

*Catholic District School Board Writing Partnership*

## Religious Education

# Course Profile Church and Culture

Grade 12

University/College Preparation

HRE4M

- *for teachers by teachers*

This sample course of study was prepared for teachers to use in meeting local classroom needs, as appropriate. This is not a mandated approach to the teaching of the course. It may be used in its entirety, in part, or adapted.

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## Course Overview

### Church and Culture, HRE4M, Grade 12, University/College Preparation

**Policy Document:** *Ontario Catholic Secondary Curriculum Policy Document, Religious Education, 1999.*

**Prerequisite:** None

## Course Description

This course is directed toward the clear identification of Catholic moral principles and the concrete application of these principles in the lives of students. The course proceeds from foundational beliefs rooted in Sacred Scripture concerning justice and peace to an exploration of the principles that shape Christian life. In the Family Life Education strand, students explore a variety of topics related to the themes of personhood, interpersonal relationships, and sexuality.

Special attention is given to the interaction between the Church and culture. The modern world is characterized by a multiplicity of values, philosophies, and ideologies. In a democratic, pluralistic society, these concepts may creatively reinforce one another or they may compete with and contradict one another. The Christian moral life is a call to follow Jesus Christ, to believe in the redemptive love of God for humankind and to proclaim and incarnate the reign of God as inaugurated by Jesus Christ. This course is intended to prepare the senior student for this lifelong task.

## How This Course Supports the Ontario Catholic School Graduate Expectations

Throughout students' time in a Catholic school, they are exposed to courses that have infused the Ontario Catholic School Graduate Expectations (CGEs) within their content and approach. This course provides students with an opportunity to look at these expectations in greater detail than in the past. It enables students to name, for themselves, their own vision of what a Catholic graduate should demonstrate within the culture and then compare this with the Ontario Catholic School Graduate Expectations. In this way, they may be able to recognize that they already have a sense of what a Catholic graduate should be able to demonstrate upon graduation. This course enables students to reflect upon how these expectations can be used to assess their own faith and moral journey. Students have the opportunity to discover how these expectations can be further integrated in their faith journey beyond graduation through the development of a "Faith Portfolio" – a collection of skills, stories, teachings that have been covered within the course that they can draw upon in their faith journey. It is important to include the fact that students may already be demonstrating some of these expectations that will require further development and reflection in the months and years to come. How they demonstrate these in the future may differ according to the culture in which they may live and the Church's own teaching on various topics. What is important is that the Catholic education community provides students with pertinent Church teachings and the necessary theological and scripture interpretational skills to assist them in this journey.

## Course Notes

The overall theme of this course is Called to be Discerning Believers. The focus begins with an examination of the self, relationships, being a part of a community and a member of the global village. It ends with the development of a portfolio of theological and liturgical skills, as well as a knowledge of pertinent church teachings and traditions that students require in their personal moral and faith journey.

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This course has two main purposes. The first is to provide students with the needed knowledge, skills, values, and attitudes that assist them in making life-giving, Christ-centred, moral decisions in their ongoing faith journey. Drawing upon Scripture, Church teaching, sociology, psychology and spirituality, the course provides opportunities for students to practise these skills on a variety of issues they may face in present-day culture. Its intention is to enable students to recognize how this body of knowledge and set of skills may need to be adapted according to the nature of the issue and the context in which they face these issues. Not every moral issue can be covered in its entirety in this course. However students are provided with a set of skills that they can use to properly form their conscience in a variety of situations.

The second purpose is to provide students with the skills and knowledge necessary for pursuing theological studies in postsecondary institutions. It is hoped that some students will go on to obtain a degree in Theology and pursue a vocation as a theologian or a Religious Education teacher in Catholic secondary school, or serve in the various ministries of the Catholic Church.

The role of the teacher in this course is to present Church teaching on various social/moral issues clearly and succinctly in a way that students can grasp their meaning and intent. However, while presenting the Church's teaching in this manner, the teacher is reminded that within classroom there may be students who have had first hand experience with the issues that are being taught. Some students may personally know the realities of poverty, abuse, and abortion or they may be struggling with sexual issues. The teacher should be attentive to and respectful of the individual life experiences of each of their students. Though not condoning serious actions such as abortion and pre-marital sex, the teacher must also recognize that there are pastoral ways of dealing with these issues which judges the act, and not the person, as being morally wrong. As well, the teacher must take care that a student is not being judged by peers in a demeaning manner. The Church and Jesus have a rich history of challenging people in pastoral ways. In the scripture passage, Mark 10:17-22, Jesus begins his critique of the rich young person's view of his faith journey by looking at him and loving him first and in that spirit, challenging his particular viewpoint and behaviour. The teacher must never lose sight of the age and disposition of the young persons in the class. Any challenge of these young persons' beliefs must always arise out of love and respect for students.

The student population of any given school community includes individuals from different socio-economic, political, cultural, and religious backgrounds – each bearing its own biases and value systems. By the nature of this course, students are encouraged to look at these experiences, biases, and values with a critical eye, but in the process should not feel diminished or chastised for the views that they and their families hold true.

It is important that in our desire to present the Church teaching without ambiguity, pastoral considerations must also be adhered to. Students must never feel that they are judged by their teacher and/or peers. The teacher must create a class environment that enables serious and critical thinking, diverse viewpoints, and acceptance. This will be a challenge but nonetheless an important aspect of this course.

### **An Informed Conscience**

The course is designed to teach the knowledge, skills, and attitudes one requires in order to properly develop an informed conscience when faced with life's ethical and moral dilemmas. This requires a sufficient knowledge of scripture and Church teaching. It also requires the development of the skills that enable a person to critically reflect on this teaching in light of the context of a particular moral issue. This course takes seriously the Church's teaching on how one develops an informed conscience and the moral imperative that one must follow his/her informed conscience.

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Man (people) has the right to act in conscience and in freedom so as personally to make moral decisions. He (They) must not be forced to act contrary to his (their) conscience. Nor must he (they) be prevented from acting according to his (their) conscience, especially in religious matters. (Catechism of the Catholic Church (1782 1776 – 1789))

In the passage from Mark 10:17-22, Jesus respected the young man's right to decide for himself the next step of his religious journey.

It is hoped that our students may be well underway to developing a mature adult faith life. This entails deciding upon moral issues and problems with a well-informed conscience that takes seriously Church teaching in these matters. This is a life-long journey. The course content and suggested activities also take into consideration that some issues do not have clear-cut answers. It is part of a person's struggle and journey with moral and ethical issues to realize that some issues require much knowledge, thought, and experience before one is certain that their conscience is being well informed.

### **Strands**

This Grade 12 course addresses the five strands from the Institute for Catholic Educations (ICE) *Ontario Catholic Secondary Curriculum Policy Document for Religious Education*: Profession of Faith, Christian Moral Development, Scripture, Prayer and Sacramental Life, and Family Life Education. Each is integrated to varying degrees throughout the course. This Course Profile meets the required expectations presented in the previously mentioned ICE document.

### **Religious Education and Technology**

In today's technological environment, individuals must make moral and ethical decisions that seek to use technology constructively and in the service of humanity. The teacher takes every opportunity possible to encourage the use of the Internet, CD-ROM, video, tape-recorded media, and television, in the collection and dissemination of information. It is important that the teacher instruct students in the appropriate, moral use of the Internet and that they ensure that board/school policies concerning the use of the Internet are upheld. The teacher should familiarize themselves with Ontario Catholic Secondary School Curriculum Policy Document for Religious Education. Section 3.2 Role of Technology

### **The lens through which this course is planned - Mk 10:17-22**

“As Jesus was setting out on a journey a man ran up and knelt before him and asked him, Good teacher, what must I do to inherit eternal life? Jesus said to him, ‘Why do you call me good, no one is good but God alone? You know the commandments...’ (The man) said to him, ‘Teacher, I have kept all these since my youth.’ Jesus looking at him, loved him and said, ‘You lack one thing; go, sell what you own and give the money to the poor, and you will have treasure in heaven; then come and follow me.’ When he heard this, he was shocked and went away grieving for he had many possessions.”

Mk 10:17-22

Grade 12 is the end of one phase of students' academic and religious formation. During this time, students are seeking answers to questions concerning their postsecondary destinations and career goals. In addition to the answers they are seeking, it is imperative that the Catholic education community enable them to seek answers to questions pertaining to their faith and moral journey.

Students' experience in the Catholic school system has addressed various faith and moral issues according to the age and psycho/spiritual development of the student. The Catholic education community has ensured that our students have been exposed to the treasure of the Church's teachings and traditions, as well as pertinent passages from scripture. It has also been concerned with how well students can make use of these teachings in their faith journey and is equally concerned with whether students can apply these teachings in the various moral and ethical situations that may arise.

The youth in the above scripture passage is asking a question that may also be reflective of the kind our own students are asking in this stage of their lives; “What must we do to be successful?” Theologian

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John Shea once commented that the youth in this story is really more concerned about possessing eternal life as if it were one more acquisition to have in his life than really finding out what it means to lead a moral life. Success is in possessing and acquiring rather than living out the heart of the gospel that may be reflective of our own culture's way of thinking. Jesus challenges this viewpoint. He tries to get the youth to change his whole way of thinking about success, possessions, and what truly encompasses a sound faith and moral life. It is the task of a Catholic secondary school to present this same challenge to our own youth.

Jesus further challenges the young man in the gospel to go beyond following the letter of the law to living the very heart of the law. It is the task of the Catholic education community to inspire this kind of thinking and behaviour within our students. The mere following of the letter of Church law must never be seen as a way to possess salvation or as the minimum requirement of being a Christian. This course provides an opportunity for the Catholic school to show students what it means to live the heart of Church teaching.

At the core of Jesus's encounter with this young man, is the idea that before He challenged his religious viewpoint, Jesus looked at him and loved him. What we teach, challenge, and hand on in this course is shared out of our deep love and respect for the students. There is also a realization, however, that students have a choice to either let go of what prevents them from having treasure in heaven or to "walk away" as the young man did. It is the prayer of the Catholic education community that students may choose the former life stance.

### **Christian Service Project/Theological Reflection**

A Christian Service Project and an ongoing journal for Theological Reflection (See Appendix 5) are required for the completion of this course. It is understood that the Ministry of Education has mandated 40 hours of community service for the attainment of a secondary school diploma. It is quite possible that students may have already completed this requirement. Each school handles this requirement in its own particular way. The Christian Service Project is an important component of this course that is done in addition to the Ministry of Education's requirements. One of the purposes of this project is to allow students to have an experience of Theological Reflection as they perform this service. It is important that this reflection take place as they are actually doing the service. Reflecting on one's life can affect positive growth. It is also important for students in this University/College Preparation course to learn and practise the skills of Theological Reflection. Students come to know that this entails the use of scripture, Church teaching, and prayer to help them critically evaluate themselves, and their service experience, and to raise questions for further reflection and learning. The method used in this course profile is one adapted from Robert Wicks in his book *Seeds of Sensitivity*. It is hoped that this experience may inspire students to seek out further Christian service commitments after they have graduated from secondary school and continue using Theological Reflection as a life skill.

