intellectual beings) which is called God. [See CCC nos. 286-300]

Cause, formal. This term references the essence of a thing that makes it what it is (e.g., the shape of wooden chair, different than a wooden table; the soul of a human being). [See CCC nos. 360-367]

Cause, material. This term refers to what something is made of (e.g., wood of wooden chair; flesh of a human being). [See CCC nos. 360-367]

Charism. This word refers to a spiritual gift or grace given by the Holy Spirit to persons for their own spiritual improvement as well as for the benefit of the Christian community. [See CCC nos. 799–801]

Charity. Charity is the theological virtue by which we love God above all things for God’s own sake, and our neighbor as ourselves for the love of God; it involves unconditionally willing the good of “the other” (see **agape** and **virtue**). [See CCC no. 1822]

Chastity. This virtue is the successful integration of sexuality within a person, and the habitual good use of sexuality according to God’s design, meaning, and intention, which brings together the body and the spirit. [See CCC no. 2337]

Christology. This word is that branch of *theology* that studies the *person* and life of *Jesus Christ*, his *ministry* and mission.

Common good. This expression refers to the sum total of all the social conditions that allow people, both individuals and groups, to lead fully *human* lives. Among the essential dimensions of the common good are (1) respect for other people and their rights; (2) the development of the temporal and spiritual goods of society; and (3) *justice, peace*, and security for all people. [See CCC nos. 1905–1912; 1924–1925]

Concupiscence. This word refers to any intense form of *human* desire, especially sexual desire. Though concupiscence, as an inclination to *sin*, is not sinful in itself, concupiscence encourages people to sin. [See CCC nos. 1264; 2515]

Conscience. This word refers to a *person*’s inner awareness of the moral aspects or ethical dimensions of *human* actions; thus, conscience is a person’s internal *judgment* of whether a specific action is right or

wrong. Christians are bound to follow their conscience—to do good and to avoid *evil*. (See also **law, natural**.) [See CCC nos. 1776–1782]

Consumerism. Consumerism is a problematic social and economic ideology and practice that encourages the acquisition of goods and services in ever-increasing amounts, even valuing consumer goods over spiritual goods. In a sense, consumerism is an extension of materialism. [See CCC no. 2124]

Contemplation, contemplative prayer. This word refers to a form of silent *prayer* that strives to move beyond words and images to gaze in *faith* upon *God*. “Acquired contemplation” may come from a *person’s* repeated *prayers*, but “infused contemplation” is a gift from God. The goal of contemplative prayer is human *union* with the divine. [See CCC nos. 2709–2719]

Contextualism, biblical. Biblical contextualism emphasize the *context* in which an action, utterance, or expression occurs, and argues that, in some important respect, the action, utterance, or expression can only be understood relative to that context. Biblical contextualism is a Catholic approach to biblical interpretation (see **hermeneutics**). [See CCC no. 110]

Contenance. This is a philosophical term to describe the habitual state of knowing what is good, and choosing it, but not with ease. To choose the good with ease is to attain the desirable and holy habit (see **virtue**). This term has other meanings, not to be confused with the philosophical understanding.

Conversion. This word refers to a personal change from *unbelief* to *belief*; as a turning from a life of *sin* to a commitment to follow *Christ*, conversion is an essential aspect of *Christianity*. In a more specific sense, “conversion” is also used to refer to a change from one *Christian denomination* or religion to another. [See CCC nos. 1427–1429]

Corporal works of mercy. The corporal and spiritual works of mercy are actions we can perform that extend God’s compassion and mercy to those in need. The corporal works of mercy are these kind acts by which we help our neighbors with their material and physical needs: feed the hungry; give drink to the thirsty; clothe the naked; shelter the homeless; visit the sick; visit the imprisoned; bury the dead. [See CCC no. 2447]

Covenant. This word refers, in general, to an agreement between two parties. The covenants between *God* and *Israel* are central to the *Old Testament*, where God promised to be faithful to the *Chosen People*, who in turn were expected to observe God’s *commandments*. The *New Testament* provides the definitive covenant between God and the *human* race. [See CCC nos. 54–67]

Culture. This word refers, in its religious usage, to the set of socially transmitted *beliefs* and behaviors characteristic of a particular society or social group. *Christianity*, like all religions, always exists in a particular cultural context.

Decalogue. The Decalogue is the Ten Commandments and means literally “ten words.” God revealed these “ten words” to the Jewish people on the holy mountain at Sinai. They were written “with the finger of God,” unlike the other commandments written by Moses. They are pre-eminently the words of God. They are handed on to us in the books of *Exodus* and *Deuteronomy*. Beginning with the Old Testament, the sacred books refer to the “ten words,” but it is in the New Covenant in Jesus Christ that their full meaning will be revealed. [See CCC nos. 2056–2073]

Deuterocanonical. This word refers to those writings that are considered parts of the *Bible* by *Roman Catholics* and *Eastern Christians* but not by *Jews* and *Protestants*. Roman Catholics consider the

following books deuterocanonical: Tobit, Judith, parts of Esther, First and Second Maccabees, Wisdom of Solomon, Sirach (Ecclesiasticus), Baruch, and some parts of Daniel.

Discernment. This word refers to the process of evaluating available options and then making a decision. “Discernment of spirits” refers to the process of deciding whether a course of action is truly good, both for the individual and for the community. “Vocational discernment” refers to the process by which a *person* decides how to respond to a *call* or *vocation* that seemingly comes from *God*. [See CCC nos. 2690]

Disciple. This word refers to the original followers of *Christ* and, by extension, to all those who try to follow the teaching of Christ. [See CCC nos. 787–789]

Discipleship. This word refers in general to being a student or follower; in the *New Testament*, “discipleship” refers to the closest followers of *Jesus*; in modern times, “discipleship” refers to those *Christians* who try to follow faithfully the teachings of *Jesus Christ* in their daily lives.

Discrimination, just. This word refers to the differential treatment of a person where the distinction made by the law is in fact a distinction between two really different things that may fairly be treated differently in the context in which they are so treated. Every law is discriminatory. Every law favors something or discourages something or prohibits everything in a particular class. To think that “discrimination” in itself is unjust is to forget that the word simply means recognizing a difference, and that, fundamentally, it is just to discriminate between right and wrong. For example, banning a blind person from obtaining a driver’s license is just discrimination.

Discrimination, unjust. This word refers to unfair or prejudicial treatment of a *person* typically done on the basis of color, *culture*, language, race, *religion*, sex, sexual orientation, or social status. Every type of unjust discrimination is incompatible with *God’s creation* of *human* beings in the divine “image and likeness” (*see Gen 1.26–27*). [See CCC nos. 1935; 2358]

Doctrine. This word is sometimes used generically to refer to all the authoritative teachings of the *Church* and sometimes to a specific teaching. In a technical sense, “doctrine” refers to those teachings that are officially taught as related to *revelation* but not explicitly part of revelation.

Dogma. This word has had a variety of meanings in *Christian* history. Since the nineteenth century, “dogma” has come to mean an authoritative teaching of the *Church* in regard to *faith* or morals that is considered to be a matter of *revelation* and so an obligatory matter of *belief*. [See CCC nos. 88–90]

Ecclesia. This Latin word refers, in *Christian* use, to the assembly of those called to follow *Christ*.

Ecclesial. This adjective refers to the *Church* or *ecclesia*, especially in relation to a theological understanding of the Church.

Ecclesiastic. This word refers to an official of the *Church*, especially a *person* who is ordained.

Ecclesiastical. This adjective refers to the *Church* or *ecclesia*, especially in relation to Church structures or *clergy*.

Ecclesiology. This word refers to the study of the *Church*, the *Christian assembly*. Ecclesiology is the area of *theology* that studies the origins, *nature*, structure, and purpose of the Church.

Economy of salvation. This term refers to God’s plan in the creation of the universe for the salvation of human beings. [See CCC nos. 257–260]

Ecumenical dialogue. This term refers to conversations among Christians of different *denominations* who seek to resolve *Church*-dividing issues, both *doctrinal* and *ecclesiastical*, for the sake of *Christian* unity.

Eisegesis. This term designates an interpretation of the *Scriptures* that stems from the personal viewpoint of the interpreter, who reads this interpretation into the text, in contrast to *exegesis*, where a biblical scholar attempts to read the meaning from the text.

Encyclical. In the Church, an encyclical is generally used for significant issues, and is slightly less in importance of than an Apostolic Constitution (highest level of decree issued by the Pope). It is not to be thought that what is set down in Encyclical letters does not demand religious assent. (See *Humani Generis*)

Epistles. An epistle is an inspired book of the New Testament in the form of a letter from an Apostle to an early Church community. There are twenty-one epistles in the New Testament, from Paul, Peter, James, John, and Jude. [See CCC no. 693]

Eros. This Greek word refers to “intimate love” or romantic love. [See CCC nos. 2366-2372]

Essential/accidental qualities. An essential quality is a property which a being has, which makes it what it is; without this property the being would no longer be what it is. For example, a human being has such essential qualities as human DNA, and a spiritual soul that has rationality, free will, conscience and the natural law; if these qualities are not present, the being is no longer a human being (this only happens at death, when the soul leaves the body). An accidental quality is a non-essential property which a being has, which if absent or altered would not change what the being is (*e.g., skin colour, height, etc.*)

Ethics. This word refers to the *philosophical* or *theological* study of values, principles, and norms of morally acceptable *human* conduct.

Evangelization. This term refers to the proclamation of the *Gospel* in light of the “great *commandment*” of *Jesus* to preach his message to all nations (*see Mt 28.18–20*). Evangelization, which is usually directed toward people who have previously not known the Gospel, involves not only the preached word but also the life testimony of the *evangelist*. [See CCC no. 905]

Exegesis. This word refers to the critical explanation of a text, especially the grammatical and structural analysis of biblical texts; “exegesis” means that a biblical scholar attempts to read the meaning from the text, in contrast to *eisegesis*, where a *person* attempts to read personal viewpoints into the text. Exegesis is more broadly a branch of theology which deals with the true interpretation and meaning of Sacred Scripture to discover and determine the intent of the biblical author, being attentive to the historical context of the writing of Scripture. It is important to remember that the “authorship” of Scripture is both divine and human. It is inspired by the Holy Spirit and written by human beings for other human beings. As such, it is imperative to interpret both the will of God and the will of the human author in Sacred Scripture, since God’s divine revelation directs and orients our Tradition. The framework to determine this meaning is known as hermeneutics. [See CCC nos. 116-119]

Faith. This word has multiple meanings: (1) faith can be understood as a specific *act* or human response to *revelation*, (2) faith can also be considered as a *God*-given *theological virtue* or habit of *belief*, and (3) faith can designate a set of beliefs or *doctrines*. Faith is a theological virtue. [See CCC nos. 26; 142–165; 1814–1816; 2087–2089]

Free will. Free will is the human power to choose, and is an intellectual appetite. Free will is shown in human beings in their ability to act against their dominant instincts, which animals never do (e.g., animals do not fast from desirable foods as a form of prayer). Just as the proper object of the mind (rationality) is “the true”, and the proper object of the affections of the soul is “the beautiful”, so the proper object of free will is “the good”. The Church emphasizes the important link between free will and responsibility; our free will ought not be seen as a license to do whatever we like, but rather a gift from God to choose “the good” for the well-being of ourselves and the community [See CCC nos. 1730-1731]

Fundamentalism. This term has three different but related senses: (1) five foundational principles that have been adopted by some Christians: (a) the *inerrancy* of the *Scriptures*, (b) the *virgin birth* and the *divinity* of *Christ*, (c) Christ’s *death* as *atonement* for *sin*, (d) the bodily *Resurrection* of Christ, (e) Christ’s imminent return, (2) a *belief* in the inerrancy of the Scriptures along with a rejection of the *historical critical method*, and (3) any type of scriptural interpretation that promotes a literal understanding of a text over any contextual understanding (for example, Islamic fundamentalism or Christian fundamentalism).