### **Prayer**

Prayer and celebration are central to any Religious Education course. Each class offers its own opportunity for prayer. Students are required to lead prayer regularly and to plan and participate in liturgical celebrations. Students recognize that prayer is one of the skills in developing a Christian moral life and for moral discernment. Students are asked to write a prayer petition based on each of the Ontario Catholic School Graduate Expectations. Each class is to begin with one of these prayers. These may also be used as part of a school's morning exercises. Students are encouraged to plan this prayer with the school's chaplain. The course concludes with a class commissioning liturgy that students are invited to plan and celebrate.

## Units: Titles and Time

*Unit 1	Called to be Discerning Believers	15 hours
Unit 2	Called to be True to Yourself	20 hours
Unit 3	Called to Live in Relationship	20 hours
Unit 4	Called to be Community	20 hours
Unit 5	Called to Live with Justice in the Global Village	20 hours
Unit 6	Called to be Christ's Witness to the world	15 hours

\* This unit is fully developed in this Course Profile.

## Unit Overviews

### Unit 1: Called to be Discerning Believers

Time: 15 hours

#### Unit Overview Chart

Cluster	Learning Expectations	Assessment Categories	Focus
1. Good teacher what must we do? Where are we and where are we going? Our culture and our vision for Catholic graduates	<b>ICE</b> - SC1.01, SC3.06, SC4.05, PFV1.01, PFV1.05, PFV1.07, PFV3.01, PFV3.04, PFV3.05, CMV1.03, CMV1.10, CMV2.03, CMV3.06, CMV4.04, CMV4.05, PSL1.01, PSL3.05, PSL4.01, FLE1.02, FLP1.01, FLR1.01, FLS1.01 <b>CGE</b> 1a, b, c, d, e, f, g, i, 2a, c, d, e, 3a, f, 4a, g, h, 6b, c, 7j	Knowledge/ Understanding Thinking/Inquiry	An introduction to the goals of the course and the visioning of expectations for students graduating from a Catholic high school
2. Good teacher to whom can we turn? The Catholic community's vision: The Ontario Catholic Graduate School Expectations – presentation and comparison	<b>ICE</b> - SC1.01, SC3.06, SC4.05, PFV1.01, PFV1.05, PFV1.07, PFV3.01, PFV3.04, PFV3.05, CMV1.03, CMV1.10, CMV2.03, CMV3.06, CMV4.05, PSL1.01, PSL3.05, PSL4.01, FLE1.02, FLP1.01, FLR1.01, FLS1.01 <b>CGE</b> 1a, b, c, d, e, f, g, h, i, j, 2a, b, c, d, e, 3a, b, c, d, e, f, 4a, b, c, d, e, f, g, h, 5a, b, c, d, e, f, g, 5h, 6a, b, c, d, e, 7a, b, c, d, e, f, g, h, i, j	Knowledge/ Understanding Thinking/Inquiry Communication Application	A presentation of the content and origins of the CGEs with students comparing these to their own list of expectations envisioned in Section 1
3. Called to be discerning witnesses: Introduction to the Christian services project and theological journalling	<b>ICE</b> - SC3.04, SC3.06, SC4.06, PFV1.01, PFV1.08, PFV3.04, PFV4.04, CMV1.02, CMV3.04, CMV3.06, CMV4.03, CMV4.09, FLE1.04 <b>CGE</b> 1g, 2a, d, e, 3b, e, 4a, c, e, f, g, 5a, c, d, 6e, 7a, e, j	Knowledge/ Understanding Thinking/Inquiry Communication Application	An introduction of the Christian Service Project. This includes a look at how to do theological reflective/ journalling as a way to critique, question, and gain insights in one's faith/moral journey.

## Unit 2: Called to be True to Yourself

Time: 20 hours

### Unit Overview Chart

Cluster	Learning Expectations	Assessment Categories	Focus
1. I am the Breath of God fragile and fundamental	<b>ICE</b> - SC1.02, SC1.03, PFV1.01, PFV2.02, PFV.03, PFV3.01, PFV4.01, CMV2.02, CMV2.03, CMV4.02, CMV4.03, CMV4.04, CMV4.05, FLP2.01, FLR2.02, FLR2.03 <b>CGE</b> 1g, 1i, 2a, b, c, d, e, 3b, c, e, f, 4b, d, e, f, g, 5a, b, d, g, 7f, g, j	Knowledge/ Understanding Thinking/ Inquiry Communication	A personal consideration of the Christian focus on the fundamental and unique value of the individual person in the building of the reign of God
2. Sacred mystery – scientific inquiry and religious insight	<b>ICE</b> - SC2.01, SC2.02, SC3.01, PFV2.01, PFV20.2, PFV3.01, PFV3.05, CMV2.01, CMV2.02, CMV3.01, CMV4.02, PSL3.01, FLP1.01, FLP1.02, FLP2.01, FLP3.01, FLR2.02, FLR2.03 <b>CGE</b> 1a, e, g, i, j, 3a, c, e, f, 4a, f, 5a, 7d	Knowledge/ Understanding Thinking/ Inquiry	An exploration of the process of revelation which underlies all human understanding and personal growth in faith
3. Church – Spirit of loving teacher over 2000 years	<b>ICE</b> - SC2.02, SC2.04, SC2.05, SC3.02, SC305, SC3.06, SC4.06, PFV2.06, PFV2.07, PFV3.01, PFV3.02, PFV3.05, PFV4.01, CMV2.04, CMV2.05, CMV3.01, CMV3.02, CMV4.03, CMV4.05, PSL2.02, PSL4.01, FLP1.03, FLP3.03, FLR2.03 <b>CGE</b> 1a, c, d, e, g, h, i, 2a, b, 3a, c, d, e, 4a, b, c, d, e, 5b, c, 6a, b, c, 7a, b, d, e, j	Knowledge/ Understanding Thinking/ Inquiry Application	An exploration of the part church plays in the life of the individual person and the task building the reign of God
4. The role of conscience	<b>ICE</b> - SC2.05, SC3.03 SC3.06, SC4.06, PFV2.02, PFV2.08, PFV2.09, PFV2.10, PFV2.11, PFV3.02, PFV4.01, PFV4.02, PFV4.03, CMV2.04, CMV2.07, CMV2.08, CMV2.09, CMV3.03, CMV4.04, CMV4.05, CMV4.06, CMV4.07, CMV4.08, PSL2.01, PSL2.02, PSL4.03, PSL4.04, FLP1.03, FLP3.02, FLP3.03, FLR2.01, FLS1.01, FLS2.01 <b>CGE</b> 1a, b, c, d, f, g, i, j, 2a, b, e, 3a, b, c, 4a, b, c, 5a, b, d, e, f, g, 6e, 7a, b, d, e, j	Knowledge/ Understanding Thinking/ Inquiry Communication Application	The rational, relational, and realistic struggle to mold a life based in Christian morality

### Unit 3: Called to Live in Relationship

Time: 20 hours

#### Unit Overview Chart

Cluster	Learning Expectations	Assessment Categories	Focus
1. What does it mean to live in relationship?	<b>ICE</b> - FLE1.04, FLR2.01, FLR2.03, PFV2.11, PSL1.01, PSL1.09, PSL1.13, PSL2.04, PSL3.05, PSL4.01, PSL4.04 <b>CGE</b> 1e, f, 2a, b, c, d, 3b, c, d, e, f, 4a, b, e, f, g, 5d e, f, g, 7f, g	Knowledge/ Understanding Thinking/ Inquiry Communication Application	A look at what it means for Catholics to live a life in relationship with God and others
2. Sacrament of Holy orders	<b>ICE</b> - PFV2.12, PSL1.10, PSL1.11, PSL1.12, PSL2.02, PSL2.03, PSL4.05, PSL4.06 <b>CGE</b> 2a, b, c, d, e, 3a, b, c, f, 4a, b, c, d, e, f, g, 5a, c, d, e, h, 7e, g, h	Knowledge/ Understanding Thinking/ Inquiry Communication Application	An exploration of what it means to be an ordained minister
3. Sacrament of marriage	<b>ICE</b> - PSL1.04, PSL2.01, PSL2.02, PSL3.02, PSL3.03, PSL3.04, PSL4.02, PSL4.03 <b>CGE</b> 2a, b, c, d, e, 3f, 4b, c, e, h, g, 5a, c, e, f, g, 6a, b, c 7e, a, b, h	Knowledge/ Understanding Thinking/ Inquiry Communication Application	An exploration of the teachings of Church in regards to marriage
4. Issues related to marriage and family in the culture	<b>ICE</b> - CMV1.07, CMV1.10, FLE1.05, FLE1.06, FLE1.07, FLE1.08, FLE1.09, FLE1.10, FLE1.11, FLS1.01, FLR2.02, FLR2.03, FLS1.02, FLS2.01, FLS2.02, FLP3.02, PSL1.03, PSL1.06, PVF1.04, PVF1.07 <b>CGE</b> 1i, 2a, b, c, d, e, 3a, b, c, d, e, f, 4a, b, c, d, e, f, g, 5a, e, f, g, 6a, b, c, d, 7a, b, d, e, f, g, h	Knowledge/ Understanding Thinking/ Inquiry Communication Application	An examination of some of the key issues related to dating, marriage, and parenting in the Church and in our culture

### Unit 4: Called To Be Community

Time: 20 hours

#### Unit Overview Chart

Cluster	Learning Expectations	Assessment Categories	Focus
1. What is community? The various aspects and needs of community and “the call to be community”	<b>ICE</b> - CMV1.02, CMV2.01, PSL1.09, PSL4.04, SC3.04 <b>CGE</b> 1d, h, 2d, 3b, f, 5a, c, d, e, f, 7e, f, g, h, j	Knowledge/ Understanding Thinking/ Inquiry Communication Application	A study of community by examining the various aspects of the school and home community; needs of the community analysed through a “community building” exercise

Cluster	Learning Expectations	Assessment Categories	Focus
2. Stewardship: the prophetic tradition and the Kingdom of God	<b>ICE</b> - SC1.01, SC1.02, SC2.03, SC2.04, SC3.03, SC3.06, SC4.02, SC4.04 <b>CGE</b> 1e, g, 2e, 3c, d, e, f, 4f, 7b, i, j	Knowledge/ Understanding Thinking/ Inquiry Communication Application	The building blocks of community from the perspective of the biblical faith tradition
3. Principles of Catholic social teaching: social justice today	<b>ICE</b> - CMV2.07, CMV3.06, CMV4.06, CMV4.07, CMV4.09, PFV1.04, PFV1.05, PFV1.08, PFV2.09, PFV3.04, PFV4.04, PSL1.08, PSL1.09, SC3.02, SC3.05, SC4.06 <b>CGE</b> 1d, 3b, 4a, c, 5c, 7e, f, j	Knowledge/ Understanding Thinking/ Inquiry Communication Application	An examination of contemporary social justice issues from the perspective of current Catholic social teachings
4. The world of work and its role in creating community	<b>ICE</b> - CMV1.11, CMV2.08, CMV3.04, CMV3.05, PFV2.02, PFV2.10, PFV3.03, SC3.01 <b>CGE</b> 1g, 1i, 4e, g, h, 5b, c, d, e, g, h	Knowledge/ Understanding Thinking/ Inquiry Communication Application	A reflection on the value and dignity of human work, its spiritual dimensions, the rights of workers and the importance of unions
5. Culminating Activity	<b>ICE</b> - CMV1.09, CMV2.01, CMV4.03, CMV4.05, PFV2.05, PFV4.01, SC1.03, SC2.03 <b>CGE</b> 2a, b, c, e	Application	A critique of media; demonstrating understanding of key unit concepts by writing and illustrating a 'community-based' children's story