Gender. This term refers to characteristics of women and men that can be socially constructed, and which can be understood more fully in light of God’s plan for human sexuality. [See CCC nos. 2331-2336]

Gender discrimination. Gender discrimination involves unfair or unequal treatment based on a person’s gender. [See CCC no. 1935]

Gender identity. Gender identity is a person's internal and individual experience of one own **gender** and **sex**, and can be understood more fully in light of God’s plan for human sexuality. [See CCC nos. 2331-2336]

Gender roles. Gender roles refer to sets of social and behavioural norms that are considered to be socially appropriate for a specific sex at a specific time in a specific culture, and can be understood more fully in light of God’s plan for human sexuality. [See CCC no. 2331-2336]

Golden Rule. Whatever you wish that people would do to you, do so to them. (see Matt.7:12; cf. Luke 6:31) [See CCC no. 1789]

Good. The good is simply existence that should be present, by God’s design. Goodness and being are the same, so that everything that “is”, is good. [See CCC no. 385]

Gospel. This word is a translation of the Greek *euangelion*, meaning “good news”; the *New Testament* uses “good news” to refer both to the message of *Jesus* and to the four books written about his life and *death*: Matthew, Mark, Luke, John. [See CCC nos. 124–125]

Grace. This word refers to a free and undeserved *supernatural* gift or help that *God* gives *persons* so that they may respond to the divine call to *salvation*. [See CCC nos. 1996–2005]

Hedonism. This is the problematic ethical theory that pleasure (satisfaction of desires), not union with God, is the highest good and proper aim of human life. [See CCC no. 2351]

Hermeneutics. This word refers to the study of how texts should be interpreted, especially the study of the theory and method of biblical interpretation. Within the branch of theology of exegesis, Scriptural hermeneutics is the science of determining the principles of interpretation which drive proper exegesis, in order to determine the meaning of Scripture for humanity. Hermeneutics sets a proper framework to

ensure that the faithful are not led in error through poor biblical interpretation. In a sense, hermeneutics is related to *exegesis*, as grammar is to language. [See CCC nos. 116-119]

Historical critical method. This term refers to a method of studying texts, especially the Bible. The historical critical method considers the historical context, the philosophical presuppositions, and the theological perspective of a particular passage.

Hope. Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. (See also **virtue**.) [See CCC no. 1817]

Human dignity. This term refers to the basic value of each individual as a *person* created in the image and likeness of *God*. The *Second Vatican Council* issued a declaration on human dignity that based *religious* freedom on the God-given dignity of each person.

Humanism. Humanism is a philosophy or worldview that supports human life, reason, and ethics. Christian Humanism affirms respect for the dignity of all human persons, as all humans are made in God's image. Atheistic humanism falsely considers the person to be "an end to him/herself, and the sole maker, with supreme control, of his/her own history". [See CCC nos. 1929-1938; 2124]

Identity. Identity refers to a person's sense of self, developed through such influences as community, family life, gender, sex, ethnicity, cultural experiences, religion, vocation, and relationships.

Imago Dei. Endowed with "a spiritual and immortal" soul, God made humans "in the image" (*imago Dei*) of God (Genesis 1.27), "the only creature on earth that God has willed for its own sake," and destined humans for the beatific vision (i.e., seeing God face to face in heaven). The divine image is present in every human. It is in Christ, Redeemer and Saviour, that the divine image which was disfigured in humans by the first sin, is restored to original beauty and goodness, and ennobled by the grace of God. [See CCC nos. 1701-1709]

Incarnation. This word refers to the central *Christian* belief that the *Son of God* assumed *human nature* and, as stated in the *Nicene Creed*, "became flesh and dwelt among us." [See CCC nos. 461–463]

Incontinence. This is a philosophical term to describe the habitual state of knowing what is good, but not choosing it (and yet not being at ease with morally wrong choices (see **vice**), due to an active **conscience**). This term has other meanings, not to be confused with the philosophical understanding. (See also **continence**.)

Inculturation. This word refers to the process whereby the *Gospel* becomes incarnate or cultivated within a particular culture. Since each culture influences the way the Gospel is understood and practiced, inculturation is a process in which the culture of the people influences the way the Gospel takes root in their culture. [See CCC nos. 854; 1232]

Individualism. Individualism is the problematic belief that the needs of each person are more important than the needs of the whole society or group. In this view, the common good is less valued than the private good of individuals, and vulnerable people are frequently exploited or forgotten. [See CCC nos. 2425]

Inspiration. This word refers to the divine assistance that the *Holy Spirit* gave to the authors of the books of the *Bible*. Gifted with this divine assistance, the biblical authors were able to write in *human* words the salvific message that *God* wanted to communicate. [See CCC no. 105]

Intercession. Intercession is a prayer of petition which leads us to pray as Jesus did. Since Abraham, intercession - asking on behalf of another - has been characteristic of a heart attuned to God's mercy. In the age of the Church, Christian intercession participates in Christ's intercession with God the Father, as an expression of the communion of saints. In intercession, one who prays looks not only to one's own interests, but also to the interests of others, even to the point of praying for those who do harm to the one who prays (an act of loving one's enemy). [See CCC nos. 2634 – 2635]

Inter-faith dialogue. To some, the term inter-religious dialogue has the same meaning as inter-faith dialogue. The World Council of Churches, though, has distinguished between 'inter-faith' and 'inter-religious'. To the WCC, 'inter-religious' can refer to action between different Christian denominations (known to many as ecumenical dialogue/ecumenism). So, 'inter-faith' can refer to interaction between different faith groups such as Muslims and Christians. In the Catholic Church, generally two terms are regularly used: inter-religious dialogue (between religions) and ecumenism (between denominations of Christianity).

Inter-religious dialogue. This phrase refers to the conversations that take place between members of different *world religions* or different *faith* traditions; for example, the dialogue between *Christians* and Jews would be described as inter-religious in contrast to *ecumenical dialogue* between Christians. To some, the term inter-religious dialogue has the same meaning as inter-faith dialogue. The World Council of Churches, though, has distinguished between 'inter-faith' and 'inter-religious'. To the WCC, 'inter-religious' can refer to action between different Christian denominations (known to many as ecumenical dialogue/ecumenism). So, 'inter-faith' can refer to interaction between different faith groups such as Muslims and Christians. In the Catholic Church, generally two terms are regularly used: inter-religious dialogue (between religions) and ecumenism (between denominations of Christianity).

Jesus of history; Christ of faith. This double designation contrasts (1) the historical figure, *Jesus* of Nazareth, who was born between 4 and 6 BC and was crucified around AD 30, with (2) *Christ* (the *Messiah*, meaning “anointed”), *God's eternal Son*. In speaking of the Jesus of history, scholars are usually referring to the historical individual insofar as he can be known through *historical critical methods*; in speaking of the Christ of faith, theologians generally mean Jesus, the risen *Savior*.