## Unit 5: Called to Live with Justice in the Global Village

**Time:** 20 hours

### Unit Overview Chart

Cluster	Learning Expectation	Assessment Categories	Focus
1. Called by Scripture in both the Prophetic tradition and the gospel commands	<b>ICE</b> - SC1.01, SC1.03, SC2.03, SC3.03, SC4.01, SC4.02, SC4.03 <b>CGE</b> 1a, c, 2a, b, c, d, e, 3a	Knowledge/ Understanding Thinking/ Inquiry Application	An examination of key scripture passages that focus on the voice of the prophets and Jesus' Kingdom teachings that will enable one to transform the global village
2. Called by the teachings of the Catholic Church	<b>ICE</b> - CMV1.07, PFV1.03, PFV1.04, PFV1.05, PFV1.07, PFV2.03, PFV2.04 <b>CGE</b> 1d, 2a, b, c, d, e	Knowledge/ Understanding Thinking/ Inquiry Application	An exploration of the social teachings of the Catholic Church in the area of justice and peace issues

Cluster	Learning Expectation	Assessment Categories	Focus
3. Called to live a life with a preferential option for the poor	<b>ICE</b> - PVF1.05, PVF3.02, PVF4.03, SC3.02, SC3.04, SC3.06, SC4.01, SC4.03 <b>CGE</b> 1g, i, 2a, b, c, d, e, 3b, c, e, f, 4a, b, c, d, e, f, g	Knowledge/ Understanding Thinking/ Inquiry Application	A study of the Church's fundamental option for the poor
4. Called to reflect on current issues of justice and peace	<b>ICE</b> - CMV4.09, PFV2.05, PFV2.09, PVF4.03, SC 4.04, SC4.06 <b>CGE</b> 2a, b, c, d, e, 3b, c, d, e, f, 4a, b, c, d, e, f, g, 6e, 7a, b, c, d, e, f, g, h, i, j	Knowledge/ Understanding Thinking/ Inquiry Communication Application	An exploration of current justice and peace issues and appropriate Christian responses to them

### Unit 6: Called to be Christ's Witness to the World

Time: 15 hours

#### Unit Overview Chart

Cluster	Learning Expectations	Assessment Categories	Focus
1. Good Teacher What must I do... A discerning believer's portfolio of knowledge, skills and attitudes	<b>ICE</b> - CMV1.03, CMV1.10, CMV2.03, CMV3.06, CMV4.05, FLE1.02, FLP1.01, FLR1.01, FLS1.01, PFV1.01, PFV1.05, PFV1.07, PFV3.01, PFV3.04, PFV3.05, PSL1.01, PSL3.05, PSL4.01, SC1.01, SC3.06, SC4.05 <b>CGE</b> 1a-j, 2a-e, 3a-3, 4a-h, 5a-h, 6a-e, 7a-j	Thinking/ Inquiry Communication Application	The introduction of students "Faith Journey Portfolio" – students' collection of skills, knowledge, and attitudes covered in this course that are needed in order to continue to demonstrate the CGEs in the students' faith journey
2. Scripture stories to remember	<b>ICE</b> - SC1.01, SC1.02, SC1.03, SC1.04, SC2.01, SC2.02, SC2.04, SC3.01, SC3.02, SC3.05, SC3.06, SC4.01, SC4.03, SC4.04, PFV1.05, PFV1.08, PFV2.01, PFV2.02, PFV2.05, PFV2.06, PFV3.02, PFV4.01, CMV1.09, CMV2.01, CMV2.03, CMV3.01, CMV3.02, CMV4.03, FLP1.03, FLP3.02, FLP3.03 <b>CGE</b> 1a, c, e, 2a, 3a, d, 4a, 5c, 7a, d, e, i	Knowledge/ Understanding Communication Application	Recalling the major scripture stories covered in this course and the interpretation skills learned
3 Church teaching to recall and to understand	<b>ICE</b> - PFV1.03, PFV1.04, PFV2.03, PFV2.04, PFV2.07, PFV2.09 <b>CGE</b> 1a, d, g, j, 2a, e, 3a, d, f, 4a, g, 6b, 7a, e	Knowledge/ Understanding Communication Application	Recalling the major Church teachings covered in this course and the manner in which they are to be interpreted in developing one's conscience

Cluster	Learning Expectations	Assessment Categories	Focus
4. Prayer and Sacrament to celebrate and live	<b>ICE</b> - SC3.04, SC4.05, PFV2.11, PSL1.01, PSL1.02, PSL1.10, PSL4.01, PSL4.05, PSL4.07 <b>CGE</b> 1b, c, f, 2a, b, e, 3a, e, 4c, g, 6d, 7a, g, j	Knowledge/ Understanding Communication Application	Recalling the various facets of a holistic prayer and sacramental life demonstrated this semester
5. Life giving human life skills	<b>ICE</b> - FLP1.01, FLP1.02, FLP1.03, FLP2.01, FLR.01, FLR2.01, FLS2.01, FLS2.02, FLS2.03 <b>CGE</b> 2a, b, c, d, e, 3a, b, c, d, e, f, 4a, b, c, d, e, f, g, h, 5a, b, c, d, e, f, g, h, 6a, b, c, d, e, 7a, b, c, d, e, f, g, h, i, j	Knowledge/ Understanding Communication Application	Recalling personal/ interpersonal skills and strategies covered in this course for developing a healthy holistic emotional/relational life
6. You are being sent Culminating Activity: A class commissioning liturgy	<b>ICE</b> - SC3.04, PSL3.01, SC2.04, PFV3.05, PFV4.04, PSL4.01, PSL4.05, PSL4.07, FLS2.01, FSL2.02	Communication Application	Class celebration of commissioning and personal commitment to living out the Gospel in one's life

## Teaching/Learning Strategies

### Instructional Strategies

*Brainstorming* – group generation of initial ideas expressed without criticism or analysis

*Carousel* – expert groups or individuals prepare and deliver a carousel or presentation on specific topic for students who circulate from station-to-station in the carousel

*Case Study* – investigation of real and simulated problems/scenarios

*Class Liturgical Celebration* – students plan a liturgical celebration

*Concept Attainment* – from a set of examples students determine the concept being illustrated

*Conference* – student-to student and student-to-teacher discussion

*Debate* – formal group discussions with planned presentations

*Essay* – research using written text, Internet, visual and auditory media resulting in a written response in appropriate essay form

*Guest and Student Speakers* – use of guest speakers from Church social justice agencies (CCDOP) who share their stories and world views

*Independent Study* – students explore and research a topic of interest

*Jigsaw* – specialized group learning followed by home group sharing

*Journal* – individual reflections recorded in a journal

*Kiosk* – visual and oral presentations gathered into a display that summarizes learning in a cluster

*Media Analysis* – critique of media resources to support new learning, e.g., newspapers, music video

*Media Presentation* – use of computer lab, videotapes, audiotapes, newspapers etc., to create and deliver presentation

*Mind Map* – a graphic method of presenting information using a central image, subsidiary concepts radiating outward, accompanied by symbols and texts

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*Portfolio* – student work collected over the duration of the course

*Presentations* – featuring examples of people, organizations, and life-styles that reflect each of the Ontario Catholic School Graduate Expectations

*Role Play/Drama* – visual expressions of ideas expressed through movement, word, and song, without criticism or analysis

*Simulation Games* – games that encourage reflection and interpretation of events/situations

*Socratic Presentation* – teacher presentation of information using questioning and class discussion

*Story Telling* – presenting ideas through art of story telling reflective discussion

*Story Writing/Telling* – students create stories and tell them orally to younger students either in their own secondary school or in the neighbouring elementary school

*Survey/Interview* – collection of data

*Theological Reflection/Journaling* – students keep an on-going theological journal while participating in a Christian Service Project. This is intended to provide some experience on how this particular skill is important for one's faith journey. Students realize that theological reflection requires the use of certain skills and resources.

*Think/Pair/Share* – students reflect on a concept, share with a partner, then students share the partner's reflections with a larger group.

## **Assessment & Evaluation of Student Achievement**

A variety of tools are used to assess and evaluate student performance in the four categories of Knowledge/Understanding, Thinking/Inquiry, Communication and Application. The design of the summative evaluation should, where possible, provide students with the opportunity to demonstrate learning in the four categories of achievement: Knowledge/Understanding, Thinking/Inquiry, Communication, and Application.

Seventy per cent of the grade will be based on evaluations conducted throughout the course. This portion of the grade should reflect students' most consistent level of achievement throughout the course, although special consideration should be given to more recent evidence of achievement.

Thirty per cent of the grade is based on a final evaluation in the form of an examination, performance, essay and/or other method of evaluation suitable to the course content and administered toward the end of the course (*The Ontario Curriculum, Grades 9 to 12, Program, Planning and Assessment, p. 15*) In this course a "Faith Portfolio" is the suggested culminating activity. This is planned for Unit 6. It is an opportunity for the students to review and collect those stories, skills, and teachings that will assist them in their own faith journey and in living out the Catholic Graduate Expectations.

The evaluation methods and expectations need to reflect those that would help prepare students for the manner in which Universities or Colleges evaluate and assess students. It is important to provide students with assignments that reflect the rigor and expectations of a first year Religion/Theology course. This would prepare students for these courses as well as provide the needed information about this course in order for students to discern whether they wish to specialize in this field.

### **Tools for Assessment**

- Personal communication
- Journals/Conferencing logs
- Self-assessment
- Student-Teacher conference

### **Tests**

- Unit tests (Knowledge)
- Quiz
- Final examination

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## **Observation**

- Formal/Informal

## **Performance Assessment**

- Debate
- Liturgy planning process
- Presentation
- Unit 6 Faith portfolio
- Graphic organizer
- Simulation
- Theological/Reflection journal
- Major essay
- Service project

## **Accommodations**

The teacher consults individual student IEPs for specific directions on accommodation for individuals. Accommodation suggestions for each activity have been provided within the units where deemed, appropriate. Where applicable, consideration must also be given to address cultural diversity and specifically ESL students. The following is a list of strategies suggested within the document to assist exceptional students both gifted and challenged:

- To be inclusive of students for faith traditions other than Catholicism, encourage them to share their traditions, prayers, and moral teachings with the class.
- Students choose from a variety of response methods: oral, written, pictorial, dramatic, and musical.
- Make use of a variety of teaching strategies to address various ability levels and learning styles.
- Students' roles within groups should be assigned based on their strengths.
- Pair students of different abilities as 'study buddies' or for discussion activities.
- Some students may be directed to research with a chosen set of resources that are appropriate to their level of reading and comprehension. The teacher librarian is an excellent resource for accommodation material.
- Where ever possible, tangible symbols should be used to assist visual learners to grasp abstract concepts.
- To accommodate experiential learners, incorporate the use of guest speakers who can provide a different learning experience or have students visit Church social outreach agencies.
- Notes may be photocopied for students who experience difficulty making comprehensive, legible notes.
- Students who have difficulty with grammar and spelling should use a computer/word processor with spell check and grammar check, to keep a daily journal or complete written assignments.
- Students who have difficulty presenting could be encouraged to respond through tape-recorded or videotaped messages.
- Reduce the quantity of work while retaining the demand for quality for students who are unable to complete assignments, e.g., assign only the even number questions.
- Design rubrics that allow all students to succeed while challenging gifted students to excel at their highest potential.
- Provide students with a copy of the Good News Bible instead of the New Revised Standard Version Bible NRSVB where necessary.
- For functional life skills children, incorporate the use of children's books/colouring books.