Justice. Justice is the moral (cardinal) virtue that consists in the constant and firm will to give their due to God and neighbour (giving others what they are owed, by God's design). Justice toward God is called the "virtue of religion." Justice toward human beings allows one to respect the rights of each person and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. [See CCC no. 1807]

Justice, commutative. This form of justice (giving “the other” their due) involves the relationship of one individual to another individual. [See CCC nos. 2411-2412]

Justice, distributive. This form of justice (giving “the other” their due) involves the relationship of society or the government to the individual. [See CCC no. 2411]

Justice, ecological. Human beings are called by God to do justice, including care of the earth and all creation to the extent that we can. The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity. Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Humanity's dominion over inanimate and other living

beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbour, including generations to come; it requires a religious respect for the integrity of creation. [See CCC nos. 2415-2418]

Justice, legal. This form of justice (giving “the other” their due) involves the relationship of the individual to society or the state. [See CCC no. 2411]

Justice, restorative. This form of justice (giving “the other” their due) emphasizes healing the harm caused by wrongdoing, by seeking to name the truth, and to make amends personally by bringing together victims, offenders, and the community to promote peace. [See CCC nos. 1443-1444]

Justification. Our justification involves being righteous in God’s sight, and therefore being able to be in God’s presence eternally. Justification comes from the grace of God. [See CCC no. 1996]

Kerygma. This Greek word, meaning “proclamation” or “preaching,” refers to the announcement of the *Gospel* or the Good News of divine *salvation* offered to all through *Jesus Christ*. *Kērygma* has the twofold sense of being both an event of proclamation and a message proclaimed.

Laity. This word refers to all those who have been incorporated into the *Church* by *Baptism*, with the exception of those who have received *Holy Orders* and those who belong to a *religious community*. [See CCC no. 897]

Law. Law is an ordinance of reason directed to the common good, made known by one(s) in legitimate care of a community. Moreover, for a law to be a law, it must be: reasonable (since God is the source of reason); for the common good (not just a private benefit); made known (promulgated); made by a legitimate authority. [See CCC nos. 1950-1953]

Law, divine. This is the revealed Word of God, offered to us through **revelation** because we need to be guided to our supernatural destiny, the beatific vision, and since our reason is inadequate to reveal it to us. [See CCC no. 1778]

Law, eternal. These are the laws of the universe; all of creation, including the universe, is governed by God who is eternal. [See CCC nos. 1951-1952]

Law, human. This is law created by us, carrying out **natural law**, with the purpose of happiness and living well in community. Human laws must reflect right reason, which is essential to God’s law (eternal, natural, and divine), to truly be considered laws. [See CCC no. 1902]

Law, moral. This term refers to the set of divine instructions indicating the way to eternal happiness and cautioning against those actions that are *evil* and turn people away from *God*. [See CCC nos. 1950–1974]

Law, natural. This term refers to that part of the *moral law* that can be known through *human reason* and so is said to be inscribed on the human heart. The first precept of this law, which all humans know, is “do good; avoid evil”. Persons use their reason and conscience to know what the good actually is in various moral scenarios. [See CCC nos. 1954-1960]

Lectio divina. *Lectio divina* is a traditional Benedictine practice of scriptural reading, meditation and prayer intended to promote communion with God and to increase understanding of God's Word. It does not treat Scripture as texts to be studied, but as a Living Word to be encountered. Traditionally, *lectio divina* has four integrated steps: read; meditate; pray; contemplate. First a passage of Scripture is read,

then its meaning is reflected upon (**meditation**). This is followed by prayer and **contemplation** on the Word of God. [See CCC nos. 2708]

Liberalism. A political philosophy and worldview based on freedom and equality that has developed in modern times, marked by various themes, including: human rights, freedom of religion, free speech, democracy, globalization, secularity of governments.

Literalism, biblical. Biblical literalism, often problematic, is adherence to the exact letter or a strict literal sense, where literal refers to the strict meaning of the word or words, and not figurative or metaphorical senses (e.g., God created the universe in literally less than one week, which is erroneous, since the claim contradicts science). Fundamentalists sometimes refer to themselves as literalists or biblical literalists. [See CCC no. 110]

Liturgical year. This term refers to the annual celebration of the principal *Christian mysteries*; the liturgical year is divided into three main parts: (1) *Advent*, a season of preparation for *Christmas* and the *Epiphany*; (2) *Lent*, a season of preparation for the *feasts* of the *Resurrection*, *Ascension*, and *Pentecost*; and (3) *Ordinary Time*, the weeks between these celebrations. [See CCC nos. 1168–1171]

Liturgy. This word, in general, refers to public service. In the *Christian tradition*, it is the participation of the *people of God* in the redemptive work of *God* through the public *worship* of the *Church*. Sometimes the word “liturgy” is used as a synonym for the *Mass*. [See CCC nos. 1069–1070]

Logos. This Greek word has a variety of meanings: “word,” “reason,” “discourse,” and so on. In ancient Greek thought, *logos* was the principle of *reason* and order in the world. In the prologue to Saint John’s *Gospel*, the word “Logos” refers to the second *person* of the *Trinity* becoming man in *Jesus Christ*.

Love. To love is to will the good of another. To love is not merely a feeling or emotion. In feeling and emotions (passions), including those involved in love, there is neither moral good nor evil. But insofar as they engage reason and will, there is moral good or evil in them. [See CCC nos. 1766–1773]

Magisterium. This word can refer either to a body of teachers or to their teachings. In *Roman Catholic* theology, “magisterium” usually refers to the *Church*’s living teaching office, which consists of all *bishops* in *communion* with the *Pope*, who have the collegial responsibility of preserving and teaching the *Gospel*. [See CCC nos. 85–87; 888–892]

Materialism. In philosophy, materialism is the erroneous position that nothing exists except matter, and only that which can be measured and/or known through the senses can qualify as knowledge. [See CCC no. 2124]

Meditation. Meditation is above all a quest. The mind seeks to understand the why and how of the Christian life, in order to adhere and respond to what the Lord is asking. One can be helped in this quest by “books”, and Christians do not want for them: the Sacred Scriptures, particularly the Gospels, holy icons, liturgical texts of the day or season, writings of early Church fathers, works of spirituality, the great “book” of creation, and that of history - the page on which the “today” of God is written. To meditate on what we read helps us to make it our own by confronting it with ourselves and asking God about our action in the world: “Lord, what do you want me to do?” Meditation engages thought, imagination, emotion, and desire, to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ. [See CCC nos. 2705–2708]

Meditation, Christian. Christian meditation, a contemplative prayer in the teaching of Benedictine Monk, John Main, comes from the Christian tradition of ‘monologistic’ prayer – prayer that employs one sacred word recited continuously in the heart and mind in faith. It began perhaps with reverence for the name of Jesus. This use of the Holy Name also became established later in the various forms of the Jesus prayer of the Orthodox Church. The first detailed description of this form of prayer is found in the Desert tradition in Conference X of Cassian. In the twentieth century, John Main, inheriting and passing on the same tradition, recommended the early Aramaic Christian prayer ‘maranatha’. This is a scriptural phrase meaning ‘Come Lord’ (*1Cor: 16.22*), in the language Jesus spoke, Aramaic, and a sacred phrase in the early Christian liturgy. [See CCC nos. 2709–2719]

Ministry. This term refers to service on behalf of the *Church* by both the ordained and non-ordained. The *New Testament* speaks of various ministries within the Church; after the *Second Vatican Council*, laypeople have exercised a variety of ministries in the *Roman Catholic Church*. [See CCC nos. 874–879]

Mission. Usually refers to *Christ’s* sending his *disciples* forth into the world to proclaim the *Gospel* and baptize all people (See Mt 28:16–20). [See CCC nos. 858–860]

Modernity. This word refers to the post-Enlightenment worldview that emphasizes rational objectivity by seeking scientific certainty and universal acceptability in all domains of human knowledge and so tends to question any religious or spiritual claims. It is marked by various themes: challenging tradition, liberalism, the rise of nation-states and capitalist economies, industrialization, secularization, and valuing individual rights and freedoms.

Monotheism. This term refers to belief in and worship of a single god. Monotheism is often contrasted with *polytheism* or belief in several different gods.

Morality. This term refers to the rightness or wrongness of specific actions, attitudes, policies, structures, and relationships. [See CCC nos. 1749–1802]

Mysticism. This word refers to an immediate experience of the divine. Theologians have pointed out three stages in *Christian* mysticism: (1) purgation: getting rid of *sin*; (2) illumination: seeing the path to perfection; and (3) union: coming to perfection or oneness with *God*. [See CCC no]. 2014]

Mystical body of Christ. This refers to Jesus’ promise to remain with his disciples until the end of time. He sent them his Spirit. As a result, communion with Jesus has become, in a way, more intense: by communicating his Spirit, Christ mystically constitutes as his body all the people of God – the Church. [See CCC nos. 788-791]

Myth. This word is used in a variety of ways: (1) originally, a myth was a story about the gods or heavenly beings and usually taught a moral lesson; (2) *theologians* sometimes contrast fact and myth understood as a story that is not factual but artificially contrived to teach a lesson; and (3) myth has been understood as a story of ultimate significance that treats the origin, purpose, and end of creatures and *creation*.

New evangelization. During Pope Saint John Paul II’s historic 1979 visit to Poland, he coined the phrase: “A new evangelization has begun, as if it were a new proclamation, even if in reality it is the same as ever.” The fundamental work of the new evangelization is to proclaim the Catholic Faith, implying that we know the Faith, live the Faith, and share the Faith. [See CCC nos. 849; 905]

Object/intention/circumstances. The morality of human acts depends on: the object chosen (the “what”); the end in view or the intention (the “why”); the circumstances of the action (the “when”, “where”, and “how”). The object, the intention, and the circumstances make up the “sources,” or constitutive elements, of the morality of human acts. To not consider all three aspects of the **moral act** of a person (the “who”) is to be closed to what is real. [See CCC nos. 1749-1761]

Objective moral truth. Objective moral truth is ultimately God’s universal moral **law** (see **law, moral**) that applies to all human beings of all generations. Objective moral truth is “objective”, in that it exists in subjects (people), but is not created by people. God, not human beings, is the origin of moral law and moral truth. “Subjective truth”, truth in a person, only exists if it is in agreement with God’s universal moral law; otherwise, a person has a false opinion, not “subjective truth” (see **relativism, moral**). Human beings are called to know objective moral truth, through faith and reason, in order to secure happiness for their communities, and to attain through the cardinal and theological virtues, the beatific vision.

Ontario Catholic School Graduate Expectations. The Ontario Catholic education community developed these in 1998 and revised them in 2011. They are used as a framework for designing Ontario Catholic curriculum, in the development of youth leadership, teacher education and administrative programs and to support the work of local board initiatives. There are seven overall and fifty-two specific expectations. The seven overall ones are: A Discerning Believer Formed in the Catholic Faith Community; An Effective Communicator; A Reflective and Creative Thinker; A Self-Directed, Responsible, Life Long Learner; A Collaborative Contributor; A Caring Family Member; A Responsible Citizen.

Ordinary. This word is a *canonical* term that refers to a *bishop* or other *prelate* who has *jurisdiction* over a *diocese* or comparable territory.

Ordinary time. This term refers to the thirty-four weeks of the Church’s *liturgical year* that are not included in the seasons of *Easter*, *Advent* and *Lent*.

Orthodox. This word refers to correct *belief* and to correct *worship*. This word is used both in relation to the *Orthodox Churches* and to the official standards of belief that are considered obligatory in every *Church*. [See CCC no. 2518]

Orthopraxis. This word is a theological term that indicates that *orthodox doctrine* should lead to correct or appropriate moral action or practice.

Pantheism. This word refers to the *belief* that identifies *God* with the universe; that is, the whole universe is God. [See CCC no. 285]

Paschal mystery. This term refers to *Christ’s redemption* of all people through his life of *sacrifice*, especially his *Crucifixion*, *death*, and *Resurrection*. *Christians* participate in Christ’s death and Resurrection through the *sacraments*, especially the *Eucharist*, and through love of *God* and service to neighbour. [See CCC nos. 571; 1067; 1076; 1362–1372]

Passion of Christ. This term refers to the sufferings of *Jesus* during the final days in his life: his agony in the Garden of Gethsemane, his trial, and his *Crucifixion*. Contemporary *theologians* often relate the Passion of Christ to the present-day suffering of people, especially the needy and marginalized. [See CCC nos. 572; 602–616]

Pastoral letter. A *pastoral letter* is an open *letter* addressed by a bishop to the clergy or laity of his or her diocese, or to both, containing either general admonition, instruction or consolation, or directions for behaviour in particular circumstances.

Pentateuch. This word is a name given to the *Torah*, the first five books of the *Hebrew Scriptures*: *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. [See CCC no. 702]

People of God. This term refers to an image of the *Church*, which has its foundation in the *Chosen People* of the *Old Testament*, and was used in the documents of the *Second Vatican Council* to describe the Church as a community of believers, chosen by God. [See CCC nos. 761–762; 783–786]

Philia. This is love shared between friends. This kind of love grows out of **storge**, and is rooted in commonality, equality, familiarity, and loyalty, and which is made whole by **agape** love. [See CCC no. 1829]

Pilgrim church. This expression came into common use at the time of the *Second Vatican Council* as a way of expressing the idea that all *Christians* are on *pilgrimage* toward the *eschaton* (*end times*), just as the *Chosen People* were on a pilgrimage to the *Promised Land*. [See CCC no. 671]

Polygamy. This word refers to the practice of having more than one spouse at the same time. [See CCC nos. 1645; 2387]

Polytheism. This term refers to belief in and worship of several different gods, who are often envisioned as having different functions in the world. Polytheism is contrasted with *monotheism*, belief in one God.