- Programs for students working at Level 4 require accommodation through enrichment to ensure that they are reaching their full potential.
- As an option to the regular class assignment, gifted students could be given an independent research project.
- ESL students or students who experience reading difficulties may benefit if written material is read to them rather than having to read it themselves.

## Resources

Units in this Course Profile make reference to the use of specific texts, magazines, films, videos, and websites. The teachers need to consult their board policies regarding use of any copyrighted materials. Before reproducing materials for student use from printed publications, teachers need to ensure that their board has a Cancopy licence and that this licence covers the resources they wish to use. Before screening videos/films with their students, teachers need to ensure that their board/school has obtained the appropriate public performance videocassette licence from an authorized distributor, e.g., Audio Cine Films Inc. The teachers are reminded that much of the material on the Internet is protected by copyright. The copyright is usually owned by the person or organization that created the work. Reproduction of any work or substantial part of any work from the Internet is not allowed without the permission of the owner.”

### Foundational Texts (T = Teacher Resource, K = Key Text, S = Student Resource)

Ahlers, Julia, B. Allaire, and C. Koch. *Growing in Christian Morality*. Saint Mary’s Press, 1995. (T, S,)

Allaire, Barbara and Thomas Zanzig. *Understanding Catholic Morality*. Saint Mary’s Press, 1997.

Brown, R., J. Fitzmyer, and R. Murphy, eds. *Jerome Biblical Commentary*. Englewood Cliffs, NJ: Prentice Hall, 1990. (T, K, S)

*Catholic Book of Worship III*. Ottawa: CCCB 1994. (T, S,)

*Celebrating our Love: Liturgical Resources for Preparing and Celebrating Marriage*. Novalis (T, S,)

*Choose Life*. Catholic Organization for Life and Family (COLF), 1995. (T, K, S)

*Choose Life – Workshops on the Encyclical - Evangelium Vitae*. CCCB (T, K)

*Christ and Culture*. Ottawa: CCCB Publications, 2001. (T)

Daoust, Jerry. *Waking Up Bees*. (T, S,)

*Do Justice! The Social Teachings of the Canadian Catholic Church*. Sherbrooke, PQ: Editions Pauline and Jesuit Centre for Social Faith and Justice, 1987. (T, S,)

*Dreams, Decisions and Dilemmas*. Ottawa: CCCB, 1993. (T)

*Faith At Work*. Toronto Catholic District School Board, 1991(T, K)

Flannery, Austin, ed. *Vatican Council II: The Conciliar and Post Conciliar Documents*, 2nd ed. Northport, NY: Costello Publishing Co., 1996. ISBN 0918344395 (T, K)

Glavitch, Mary Kathleen. *Called to Love: Your Christian Vocation*. Notre Dame, Indiana: SND Ave Marie Press, 1998. (T, S,)

Gustafson, Janie. *Building Catholic Character: Developing Christian Life Skills*. Notre Dame, Indiana: Ave Marie Press, 1998. (T, S,)

Institute for Catholic Education. *Ontario Catholic School Graduate Expectations*. Toronto: 1999. (T, K, S)

Kamann, Donna. *Single Life: An Inside Look*. Winona Minnesota: St. Mary’s Press, 2002. (T, S,)

Koch, Carl. *Creating a Christian Lifestyle*. St. Mary’s Press, (T, K, S)

Link, Mark. *Pathway through Catholicism*. The American Presses 1991, Allen, Texas: Resources for Christian Living. 2000 (T, K, S)

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*Living Justice and Peace*. (Editor: Jerry-Windley-Daoust). Saint Mary's Press, 2000. (T, S,)

Manion, Andrew P. and A. Schlumpf. *Married Life: An Inside Look*. Winona, Minnesota: St. Mary's Press, 2002. (T, S,)

*New Revised Standard Version Bible*. Toronto: Oxford University Press, 1991. ISBN 0195283805 (T, S, K)

Ontario Catholic Family Life Network. *Homosexuality and the Catholic High School*. Ottawa: 2001. (T, S,)

Ontario Conference of Catholic Bishops. *AIDS: A Catholic Educational Approach to HIV*, 2nd ed. Toronto: The Institute for Catholic Education, 1999. (T, S, K)

Pastva, Sr. Loretta, Stephan Nagel, and Karl Foch. *Great Religions of the World*. St. Mary's Press, 1986. (T, S,)

Pennock, Michael. *Catholic Social Teachings: Learning and Living Justice*. Ave Maria Press, 2000. (T, S,)

Pennock, Michael. *Your Life in Christ: Foundations in Catholic Morality*. Ave Maria Press, 2001. *Reaching Out: Readings in Family Life Education*. Toronto: Pearson, 1997. (T, S, K)

Rooney, Kathleen. *Sisters: An Inside Look*. Winona Minnesota: St. Mary's Press, 2002. (T, S,)

*Roots: Finding Strength in Biblical Tradition*. Ottawa: CCCB, 1993. (T)

Schatz, Larry. *Brothers: An Inside Look*. Winona Minnesota: St. Mary's Press, 2002. (T, S,)

Stoutsenberger, Joseph. *Celebrating Sacraments*. Winona, Minnesota: St. Mary Press, 2000. (T, K, S)

Stoutsenberger, Joseph M. *Morality: Christian Vision in Practice*. Brown ROA, 1992. (T, K, S)

Trafford, Larry. *Educating the Soul*. ICE, 1998. (T, S,)

Trafford, Larry. *World Religions: People and Faith*. Maxwell Macmillan Canada Inc., 1994. (T) (T, S,)

Vanier, Jean. *Community and Growth*. (T, S)

Wilkins, Ronald and Mary Cryczka. *Christian Marriage: A Sacrament of Love*. Iowa: Wm C. Brown Dubuque, 1986. (T, S,)

Zanzig, Thomas. *Jesus of History/Christ of Faith*. Winona MN: St. Mary's Press, 1999. (T, S)

### **Other Texts**

Canadian Conference of Catholic Bishops. *Catechism of the Catholic Church*. Ottawa: CCCB Publications Service, 1994. (T, S)

### **Videos**

*The Prophets*, A&E Biography Series

*Entertaining Angels – The Story of Dorothy Day* Paulist Pictures

*The Heart has its Reasons*, L'Arche

*The Miracle of Life*, Nova

*The Secret Life of the Brain – “The Baby’s Brain: Wider Than the Sky”* PBS

*The Incredible Voyage Series – Explaining the Human Body*, National Geographic

*Romero*, Paulist Pictures

### **Computer Software**

*Catechism of the Catholic Church*. CD-ROM NCCB

*Documents of Vatican II*. Catholic Software

*Ontario Catholic School Graduate Expectations CD-ROM Resource* Institute for Catholic Education, Toronto 2002 (T, K, S)

*Oxford Biblical Concordance* (with NRSV translation) Computer program

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## Internet

The URLs for the websites were verified by the writers prior to publication. Given the frequency with which these designations change, teachers should always verify the websites prior to assigning them for student use.

**Note:** Internet sites created by organizations identifying themselves to be Catholic, or presenting positions on various issues as being Catholic, need to be assessed on a regular basis by the teacher prior students for use to ensure the tone and content of the site is actually in keeping with authentic Catholic teaching. Some sites claiming to be authentically Catholic are not always up-to-date church teachings. The teacher must critically review any sites found by students and used as part of their research. Those sites maintained by the CCCB, OCCB and the local Dioceses are reputable.

### Scripture Resources

Bible Gateway – <http://bible.gospelcom.net/>

Online Biblical Concordance – <http://www.studylight.org/>

### General Sites

Belief.net – <http://beliefnet.com>

The Catechism of the Catholic Church – <http://www.christusrex.org/www1/CDHN/ccc.html>

Canadian Catholic Health Association – <http://www.chac.ca/>

Catholic Information Centre on Line – <http://www.catholic.net>

Catholic Organization for Life and Family – <http://colf.cccb.ca/english/colf.htm>

Catholic Organization for Development and Peace – <http://www.devp.org/>

French Site – [http://colf.cccb.ca/french/default\\_f.htm](http://colf.cccb.ca/french/default_f.htm)

Canadian Religious Conference – <http://www.web.net/~crcn/english.html>

Catholic Religious Education Consultants of Ontario – [www.creco.org](http://www.creco.org)

Documents of the Second Vatican Council – <http://www.christusrex.org/www1/CDHN/v1.html>

Encyclicals and Other Papal Documents – <http://listserv.american.edu/catholic/church/papal/papal.html>

Religion Online – <http://www.religion-online.org/>

Roman Catholic Church Resources – <http://home.golden.net/~wts/index2.html>

Salt of the Earth online Resource for Social Justice – <http://salt.claretianpubs.org/>

Scarboro Foreign Missions – <http://www.web.apc.org/~sfms/>

Theology Library – <http://www.mcgill.pvt.k12.al.us/jerryd/cathmob.htm>

The Vatican – <http://www.vatican.va/>

### Religious Orders

<http://www.basilian.org/Who/>

<http://www.daughtersofstpaul.com/links/life.html>

<http://www.franciscan-archive.org/>

<http://www.ofmcapuchin-can.com/>

<http://www.spiritans.com/>

<http://www.cin.org/vocation.html>

### Catholic News Agencies

Catholic New Times – <http://www.catholicnewtimes.org/> (Canadian)

Catholic News Service – <http://www.catholicnews.com/>

National Catholic Reporter – <http://www.natcath.com/>

Prairie Messenger – [http://www.stpeters.sk.ca/prairie\\_messenger/](http://www.stpeters.sk.ca/prairie_messenger/) (Canadian)

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US Catholic – <http://www.uscatholic.org/>

Western Catholic Reporter – <http://www.wcr.ab.ca/index.shtml> (Canadian)

Zenit News – <http://www.zenit.org/english/>

### **Canadian Context**

Canadian Conference of Catholic Bishops – [www.cccb.ca](http://www.cccb.ca)

The Ontario Conference of Catholic Bishops – [www.occb.on.ca](http://www.occb.on.ca)

### **Local Diocesan Websites in Ontario**

Alexandria/Cornwall – <http://www.diocese-alex-cnwl.on.ca/>

Hamilton – <http://hamiltondiocese.com/>

Hearst – <http://www.diocesehearst.com/>

Kingston – <http://www.romancatholic.kingston.on.ca/>

London – <http://www.rcec.london.on.ca/>

Ottawa – <http://www.ecclesia-ottawa.org/>

Pembroke – <http://www3.sympatico.ca/rcecpembroke/>

Peterborough – <http://www.peterboroughdiocese.org/>

Sault Ste. Marie – <http://www.diocesecentre.com/>

Thunder Bay – <http://dotb.baynet.net/>

Timmins – <http://www.nt.net/~dioctims/>

Toronto – <http://www.archtoronto.org/>

### **Other Canadian Dioceses**

Calgary – <http://www.rcdiocese-calgary.ab.ca/>

Charlottetown – <http://www.dioceseofcharlottetown.com>

Halifax – <http://www.catholichalifax.org/>

Montreal – <http://www.archeveche-mtl.qc.ca/> (French)

Quebec – <http://www.diocesequebec.qc.ca/>

Saskatoon – <http://www.rcdiocesesktn.sk.ca/>

St. John (New Brunswick) – <http://www.brunnet.net/dsj/>

St. John's (Newfoundland) – <http://www.stjohnsarchdiocese.nf.ca/>

Vancouver – <http://www.rcav.org/>

Winnipeg – <http://www.manitobacatholic.net/>

### **Ukrainian Catholic Eparchy**

Toronto and Eastern Canada – <http://www.ucet.ca/>

New Westminster – <http://www.vcn.bc.ca/ucepnw/>

Winnipeg – <http://www.archeparchy.ca/>

### **United States Context**

National Conference of Catholic Bishops – <http://www.nccbuscc.org/>

### **Selected American Dioceses**

Boston – <http://www.rcab.org/>

Chicago – <http://www.archdiocese-chgo.org/>

Detroit – <http://www.archdioceseofdetroit.org/>

Galveston-Houston – <http://www.diocese-gal-hou.org/>

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Los Angeles – <http://www.la-archdiocese.org/english/>

Milwaukee – <http://www.archmil.org/>

New York – <http://www.ny-archdiocese.org/>

Philadelphia – <http://archdiocese-phl.org/>

**Other Catholic/Theology Related sites**

<http://www.devotions.net/bible/00bible.htm>

<http://www.silk.net/RelEd/a.htm>

<http://www.catholic-pages.com/pope/election.asp>

<http://www.newadvent.org/cathen/12354c.htm>

<http://www.newadvent.org/cathen/02443a.htm>

<http://www.its.caltech.edu/~newman/CathLink.html>

<http://www-2.cs.cmu.edu/People/spok/catholic.html>

<http://www.thechoicegame.com/>

<http://ethicsandmedics.com/home.html>

<http://www.thechoicegame.com/demo-link-develo.html>

<http://catholiceducation.org/index.html>

**OSS Considerations**

Institute for Catholic Education. *Ontario Catholic Secondary Curriculum Document, Religious Education*. Toronto: Institute for Catholic Education, 1999.

Ontario Ministry of Education. *Choices into Action: Guidance and Career Education Program policy for Ontario Elementary and Secondary Schools*. Toronto: Queen's Printer

Ontario Ministry of Education. *Cooperative Education: A Resource Guide*. Toronto: Queen's Printer, 1980.

Ontario Ministry of Education. *Engendering Equity: Transforming Curriculum*. Toronto: Queen's Printer, 1995.

Ontario Ministry of Education. *Handbook for Teachers of Students With Learning Disabilities*. Toronto: Queen's Printer, 1980.

Ontario Ministry of Education. *The Ontario Curriculum, Grades 9 to 12: Program Planning and Assessment*. Toronto: Queen's Printer, 1999.

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## **Coded Expectations, Church and Culture, Grade 12, University Preparation, HRE4M**

### **Scripture (SC)**

#### **Overall Expectations**

- SC1.01** - recognize the Scriptures as God's offer to transform their lives (CCC § 101-133);
- SC1.02** - demonstrate knowledge of selected narratives and events in Sacred Scripture, and identify their importance for life decisions;
- SC1.03** - explain how the Scriptures can be used within the Catholic community of faith to analyse and critique contemporary society;
- SC1.04** - evaluate the various uses of scriptural genres as expressions of God's activity in the world and the religious use of these genres in Sacred Scripture.

#### **Specific Expectations**

##### **Knowledge**

- SC2.01** - demonstrate an understanding of the biblical meaning of the creation narratives, especially the notion of humanity as God's co-creators;
- SC2.02** - explain the scriptural understanding of the saving action of God in setting people free in the Exodus;
- SC2.03** - identify the relevance of the scriptural call to be critical of contemporary secular culture, as portrayed in the preaching of the prophets before and during the Exile, and in the challenges of prophetic voices in our time;
- SC2.04** - demonstrate an understanding of the challenge of Jesus to transform ourselves and society in the spirit of his teaching about the Kingdom of God;
- SC2.05** - summarize the values and lifestyles of the early Church community, as described in the letters of Paul and the Acts of the Apostles.

##### **Attitudes/Values**

- SC3.01** - value the basic dignity of every person as created in the image and likeness of God;
- SC3.02** - perceive the challenge of God's preferential option for the poor;
- SC3.03** - appreciate the role of the prophetic stance in both Biblical and contemporary culture;
- SC3.04** - support efforts to build Christian community within the class;
- SC3.05** - acknowledge that the love of God for all people demands justice;
- SC3.06** - recognize the responsibility of Christians to work for justice and peace.

##### **Skills**

- SC4.01** - locate biblical passages related to human dignity, justice, and reconciliation;
- SC4.02** - compare Biblical prophets with persons who take a prophetic role in society today;
- SC4.03** - evaluate the values found in the Gospel with those of contemporary culture;
- SC4.04** - Use biblical passages related to the Kingdom of God as criteria for analysing social justice issues;
- SC4.05** - develop and implement strategies for community building based on the values and lifestyle of the early Church community;
- SC4.06** - express different ways that Christians can work for justice and peace as essential features of discipleship.

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## **Profession of Faith (PFV)**

### **Overall Expectations**

- PFV1.01** - demonstrate an understanding of the relationship between religious faith and contemporary culture;
- PFV1.02** - demonstrate an understanding of the four marks of the Church (one, holy, catholic, apostolic);
- PFV1.03** - explore the idea of culture as found in the teachings of the Church;
- PFV1.04** - demonstrate an understanding of the Catholic Church's response to contemporary culture as found in the social teachings of the Church;
- PFV1.05** - acknowledge that the call to faith includes a call to justice;
- PFV1.06** - demonstrate an understanding of the Holy Spirit as God's love alive in the world (CCC § 733-736);
- PFV1.07** - perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;
- PFV1.08** - use an experience of community service work as a lens through which to view the relationship between gospel living and the values of contemporary culture.

### **Specific Expectations**

#### **Knowledge**

- PFV2.01** - identify Divine Revelation as God's plan for humanity;
- PFV2.02** - understand that the dignity of human persons is rooted in their being created in the image and likeness of God;
- PFV2.03** - identify the relationship between religious faith and contemporary culture as found in Church teaching
- PFV2.04** - explain key teachings of the Church as they relate to faith and culture;
- PFV2.05** - demonstrate an understanding of how the Sacred Scriptures are used within the Catholic Church to analyse and critique contemporary culture;
- PFV2.06** - identify the role the Beatitudes play in Christian moral decision-making;
- PFV2.07** - explain the basic principles of Catholic moral teaching (e.g., natural law, moral conscience);
- PFV2.08** - define sin as a failure in genuine love for God and neighbour;
- PFV2.09** - examine contemporary challenges to the Church's teachings on social justice (e.g., technology, poverty, role of the media, violence, racism, gender issues, the environment);
- PFV2.10** - explore the Church's teaching on work (CCC § 2427-2430);
- PFV2.11** - demonstrate an understanding of the role of the sacraments in the life journey of Catholics and in the life of the Church, with special emphasis on the sacraments of vocation (CCC § 1533-1658);
- PFV2.12** - demonstrate an understanding of the consecrated life, and its role in the history and future of the Church.

#### **Attitudes/Values**

- PFV3.01** - value the religious quest for meaning in the contemporary world;
- PFV3.02** - recognize that the teachings of Jesus and the Church guide believers in their moral choices;
- PFV3.03** - appreciate that work is participation in the activity of God;
- PFV3.04** - value the importance of community service as an expression of the call to discipleship;
- PFV3.05** - appreciate that humans are rational, emotional, physical, social, esthetic, moral and spiritual in nature.

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## **Skills**

- PFV4.01** - identify and analyse messages, values, and practices in contemporary culture which run counter to the Gospel vision of life and its meaning;
- PFV4.02** - employ moral decision-making skills in problem solving;
- PFV4.03** - critique social, political, and economic structures in light of the Church's social teachings;
- PFV4.04** - engage in community service as an example of the call to discipleship;
- PFV4.05** - use technology in a moral and ethical fashion.

## **Christian Moral Development (CMV)**

### **Overall Expectations**

- CMV1.01** - examine the human search for meaning and purpose in the context of Christian anthropology;
- CMV1.02** - recognize the role of the Church as a community of disciples called to transform the world;
- CMV1.03** - appreciate that humans are created with the ability to discern right from wrong, and with the freedom to choose between them (CCC § 1730-1756);
- CMV1.04** - demonstrate a knowledge of how Catholic Tradition informs moral decision-making;
- CMV1.05** - understand that the Ten Commandments arise out of the experience of the Hebrew people and are imperatives in making moral decisions;
- CMV1.06** - examine principles of Catholic moral teaching;
- CMV1.07** - examine key tenets of Catholic social teaching;
- CMV1.08** - explore the Church's teaching on work;
- CMV1.09** - critique the messages and values of the media which run counter to the Gospel vision of life;
- CMV1.10** - analyse social structures in light of the Church's social teachings;
- CMV1.11** - explain why people have the right to form labour unions.

### **Specific Expectations**

#### **Knowledge**

- CMV2.01** - demonstrate an understanding that the dignity of human persons is rooted in their being created in the image and likeness of God;
- CMV2.02** - identify the main features of a Christian anthropology (CCC § 27-174, 1700-1729);
- CMV2.03** - understand the meaning of the term 'culture';
- CMV2.04** - demonstrate a knowledge of how the Catholic Tradition informs moral decision-making;
- CMV2.05** - understand that the Ten Commandments arise out of the experience of the Hebrew people and are imperatives in making moral decisions today;
- CMV2.06** - identify natural law and conscience as principles of Catholic moral teaching;
- CMV2.07** - define key tenets in Catholic social teaching (e.g., human dignity, solidarity, the common good, social sin, and subsidiarity);
- CMV2.08** - demonstrate a knowledge of the Church's teaching on work and the marketplace;
- CMV2.09** - understand that the Church teaches that economic life is ordered primarily to the service of the whole person and to the entire human community.

#### **Attitudes/Values**

- CMV3.01** - appreciate that humans are created with free will and with the ability to discern right from wrong;
- CMV3.02** - recognize that the teachings of Jesus and the Church guide believers in their moral choices;
- CMV3.03** - acknowledge sin as a failure in genuine love for God and neighbour;
- CMV3.04** - appreciate that work is participation in the activity of co-creation;
- CMV3.05** - recognize that people have a right to form labour unions;
- CMV3.06** - acknowledge the value of community service in relation to the common good.