Praxis. This Greek word is used to emphasize that *theology* should not be merely speculative but should result in appropriate actions.

Prayer. This word is often defined as a lifting up of the mind and heart to *God*. Prayer, as a conversation with God, may take many forms: silent and internal, spoken and public, formal or spontaneous, and so on. [See CCC nos. 2559–2565]

Precepts of the Church. The precepts of the Church are positive Church laws decreed by the pastoral authorities, meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbour. [See CCC nos. 2041–2043]

Preferential option for the poor. This biblically based phrase is a central concept in *Catholic social teaching*, which, following the example of *Jesus*, seeks *justice* for the poor, oppressed, marginalized, and so on. This phrase, which has many antecedents in both the *Bible* and *Church* teaching, received considerable attention at the conference of Latin American bishops (*CELAM*) in 1979 at Puebla, Mexico. [See CCC nos. 2448]

Prophet. Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting covenant intended for all, to be written on their hearts. The prophets proclaim a message of justice and radical redemption of the People of God, purification from all their infidelities, a salvation which will include all the nations, in and through Jesus Christ. Christ has fulfilled the prophetic office in his coming, and continues that prophetic office today, not only by the magisterium but also by the laity and the whole Church (who participate in the priestly, prophetic, and kingly offices of Christ). [See CCC nos. 64–65; 904; 2453]

Prudence. Prudence is the good habit of careful thinking (see **virtue**), that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it; prudent people look where they are going. [See CCC no. 1806]

Radical table fellowship. This term refers to the challenge of radical inclusiveness that Jesus offers his disciples, in which those persons who are unjustly marginalized and outcast are invited, even as guests of honour, to the intimacy of friendship that people experience at family celebrations and dinner tables. Radical table fellowship is deeply rooted in the Church's social doctrine, especially the preferential option for the poor.

Redaction. This term refers to the revision of a piece of writing or to the process of editing a text; for example, the redaction or editing of the books of the *Old Testament* took place over the course of centuries.

Redemption. This word refers, in the *Old Testament*, to *Yahweh's* deliverance of *Israel*. In the *New Testament*, it refers to *Christ's* deliverance of all *Christians* from the forces of *sin*. [See CCC no. 517]

Relativism, moral: the erroneous belief that moral acts are finally judged to be good or evil, not by God, but by personal opinion; this idea that morality is relative to the individual (or even groups of individuals) is widespread in modern cultures that tend to individualism. (See **objective moral truth**)

Religious assent. In matters of faith and morals, the bishops, and particularly the pope, speak in the name of Christ and the faithful are called by God to accept their ordinary teaching (e.g., as found in the *Catechism of the Catholic Church*) and adhere to it minimally with a religious assent, which is religious submission of mind and will. That being said, nobody is forced to embrace the faith against their will. [See CCC no. 892]

Relativism. This term refers to those philosophical positions that maintain that everything is related, so there are no absolute truths that apply for all times and in all situations.

Religious experience. This term refers to an awareness of the presence of *God* that usually transforms a *person* and ideally leads to union with God. A person may prepare for such an experience through *prayer*, but a genuine religious experience is always a *grace* from God.

Religious freedom; religious liberty. These terms, according to the declaration, *Dignitatis humanae*, of the *Second Vatican Council*, refer to the basic *human* right of every *person* to follow his or her *conscience* in religious matters. [See CCC no. 1738]

Revelation. This word refers to the unveiling or self-manifestation of *God* and God's divine plan of *salvation* through the *prophets* in the *Old Testament* and through *Jesus Christ* in the *New Testament*. [See CCC nos. 50–53]

Sacrament. This word is usually defined as a visible sign of the invisible presence of *God*. The term “sacrament” is used in various ways: (1) *Christ* is the sacrament of God, a visible sign of the divine presence; (2) the *Church* is a sacrament, insofar as it is a visible sign of Christ's presence in the world; (3) for *Catholics*, there are seven sacraments instituted by Christ to communicate *grace* to *Christians*: (a) the sacraments of initiation: *Baptism*, *Confirmation*, and the *Eucharist*; (b) the sacraments of healing: *Reconciliation* and the *Anointing of the Sick*; and (c) the sacraments of service: *Marriage* and *Holy Orders*. This sevenfold number was officially specified by the *Council of Trent* (1545–1563). [See CCC nos. 774–776; 1113–1134]

Sacramental. This word includes both a variety of objects (for example, medals and *crosses*) and actions (for example, blessing with *holy water*) that are *sacred signs*, which resemble *sacraments* and are popularly used as means for seeking *grace* and for preparing to receive the sacraments. [See CCC nos. 1667–1673]

Salvation. This term refers to humans being “saved” by God: saved from being separated from God in death, due to sin. The Passion of Christ atoned for human sin against God, making salvation possible. Through faith and good works, both done through God’s grace, humans can accept God’s offer of salvation, and live eternally in God’s presence in heaven, in perfect joy with the communion of saints.

Salvation history. This term refers to an interpretation of the *Bible* as a historical record of divine *salvation, including our own salvation: God* began disclosing this divine plan of salvation at the time of *Creation* and continued revealing this plan through the historical events of the *Old Testament*, culminating with its definitive manifestation through *Jesus Christ* in the *New Testament*. [See CCC nos. 2606]

Scientism. This term refers to the belief in the universal applicability of the scientific method and approach, and the view that empirical science constitutes the most “authoritative” worldview or the most valuable part of human learning—to the exclusion of other viewpoints.

Scripture and Tradition. This term refers to the fact that the *Revelation* given by *Jesus Christ* to his *Apostles* has been transmitted in two forms: (1) the oral *Tradition* that began with the Apostles and has continued through the centuries under the guidance of the *Holy Spirit*, and (2) the written account of this revelation that has been recorded in the *Bible*. Scripture and Tradition are mutually related: Tradition gave birth to the *Scriptures* and is always necessary in order to interpret the Scriptures; the Scriptures, in turn, are the text that definitively expresses the Apostolic Tradition. [See CCC nos. 80–82]

Secularism. This word describes any view that emphasizes matters of this world and rejects religious and spiritual values.

Secularization. This word refers to turning over religious property, such as a *church*, to secular or nonreligious use. In broader cultural terms, it refers to rejection of the influence of religion in other areas of life; for example, in schools or in public life.

Sensus fidelium. These Latin words refer to the *belief* that *Christians*, as a body of believers, have a faith-filled intuition that enables them to decide whether a particular teaching is in accord with the *Gospel*. “The magisterium nurtures, discerns and judges the *sensus fidelium* to avoid a narrow interpretation that the laity has the *sensus fidelium* without the Magisterium, but without denying that the laity participates in the *sensus fidelium*.” (cf. *Sensus Fidei in the Life of the Church*, International Theological Commission, 2014) [See CCC nos. 91-94]

Septuagint. This term is the name given to the Greek translation of the *Hebrew Bible* that was widely used among Hellenized Jews at the time of *Jesus*. According to a popular legend, a group of seventy (or seventy-two) Jewish scholars, working independently, produced the identically same translation in seventy (or seventy-two) days; hence the name “Septuagint” (seventy).

Seven Grandfathers’ teaching. Among the Anishinaabe people, the Teachings of the Seven Grandfathers, also known simply as either the Seven Teachings or Seven Grandfathers, is a set of teachings on human conduct towards others.

Sex. This word refers to the categorization of people as male or female, based on characteristics that are biologically determined. [See CCC nos. 2331-2336]

Sexual orientation. Sexual orientation refers to a person's sense of sexual attraction to people of the same sex, the opposite sex, or both sexes. Sexual orientation is not a moral act, and therefore cannot be evaluated (according to object, circumstance and intention) as a good or evil moral act. Sexual orientation is more fully understood in light of God's plan for human sexuality. [See CCC nos. 2331-2400]

Sign. A *sign* is an object, quality, event, person or entity that represents something else, but represents only one thing, unlike a **symbol** that can represent a number of ideas, etc. (e.g., a stop sign only means stop). [See CCC nos. 1123; 1667-1671]

Sin. This word refers to an offense against *reason, truth, and right conscience* and thus against *God*. Sin is considered *venial*, when it is less serious and mortal or *capital*, when it is a serious transgression of a *person's* relationship with God and neighbour. [See CCC nos. 1846–1876]

Sin, original. This is the Christian doctrine of humanity's state of sin resulting from the “fall” of human beings, namely the sin of consuming from the tree of knowledge of good and evil (Genesis 2), stemming from Adam and Eve's rebellion in Eden. As a result of original sin, human nature is weakened in its powers, subject to ignorance, suffering, and the domination of death, and inclined to sin (see **concupiscence**). Even though human nature is weakened, the Catholic Church teaches that every human person is in the image of God (see *imago Dei*). [See CCC nos. 388-390]

Sin, social. This term refers to the fact that personal *sins* can give rise to social situations and institutions that are sinful; the result is *structural sin* or social sin. [See CCC no. 1869]

Social justice. This term, which represents a central aspect of *the Church's social teaching*, refers to that aspect of *justice* that respects and defends the *human* dignity and human rights of each individual and of society as a whole. [See CCC nos. 1928–1933]

Social sin. This term refers to the fact that personal *sins* can give rise to social situations and institutions that are sinful; the result is *structural sin* or social sin. [See CCC nos. 1869]

Social teaching (Catholic – CST). This phrase refers to the body of *Church's doctrine* related to the contemporary social, political, and economic order. This set of teachings, which developed in the nineteenth century in response to the emergence of modern industrial society, emphasizes (1) the dignity of the *human* person as a member of society; (2) the social responsibility and widespread ownership of private property; (3) *subsidiarity* and *solidarity* as ways of promoting the *common good*; (4) each individual's right to active political participation; (5) the right to life-giving work and a *just wage*; (6) the right of people to migrate and immigrate for religious, political, social, and economic reasons; and (7) the right of all, especially the poor and marginalized, to *liberation* from all forms of oppression. [See CCC nos. 2419–2422]

Solidarity. This word refers to the principle of *the Church's social teaching* that underscores the obligation of *Christians* to work for a just social order; in contrast to class conflict, solidarity encourages cooperation at all levels—employers and employees, poor and rich, smaller nations with larger nations, and so on. [See CCC nos. 1939–1942]

Soul. This term names the “life” and formal cause of a living being (*e.g., a living human has a soul with vegetative, sensitive, intellectual, appetitive, and locomotive powers*). [See CCC nos. 362-368]

Soul, appetitive power of. This refers to the desires of living beings, which can be material (*e.g., sensitive appetite for food in animals*) or spiritual (*e.g., intellectual appetite for “the good” in humans; free will is an intellectual appetite*). [See CCC nos. 362-368]

Soul, intellectual power of. This refers to the spiritual power of rationality found in humans (*e.g., understanding the immaterial concept of justice*). [See CCC nos. 362-368]

Soul, locomotive power of. This refers to the power of living beings to move to fulfill their appetites (*e.g., animals searching for food*). [See CCC nos. 362-368]

Soul, sensitive power of. This refers to the senses and sensory memory found in some living beings (*e.g., animals and humans*). [See CCC nos. 362-368]

Soul, vegetative power of. This refers to the power of nutrition, growth, and reproduction found in living beings (*e.g., plants, animals, and humans*). [See CCC nos. 362-368]

Spirituality. This word has a twofold sense: (1) spirituality is a personal Spirit-led way of living as a *Christian* in the world that (a) seeks to discern and respond to the presence of God in the experiences of daily life, and (b) leads to the transformation of personal, familial, and social dimensions of *human* existence; and (2) spirituality is one of a wide-range of approaches to Christian living that has emerged during the course of Christian history (*Benedictine, Franciscan, Dominican, Ignatian, Hispanic or Latino, Black Catholic, Native American, and so on*). [See CCC no. 2684]

Spiritual works of mercy. The spiritual and **corporal works of mercy** are actions we can perform that extend God’s compassion and mercy to those in need. The spiritual works of mercy are acts of compassion, as listed below, by which we help our neighbors with their emotional and spiritual needs: counsel the doubtful; instruct the ignorant; admonish sinners; comfort the afflicted; forgive offenses; bear wrongs patiently; pray for the living and the dead. [See CCC no. 2447]

Stewardship. This word has two different meanings: (1) the rightful care of all creation as desired by God in the Book of Genesis, and (2) the responsible use of funds by churches and their members; in particular, such funds should be used for the purposes for which they were given. [See CCC nos. 2402; 2417]

STIs (sexually transmitted infections). A sexually transmitted infection (STI) is any infection or disease that can be passed from one person to another during sexual activity. Sexually transmitted infections include chlamydia, herpes, gonorrhea, syphilis, genital herpes, scabies, pubic lice (crabs), hepatitis and HIV (the virus that causes AIDS). [See CCC no. 2332]