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## **Skills**

- CMV4.01** - examine the human search for meaning and purpose in the context of Christian anthropology;
- CMV4.02** - employ Christian anthropology as a way of understanding the human person;
- CMV4.03** - analyse the values of contemporary culture in relation to those of the Gospel;
- CMV4.04** - develop strategies to prepare for the challenges of Christian life in the marketplace or in post-secondary education;
- CMV4.05** - critique the message and practices of the media, which run counter to the gospel vision of life;
- CMV4.06** - explore the origin and purpose of Catholic social teaching;
- CMV4.07** - apply the key tenets of Catholic social teachings to key issues in contemporary culture (e.g., racism, use of technology, poverty, respect for life, violence);
- CMV4.08** - use various teachings as found in the social encyclicals of the Church to analyse the economy;
- CMV4.09** - assess community service as a vehicle of promotion for the common good.

## **Prayer and Sacramental Life (PSL)**

### **Overall Expectations**

- PSL1.01** - identify and describe the role of sacraments in the life journey of Catholics with special emphasis on the sacraments of vocation;
- PSL1.02** - identify the Catholic understanding of the Sacrament of Marriage (CCC § 1601-1658);
- PSL1.03** - recognize the importance of preparation for marriage, both proximate and long-range;
- PSL1.04** - appreciate 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;
- PSL1.05** - explain and describe the historical and contemporary celebration of marriage within the Catholic Church;
- PSL1.06** - understand the Church's teachings on valid marriages and annulments;
- PSL1.07** - identify the Catholic understanding of the sacrament of Holy Orders (CCC § 1536-1589);
- PSL1.08** - define the Christian notion of service to others as a call to ministry;
- PSL1.09** - explain the various forms the call to ministry can take within the Christian community;
- PSL1.10** - demonstrate an understanding of the Church's historical and contemporary teaching concerning ordained ministry;
- PSL1.11** - explain the various functions of ordained ministers (i.e., Bishop, priest, deacon);
- PSL1.12** - appreciate the challenge to religious vocations as presented by contemporary culture;
- PSL1.13** - examine contemporary approaches to ministry as a call to service.

### **Specific Expectations**

#### **Knowledge**

- PSL2.01** - identify the Catholic understanding of the sacrament of marriage;
- PSL2.01** - understand the Church's teaching on valid marriages and annulments;
- PSL2.02** - define the Christian notion of service to others as a call to ministry;
- PSL2.03** - demonstrate a knowledge of the Church's teaching concerning ordained ministry;
- PSL2.04** - understand the meaning of the term "religious vocation" as it applies within today's Church and its various forms of community life.

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## **Attitudes/Values**

- PSL3.01** - recognize that Christians depend on the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart;
- PSL3.02** - recognize the importance of preparation for marriage both proximate and long-range;
- PSL3.03** - value the commitment necessary for a faithful marriage;
- PSL3.04** - appreciate 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;
- PSL3.05** - appreciate the challenge to religious vocations as presented by contemporary culture.

## **Skills**

- PSL4.01** - identify and describe the role of sacraments in the life journey of the Catholic with special emphasis on the sacraments of vocation;
- PSL4.02** - explain and describe the sacrament of marriage within the Catholic Church;
- PSL4.03** - suggest ways to form healthy and appropriate intimate relationships as long-range preparation for orientation toward marriage;
- PSL4.04** - explain the various forms the call to ministry can take within the Christian community;
- PSL4.05** - explain the various functions of ordained ministers;
- PSL4.06** - examine contemporary approaches to ministry as a call to service;
- PSL4.07** - participate in the liturgical life of the Church (e.g., as lectors, hospitality ministers).

## **Family Life Education (FLE)**

### **Overall Expectations**

- FLE1.01** - examine the meaning and value of human freedom and commitment, values and conscience and personal and social responsibility in light of the Catholic faith tradition;
- FLE1.02** - describe and analyse the stages of the human life cycle with particular attention to moral development;
- FLE1.03** - describe and discuss emotional balance; identify signs of imbalance that require intervention, and sources of help;
- FLE1.04** - discern essential components for building healthy intimate relationships (e.g., family, friendships, romantic relationships, etc.) in their lives, and examine the ways in which all relationships influence human growth;
- FLE1.05** - explore and interpret the relationship between the family and society; examine challenges to family life such as illness, crisis and abuse;
- FLE1.06** - examine the role of chastity in the expression of sexuality in relationships and marriage;
- FLE1.07** - examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion, adoption, cohabitation);
- FLE1.08** - demonstrate an understanding of the Church's teaching of the sacredness of human life from conception to natural death;
- FLE1.09** - demonstrate an understanding and profound respect for the sacred gift of human procreation, the gift of children, the experience of parenting;
- FLE1.10** - examine issues of fertility/infertility, reproductive technology, and STD's as one cause of infertility;
- FLE1.11** - demonstrate an understanding and an appreciation of the role Church encyclicals play in providing teaching and guidance in Family Life issues.

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## **Specific Expectations**

*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."*

### **Personhood (FLP)**

#### **Knowledge**

**FLP1.01** - describe how human persons are relational, emotional, physical, social and spiritual in nature, and how these dimensions develop throughout the lifespan;

**FLP1.02** - define what is meant by emotional balance;

**FLP1.03** - examine how the use of the gift of free will involves the process of conscience formation through internalizing Christian values.

#### **Attitudes/Values**

**FLP2.01** - realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of responsibility towards self and others.

#### **Skills**

**FLP3.01** - explain the serious impact resulting from emotional imbalance in a person's life;

**FLP3.02** - demonstrate an understanding of the Church's teaching of the sacredness of human life from conception to natural death, by studying the issues of abortion, euthanasia, and assisted suicide;

**FLP3.03** - demonstrate an understanding that with the gift of free will, human beings can discern and choose right from wrong.

### **Relationships (FLR)**

#### **Knowledge**

**FLR1.01** - describe the positive aspects of relationships in general.

#### **Skills**

**FLR2.01** - define the skills needed to build healthy relationships;

**FLR2.02** - articulate a Christian understanding of the family and the manner in which it participates in and contributes to a healthy and just society;

**FLR2.03** - critique the ways in which society shows its responsibility to support and nurture the family, especially in times of crisis (illness, unemployment, marriage breakdown, abuse, etc.).

### **Sexuality (FLS)**

#### **Knowledge**

**FLS1.01** - examine issues related to sexual attraction and sexual decision-making (chastity, love, marriage, pre-marital relationships, pregnancy, abortion/adoption, cohabitation);

**FLS1.02** - describe the manner in which the sacred gift of human procreation and life itself can be protected (including a description and moral assessment of the impact of natural family planning, contraception, reproductive and genetic technologies and STD's on human life and fertility).

#### **Skills**

**FLS2.01** - articulate the role of chastity in the personal integration of sexuality;

**FLS2.02** - identify and practice refusal skills for situations that challenge one's sexuality and/or health;

**FLS2.03** - understand and emulate Jesus' concern for all who suffer illness.

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## Ontario Catholic School Graduate Expectations

The graduate is expected to be:

**A Discerning Believer Formed in the Catholic Faith Community** who

- CGE1a** -illustrates a basic understanding of the **saving story** of our Christian faith;
- CGE1b** -participates in the **sacramental life** of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story;
- CGE1c** -actively reflects on **God’s Word** as communicated through the Hebrew and Christian scriptures;
- CGE1d** -develops attitudes and values founded on Catholic **social teaching** and acts to promote social responsibility, human solidarity and the common good;
- CGE1e** -speaks the **language of life**... “recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it.” (Witnesses to Faith)
- CGE1f** -seeks intimacy with God and celebrates **communion** with God, others and creation through prayer and worship;
- CGE1g** -understands that one’s purpose or **call in life** comes from God and strives to discern and live out this call throughout life’s journey;
- CGE1h** -respects the **faith traditions**, world religions and the life-journeys of **all people of good will**;
- CGE1i** -integrates faith with life;
- CGE1j** -recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of **redemption**. (Witnesses to Faith)

**An Effective Communicator** who

- CGE2a** -listens actively and critically to understand and learn in light of gospel values;
- CGE2b** -reads, understands and uses written materials effectively;
- CGE2c** -presents information and ideas clearly and honestly and with sensitivity to others;
- CGE2d** -writes and speaks fluently one or both of Canada’s official languages;
- CGE2e** -uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

**A Reflective and Creative Thinker** who

- CGE3a** -recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;
- CGE3b** -creates, adapts, evaluates new ideas in light of the common good;
- CGE3c** -thinks reflectively and creatively to evaluate situations and solve problems;
- CGE3d** -makes decisions in light of gospel values with an informed moral conscience;
- CGE3e** -adopts a holistic approach to life by integrating learning from various subject areas and experience;
- CGE3f** -examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

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**A Self-Directed, Responsible, Life Long Learner** who

- CGE4a** -demonstrates a confident and positive sense of self and respect for the dignity and welfare of others;
- CGE4b** -demonstrates flexibility and adaptability;
- CGE4c** -takes initiative and demonstrates Christian leadership;
- CGE4d** -responds to, manages and constructively influences change in a discerning manner;
- CGE4e** -sets appropriate goals and priorities in school, work and personal life;
- CGE4f** -applies effective communication, decision-making, problem-solving, time and resource management skills;
- CGE4g** -examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities;
- CGE4h** -participates in leisure and fitness activities for a balanced and healthy lifestyle.

**A Collaborative Contributor** who

- CGE5a** -works effectively as an interdependent team member;
- CGE5b** -thinks critically about the meaning and purpose of work;
- CGE5c** -develops one's God-given potential and makes a meaningful contribution to society;
- CGE5d** -finds meaning, dignity, fulfillment and vocation in work which contributes to the common good;
- CGE5e** -respects the rights, responsibilities and contributions of self and others;
- CGE5f** -exercises Christian leadership in the achievement of individual and group goals;
- CGE5g** -achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others;
- CGE5h** -applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

**A Caring Family Member** who

- CGE6a** -relates to family members in a loving, compassionate and respectful manner;
- CGE6b** -recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended;
- CGE6c** -values and honours the important role of the family in society;
- CGE6d** -values and nurtures opportunities for family prayer;
- CGE6e** -ministers to the family, school, parish, and wider community through service.

**A Responsible Citizen** who

- CGE7a** -acts morally and legally as a person formed in Catholic traditions;
- CGE7b** -accepts accountability for one's own actions;
- CGE7c** -seeks and grants forgiveness;
- CGE7d** -promotes the sacredness of life;
- CGE7e** -witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;
- CGE7f** -respects and affirms the diversity and interdependence of the world's peoples and cultures;
- CGE7g** -respects and understands the history, cultural heritage and pluralism of today's contemporary society;
- CGE7h** -exercises the rights and responsibilities of Canadian citizenship;
- CGE7i** -respects the environment and uses resources wisely;
- CGE7j** -contributes to the common good.

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## Unit 1: Called to be Discerning Believers

**Time:** 15 hours

### Unit Description

The overall emphasis of this unit is to allow students to begin to reflect personally and theologically on what is expected of them in light of their learnings and experiences in a Catholic school system.

Mark 10:17-22 is the guiding scripture passage for this unit. Students are invited to consider answers to the young man's question as if it were their own for their particular culture.