Storge. This is natural affection, and natural good will, and is a wide-ranging force which can apply between family members, acquaintances, and members of the community, and which is made whole by **agape** love. [See CCC no. 2213]

Structural sin. This term refers to those *sins* that are produced by cultural, economic, political, and social structures that result in *discrimination*, oppression, and *poverty*; thus, such sinful structures result in structural sin. [See CCC no. 1869]

Subsidiarity. This word refers to the principle in *the Church's social teaching* that favors decision making and responsible social action at the lowest feasible level; for example, the national government should not interfere with matters that the state can do. [See CCC nos. 1883-1885]

Symbol. A symbol is an object, quality, event, person or entity that represents, stands for many possible ideas, visual images, beliefs, actions or material entities. Sometimes the word “symbol” is used as a synonym of “sign”; at other times, “symbol” refers to an object that makes present what it signifies. An *icon*, for example, is not only a depiction of a holy person but points to that person's presence. [See CCC nos. 688; 1137]

Syncretism. This word refers to the mixing or combining of *beliefs* and practices from different religious systems; some regard such mixture as inherently contradictory, while others consider syncretism a necessary aspect of the *inculturation* of the *Gospel*.

Synoptic problem. This term refers to the task of providing an explanation of the historical relationship and common source of the *synoptic Gospels* (*Matthew, Mark, and Luke*), which have a similar structure and include many of the same narratives.

Taizé prayer. Taizé is a monastic community located in Taizé, France, founded in the 1940s by Brother Roger. There is an ecumenical emphasis at Taizé. The contemplative Christian worship practices of the Taizé community are promoted around the world. A Taizé worship service involves sung and chanted repetitive prayers, meditation, a period of silence, liturgical readings, and icons. The style of prayer practiced at Taizé has attracted many worshipers from around the globe and from many different denominations. [See CCC no. 2565]

Talmud. This Hebrew word meaning “instruction” refers to the collection of rabbinic writings that constitute the basic religious authority in *Judaism*.

Tanak. TaNaK is an acronym for the *Hebrew Bible* that is derived from the major divisions of the Hebrew Scriptures: Torah (Law=T), Nebi'im (Prophets=N) and Ketubim (Writings=K).

Temperance. Temperance is the good habit of regulating one's appetites (e.g., sexual appetite, appetite for food - see **virtue**). This virtue moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable. [See CCC no. 1809]

Theological reflection. Theological reflection is a process in which an individual or small group reflects on their personal or collective experience in light of their faith, in order to gain new understanding, and to integrate “faith with life”; in a Catholic context, this reflection involves prayer and drawing on the wisdom of Scripture and Tradition, as safeguarded by the magisterium (pope and bishops).

Theology. This word refers to the systematic study of *God* and all *creation* in relation to God, especially in light of *revelation* as presented in the *Scriptures* and *Tradition*. The study of theology is always related to a particular historical situation.

Torah. This word refers to the *Mosaic Law* or *Pentateuch*, which includes the first five books of the *Hebrew Scriptures*: *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*.

Tradition and traditions. This expression is a way of distinguishing between the essential message of *Tradition*, handed down in the *Church* by the *Apostles* to their successors, and other traditions, both in matters of *belief* and in practice, that have come to be accepted by *Christians* of a particular

denomination. Sacred Tradition, along with Scripture, is of divine origin and cannot be changed by the Church, whereas traditions in the course of time (e.g., in discipline, liturgy, and devotions) are of human origin and thus may be retained, modified or even abandoned (e.g., *sharing gifts at Christmas is a “tradition” that the laity could change; celibacy of priests is a discipline in “tradition” that the magisterium could change; the Incarnation is a “Tradition” [a dogma] that neither the laity nor the magisterium can change*). [See CCC nos. 75-95]

Utilitarianism. This is a problematic philosophical doctrine that holds actions to be good if they are useful, particularly for the benefit of a majority. Practical utilitarianism tends to not reach out to the poor and marginalized. [See CCC no. 2448]

Vice. A vice is a habitual tendency to sin, or habitual choosing against God’s will, in which a person may lose sight of what is actually good, by their own fault. A vicious person chooses evil regularly and with ease. A person might be vicious only in a certain area of their life; there are seven “deadly” or cardinal sins, which if done habitually become vices: rage, envy, sloth, lust, greed, pride, and gluttony. [See CCC nos. 1803-1811]

Virtue. A virtue is a firm and habitual disposition to do good or the will of God. A virtuous person chooses the good regularly and with ease. There are three “theological” virtues infused in a person through the sacrament of Baptism (**faith, hope, and charity**) and four “cardinal” virtues that can be naturally developed by repetitive good acts (**prudence, temperance, fortitude, and justice**). [See CCC nos. 1865-1869]

Vocation, Christian. This word refers to the *call* of all *Christians* to know and *love God*, to share the divine message of *salvation* with others, and to enjoy the eternal happiness of *heaven*. [See CCC nos. 1–3]

World religions. This term refers collectively to the major religious *traditions* of the world: *Christianity, Judaism, Islam, Buddhism, Hinduism, Animism, and so on*. One commonality of world religions is that they provide an explanation of the existence of the *human* race and offer the possibility of *salvation*.

Adapted in part from: *Saint Mary's Press® Online Resource: Glossary of Theological Terms*
<http://www.anselmacademic.org/glossary/index.cfm>

Links

Assembly of Catholic Bishops of Ontario

<http://www.acbo.on.ca/englishweb/index.htm>

Institute for Catholic Education

<http://www.iceont.ca/>

Canadian Conference of Catholic Bishops

<http://www.cccb.ca/site/eng/>

Vatican

<http://w2.vatican.va/content/vatican/en.html>

Catechism of the Catholic Church

http://www.vatican.va/archive/ENG0015/_INDEX.HTM

Catholic Curriculum Corporation

<http://www.catholiccurriculumcorp.org/index.html>

Eastern Ontario Catholic Curriculum Corporation

<http://www.eoccc.org/Content/?documents>

Catholic Association of Religious and Family Life Educators of Ontario (CARFLEO)

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

Ontario Ministry of Education

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ACKNOWLEDGEMENTS

The contributions of the following Catholic educators are gratefully acknowledged in the development of the Ontario Catholic Secondary Curriculum Policy Document for Religious Education:

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The Committee also wishes to express its gratitude to the many dedicated Catholic educators and students across Ontario whose feedback and support have enriched this project.