This unit is organized into three clusters: 1) Good Teacher, What Must I Do? 2) Good Teachers to Turn to in Our Culture, and 3) Christian Service Project and Reflection. The first cluster involves: the studying of Mark 10:17-22; a media study of what are considered to be examples of success or are valued as good in students' culture; and the collective brainstorming of possible answers to the question "What must I do to inherit eternal life," in light of graduating from a Catholic school system. The second cluster investigates the "Good Teachers" to whom students can turn to assist them in their faith journey and to answer the question, What must we do? These "teachers" include the local and the universal Church and the Ontario Catholic Education community under the auspices of the Institute of Catholic Education. Students examine the Ontario Catholic School Graduate Expectations (CGEs) closely. The third cluster is an explanation and selection of the Christian Service Project that is to be based on one of the CGEs. A method of theological reflection is introduced as well as an explanation of how to use a biblical concordance to look up scripture passages based on particular themes. Through the use of the concordance students choose a scripture passage to use in their Theological Reflection. The passage is chosen based on key words that emerge out of an exploration of one of the CGEs. The unit culminating activity is the first entry of students' Theological Reflection Journals that includes a rationale for choosing the project with an explanation/interpretation of how the students foresees the scripture passage to be useful for reflecting on experience. There are three ongoing activities that are started in Unit 1 and continued through all the units: Log entry and issue analysis found on the Canadian Conference of Catholic Bishops (CCCCB) website (Activity 3); Christian Service Project; and Theological Reflection Journal (Activities 5 and 6) and beginning each class with the students' prayer intention based on one of the CGEs (Activity 4). A unit test is administered assessing students' ability to use a biblical concordance, knowledge of how the Church teaches in the present time, knowledge and an understanding of the Ontario Catholic School Graduate Expectations and the process of Theological Reflection.

### Unit Synopsis Chart

Activity	Learning Expectations	Assessment Categories	Tasks
1. Good Teacher – What Must I Do? Discerning believers encounter their culture  2.5 hours	<b>ICE</b> - CMV1.01, CMV1.09, CMV1.10, CMV2.03, CMV4.04, CMV4.05, PFV1.01, PFV1.05, PFV1.07, PFV3.01, PFV3.05, PSL3.01, SC1.01, SC3.06, SC4.03 <b>CGE</b> 1a, 2e, 3c, f, 5e	Knowledge/ Understanding Thinking/ Inquiry Communication	Teacher presentation Group media analysis and chart presentation Discussion

Activity	Learning Expectations	Assessment Categories	Tasks
<p>2. Good Teacher – What Must We Do? Expectations for discerning believers in Catholic Schools</p> <p>2.5 hours</p>	<p><b>ICE</b> - CMV1.03, CMV1.10, CMV2.03, CMV3.06, CMV4.04, CMV4.05, FLE1.01, FLE1.02, PFV1.01, PFV1.05, PFV1.05, PFV1.07, PSL1.01, PFV3.01, PFV3.02, PFV3.03, PFV3.04, PFV3.05, PFV4.01, PFV4.02, PFV4.03, PSL4.01, SC1.01, SC3.06, SC4.03</p> <p><b>CGE</b>1a, g, i</p>	<p>Knowledge/ Understanding Thinking/ Inquiry Communication Application</p>	<p>Teacher presentation Group brainstorming and presentation Discussion Reflective writing</p>
<p>3. Good Teachers. Where Do We Find the Presence of Jesus, “the Good Teacher” in our Culture?</p> <p>3.75 hours</p>	<p><b>ICE</b> - CMV1.01, CMV1.02, CMV1.09, CMV2.03, CMV2.04, CMV4.01, CMV4.02, CMV4.04, CMV4.05, FLE1.01, FLP1.03, FLP2.01, FLP3.02, PFV1.01, PFV1.04, PFV1.05, PFV1.07, PFV3.01, SC3.06, SC4.04, PFV4.01</p> <p><b>CGE</b>1d, e, 2b, e</p>	<p>Knowledge/ Understanding Thinking/ Inquiry Application</p>	<p>Teacher presentation Church teaching analysis Paired reading Internet research and presentation Discussion Internet assignment with log entries Subjective/objective analysis</p>
<p>4. Called by a Community of Discerning Believers – The Ontario Catholic Graduate School Expectations</p> <p>3.75 hours</p>	<p><b>ICE</b> - CMV1.01, CMV1.02, CMV1.03, CMV1.08, CMV1.09, CMV1.10, CMV3.06, CMV4.05, FLE1.06, FLE1.09, FLE1.11, FLR2.02, PFV1.01, PFV1.05, PSL1.01, PSL1.08, PSL1.09, PFV3.01, PFV3.05, PSL4.01, FLP2.01, SC1.01, SC3.06, SC4.05</p> <p><b>CGE</b>1j, 2a, b, c, d, e, 3a, b, c, d, e, f, 4a, b, c, d, e, f, g, h, 5a, b, c, d, e, f, g, h, 6a, b, c, d, 7a, b, c, d, e, f, g, h, i, j</p>	<p>Knowledge/ Understanding Thinking/ Inquiry Communication Application</p>	<p>Teacher presentation Group analysis Group research and presentation of “Pictorial Station”</p>
<p>5. Good Teacher What Must We Do Now? Introduction to the Christian Service Project</p> <p>2.5 hours</p>	<p><b>ICE</b> - CMV1.02, CMV1.08, CMV1.10, CMV3.04, CMV3.06, CMV4.03, CMV4.09, PFV1.01, PFV1.05, PFV1.07, PFV1.08, PSL1.13, SC3.05, SC3.06, SC4.03, SC4.06, PFV3.01, PFV3.03, PFV3.04, PFV4.04, PSL4.06, SC1.01</p> <p><b>CGE</b>1j, 2a, b, c, d, e, 3a, b, c, d, e, f, 4a, b, c, d, e, f, g, h, 5a, b, c, d, e, f, g, h, 6a, b, c, d, 7a, b, c, d, e, f, g, h, i, j</p>	<p>Knowledge/ Understanding Thinking/ Inquiry Communication Application</p>	<p>Teacher presentation Group brainstorming/ presentation Discussion Individual selection of Christian Service Project Position paper</p>

Activity	Learning Expectations	Assessment Categories	Tasks
6. Theological Reflection  2.5 hours	<b>ICE</b> - CMV1.02, CMV1.08, CMV1.10, CMV3.04, CMV3.06, CMV4.03, CMV4.09, PFV1.01, PFV1.05, PFV1.07, PFV1.08, PSL1.13, PFV3.01, PFV3.02, PFV3.04, PFV4.04, PSL4.06, SC1.01, SC1.02, SC1.03, SC2.04, SC3.05, SC3.06, SC4.01, SC4.03, SC4.04, SC4.06 <b>CGE</b> 1a, 1c, d, g, 2a, b, e, 3d, e, f	Knowledge/ Understanding Thinking/ Inquiry Communication Application	Teacher presentation Biblical concordance research page Theological reflection/journal

### Unit Planning Notes

Students are required to select an ongoing Christian Service Project. The teacher ensures that students are aware of the organizations that have been approved for student contact. The teacher screens students' choices to ensure that they are appropriate and honour the spirit of this activity. This unit requires the use of a biblical concordance and biblical commentary. It would be useful for the biblical concordance to be computer based and be installed on the school's computer network for use. It may be necessary to acquire a number of copies of a biblical commentary such as the *New Jerome Biblical Commentary* or to access a CD-ROM version. Ensure that students have signed the school or board's ethical code of conduct form for the Internet use, where applicable.

### Activity 1: Good Teacher – What Must I Do? Discerning Believers Encounter Their Culture

**Time:** 2.5 hours

#### Description

Students study a passage from the Gospel of Mark (Mk 10:17-22) whereby a rich man asks Jesus what he should do to inherit eternal life. Jesus redirects the man's focus and invites him to view discipleship and inevitably success in life in a different manner. Students are introduced to a biblical commentary as a tool that is used when studying scripture. The *Jerome Biblical Commentary* presents three ideas about Mark 10:17-22. Worth noting, for the purposes of this activity, is that Jesus' answer "is related to the rich man's particular case rather than a general rule." (*Jerome Biblical Commentary* 41:64) The activity enables students to look at "their own particular cases," and answer the questions: How does my culture define success? and What does it value as good?, using various media (magazines, newspapers, viewing habits, economic magazines, etc.).

#### Strand(s) & Learning Expectations

##### Ontario Catholic School Graduate Expectations

CGE1 - A discerning believer formed in the Catholic faith who: a) illustrates a basic understanding of the saving story of our Christian faith; g) understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey;

CGE2 - An effective communicator who: e) uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology, and information systems to enhance the quality of life;

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CGE3 - A reflective and creative thinker who: c) thinks reflectively and creatively to evaluate situations and solve problems; f) examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society;

CGE5 - A collaborative contributor who: a) works effectively as an interdependent team member; e) respects the rights, responsibilities and contributions of self and others.

**Strand(s):** Scripture, Profession of Faith, Christian Moral Development,  
Prayer and Sacramental Life

### **Overall Expectations**

SC1.01 - recognize the Scriptures as God's offer to transform their lives (CCC §101-133);

PFV1.01 - demonstrate an understanding of the relationship between religious faith and contemporary culture;

PFV1.05 - acknowledge that the call to faith includes a call to justice;

PFV1.07 - perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;

CMV1.01 - examine the human search for meaning and purpose in the context of Christian anthropology;

CMV1.09 - critique the messages and values of the media which run counter to the Gospel vision of life;

CMV1.10 - analyse social structures in light of the Church's social teachings.

### **Specific Expectations**

SC3.06 - recognize the responsibility of Christians to work for justice and peace;

SC4.03 - evaluate the values found in the Gospel with those of contemporary culture;

PFV3.01 - value the religious quest for meaning in the contemporary world;

PFV3.05 - appreciate that humans are rational, emotional, physical, social, aesthetic, moral and spiritual in nature;

CMV2.03 - understand the meaning of the term *culture*;

CMV4.04 - develop strategies to prepare for the challenges of Christian life in the marketplace or in postsecondary education;

CMV4.05 - critique the message and practices of the media, which run counter to the gospel vision of life.

PSL3.01 - recognize that Christians depend on the transforming wisdom of the Holy Spirit in their search for authenticity and peace of heart.

### **Prior Knowledge & Skills**

- Students should have some familiarity with the use of scripture and basic interpretation methods.
- Student should know how to critically work with the media, work cooperatively in groups, and make basic summary notes.

### **Planning Notes**

The teacher locates relevant resources for the class' media study. A copy of the scripture passage Mark 10:17-22 is supplied for each student to facilitate note taking. The teacher displays one or two examples of a biblical commentary with a prepared page indicating how it is structured and how it is used for biblical study. The teacher prepares an overhead summarizing the information from the commentary about the scripture passage. Make chart paper, markers, and glue sticks available for students to use in reporting their findings.

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## Teaching/Learning Strategies

1. Think/Pair/Share – Students brainstorm answers to the question, What does success look like in our culture?
2. The teacher re-groups the class with a prayerful reading of the scripture passage Mark 10:17-22. The teacher asks for students' reactions to what was heard. The printed text of the passage is distributed to each student for analysis. The passage is re-read and the following questions are asked: What was the man seeking? What were his values and how might they reflect his culture? What is Jesus' response? How does Jesus challenge the man? In what ways can this passage assist all of us in our own faith journey within our culture?
3. The teacher suggests that in studying scripture, people generally make use of a variety of tools to assist them in understanding the text. One tool is a biblical commentary such as the *New Jerome Biblical Commentary*. The teacher describes briefly the way a commentary is organized and how it will be used as a resource in the course. Through the use of the biblical commentary, the teacher points out that in the passage from Mark 10:17-22: the man was seeking the kingdom of God; he was allowing his wealth to stand in the way of that quest; Jesus' answer is related to "this person's particular case" rather than a general rule (*Jerome Biblical Commentary* 41:64). The teacher states that the rich man's "particular case" could be the culture in which he lives in, namely, a culture of wealth. Having understood the person's culture, Jesus was able to challenge the person's values.
4. The teacher raises the questions: In what way would Jesus answer the question for our culture? What does Jesus need to know about our culture in order to answer the question? The teacher reviews, and recalls for students, what was studied about culture from the Grade 10 text *Christ and Culture* Unit 2 Theme 4 with special emphasis on the media section. The teacher presents different examples of media to students, i.e., newspapers, magazines, advertisements, University/College promotions, which are to be used in analysing one particular aspect of culture and introduces the Group Media Study.
5. In groups (according to the kind of media that is to be studied) students critique the material by indicating what it says about the current culture's ideas about success and what the culture values as good. Each group presents its findings to the class.
6. Individually, students make notes on the information that the groups present. Students are to add any pertinent information arising from their own specific family, economic, and cultural background.

## Assessment & Evaluation of Student Achievement

The teacher checks the progress of each group and its final summary of the media using a checklist (Appendix 1). The teacher checks the individual students added information regarding values and idea of success according to their own family/ethno culture. The categories being assessed are Knowledge/Understanding, Communication, and Thinking/Inquiry.

## Accommodations

The teacher consults individual students IEPs for specific directions on accommodation for individuals. The teachers can form groups that represent different learning styles and abilities. The teacher should select print, visual, and audio media that is written for varied reading and comprehension abilities. The teacher could create larger groupings to allow for more student-based support. Students with reading difficulties could have a copy of the reading from the *Good News Bible*.

## Resources

### Texts

Bible, NRSV Translation

Brown, R., J. Fitzmyer and R. Murphy, eds. *Jerome Biblical Commentary*. Englewood Cliffs, NJ: Prentice Hall, 1990.

CCCB. *Christ and Culture*. Ottawa: CN CCCB Publications, 2001. pp 32-38

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### **Examples of Media**

Magazines: *Teen People, Vogue, Canadian Living, People Magazine, Macleans, Time*, etc.

Newspapers: *Globe and Mail, The Toronto Star, National Post*, local community newspapers

Neilson Ratings of TV programs

Box office receipts for movie theatres (found in weekly newspapers)

*Fortune* magazine's listings of top 500 companies

### **Websites**

People Magazine – <http://people.aol.com/people/index.html>

## **Activity 2: Good Teacher – What must We Do?**

### **Expectations for Discerning Believers in Catholic Schools (A Brainstorming Activity)**

**Time:** 2.5 hours

#### **Description**

The question posed in Mark 10:17-22 is presented to students as one that could be asked within the context of the present culture and be answered by students who are getting ready to graduate from a Catholic school. This activity assists the students in developing an understanding of what is expected of a graduate from a Catholic School. It begins by drawing on students' own knowledge, experience, and ideas. Students are asked to collectively brainstorm the expectations (values, behaviours, beliefs) one may have for a student who has graduated from the Catholic School System.

#### **Strand(s) & Learning Expectations**

##### **Ontario Catholic School Graduate Expectations**

CGE1 - A discerning believer formed in the Catholic faith who: g) understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey, i) integrates faith with life.

**Strand(s):** Scripture, Profession of Faith, Christian Moral Development, Prayer and Sacramental Life

##### **Overall Expectations**

SC1.01 - recognize the Scriptures as God's offer to transform their lives (CCC § 101-133);

PFV1.01 - demonstrate an understanding of the relationship between religious faith and contemporary culture;

PFV1.05 - acknowledge that the call to faith includes a call to justice;

PFV1.07 - perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;

CMV1.03 - appreciate that humans are created with the ability to discern right from wrong, and with the freedom to choose between them (CCC § 1730-1756);

CMV1.10 - analyse social structures in light of the Church's social teachings;

PSL1.01 - identify and describe the role of sacraments in the life journey of Catholics with special emphasis on the sacraments of vocation;

FLE1.01 - examine the meaning and value of human freedom and commitment, values and conscience and personal and social responsibility in light of the Catholic faith tradition;

FLE1.02 - describe and analyse the stages of the human life cycle with particular attention to moral development.

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### Specific Expectations

- SC3.06 - recognize the responsibility of Christians to work for justice and peace;
- SC4.03 - evaluate the values found in the Gospel with those of contemporary culture;
- PFV3.01 - value the religious quest for meaning in the contemporary world;
- PFV3.02 - recognize that the teachings of Jesus and the Church guide believers in their moral choices;
- PFV3.03 - appreciate that work is participation in the activity of God;
- PFV3.04 - value the importance of community service as an expression of the call to discipleship;
- PFV3.05 - appreciate that humans are rational, emotional, physical, social, aesthetic, moral, and spiritual in nature;
- PFV4.01 - identify and analyse messages, values, and practices in contemporary culture which run counter to the Gospel vision of life and its meaning;
- PFV4.02 - employ moral decision-making skills in problem solving;
- PFV4.03 - critique social, political, and economic structures in light of the Church's social teachings;
- CMV2.03 - understand the meaning of the term *culture*;
- CMV3.06 - acknowledge the value of community service in relation to the common good;
- CMV4.04 - develop strategies to prepare for the challenges of Christian life in the marketplace or in postsecondary education;
- CMV4.05 - critique the message and practices of the media, which run counter to the gospel vision of life;
- PSL4.01 - identify and describe the role of sacraments in the life journey of the Catholic with special emphasis on the sacraments of vocation.

### Prior Knowledge & Skills

Students should know how to work cooperatively in groups. Students must refer to the culture study in Activity 1.

### Planning Notes

The teacher should have the information from a Bible commentary for Mark 10:17-22 available. The teacher provides chart paper for the brainstorming activity. The teacher prepares a handout with an example of the manner in which students are to organize their work. The results from the media study in Activity 1 are to be prominently displayed for students' reference. The teacher supplies each group with a number of large strips and markers for writing ideas.

### Teaching/Learning Strategies

1. The teacher recalls with students the scripture passage from Mark 10:17-22. The teacher contextualizes the reading for the present day by suggesting that the rich man could be a potential graduate from a Catholic high school in Ontario. In this case, the question is: What behaviours, values, skills, and/or beliefs demonstrate that the person is a follower of Christ in our present day culture? Each student has spent a number of years within the Catholic school system and has learned various ways to be a disciple from: scripture study, the study of moral issues, and experiencing a Catholic community. The teacher asks: What would your answer be if the question was, What must I do in this culture in order to show I have graduated from a Catholic School?
2. In groups, students brainstorm a list of values, behaviours, beliefs, and skills that are expected of a graduate from a Catholic high school in Ontario. All ideas are to be included. Students draw upon their experience of scripture stories, Church teaching, and their years in a Catholic school. Students provide reasons why these values and behaviours are consistent with having graduated from a Catholic school and consistent with being a follower of Jesus. Each expectation is to be written on a large strip of paper and placed on a wall. Students present their findings in a class discussion. Each student is to make notes. These notes are to be used for the reflection paper.

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3. Individually students complete a one-page reflection on their own response to the question, What must a graduate from a Catholic high school do? Students draw upon their experience of scripture stories, Church teaching, and their years in a Catholic school. Students provide reasons as to why these selected values and behaviours are consistent with having graduated from a Catholic school and consistent with being followers of Jesus. Students are also required to note the similarities and differences between his/her personal answers and the answers of other classmates during the class discussion and subsequent note taking.
  4. The teacher points out that these expectations can be classified according to various criteria. Collectively the class identifies what these classifications could be and organizes them accordingly.

### **Assessment & Evaluation of Student Achievement**

The teacher monitors the progress of each group and assesses how well the groups have included all ideas and presented them to the class. The teacher assesses the individual reflection pages based on how well the student has presented arguments with valid reasons. The teacher notes how many of the choices students have selected match or differs from the Ontario Catholic School Graduate Expectations. The categories that are being assessed are Knowledge/Understanding, Thinking/Inquiry, Communication, and Application.

### **Accommodations**

The teacher consults individual students IEPs for specific directions on accommodation for individuals and forms groups that represent different learning styles and abilities. The presentation of ideas could be visual, oral, or written. The teacher could create larger groupings to allow for more student-based support.

### **Resources**

#### **Texts**

Bible, NRSV Translation

Brown, R., J. Fitzmyer, and R. Murphy eds. *Jerome Biblical Commentary*. Englewood Cliffs, NJ: Prentice Hall, 1990.

CCCB. *Christ and Culture*. Ottawa: CN CCCB Publications, 2001.

Trafford, Larry. *Educating the Soul*. ICE, 1998. pp 7-11

### **Activity 3: Good Teacher? – Where Do We Find the Presence of Jesus, the Good Teacher, in our Culture?**

**Time:** 3.75 hours

#### **Description**

The rich man in Mark’s gospel was able to ask Jesus directly for guidance in his faith journey. To whom can students turn when seeking answers to life’s questions that articulate the teaching of the gospel? One of the places that students can turn to when seeking these answers is the teachings of the Church. The reasons to support this can be found in two models or images of Church – the Church as “Sacrament of Christ” and “Servant.” The Church as “Sacrament of Christ” means that it is the living presence of Christ, the Good Teacher, for its members and the world. Christ was judged by his followers to have taught with authority. In this light, the Church strives to teach with the same authority of Christ. The Church as “Servant” means that the Church exists to benefit the people of the world. Its teachings and actions must be seen to assist the people of the world in life. This is not without much struggle, success, and failure. However, the Church must always be seen as striving to be the presence of Christ for this world. One way in which the universal and local Church exercises its authority is through the writing and publication of encyclicals. It is the role of the local conference of Bishops to present and interpret these

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encyclicals for its own country and culture. Students are presented with some examples of how this is accomplished through the reading of *Evangelium Vitae* (through the summation provided in the pamphlet from the Catholic Office for Family Life) and the summarization of the Church's major social encyclicals (found in the article, "The Busy Christian's Guide to Catholic Social Teaching" in *Dreams, Dilemmas, Decisions*). Students are assigned a web search to discover how the Catholic Church strives to present its teachings through the use of the Internet.

## **Strand(s) & Learning Expectations**

### **Ontario Catholic School Graduate Expectations**

CGE1 - A discerning believer formed in the Catholic faith community who: d) develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good;

CGE2 - An effective communicator who: a) listens actively and critically to understand and learn in light of gospel values; b) reads, understands, and uses written materials effectively; c) presents information and ideas clearly and honestly and with sensitivity to others; e) uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology, and information systems to enhance the quality of life.

**Strand(s):** Scripture, Profession of Faith, Christian Moral Development, Family Life Education

### **Overall Expectations**

PFV1.01 - demonstrate an understanding of the relationship between religious faith and contemporary culture;

PFV1.04 - demonstrate an understanding of the Catholic Church's response to contemporary culture as found in the social teachings of the Church;

PFV1.05 - acknowledge that the call to faith includes a call to justice;

PFV1.07 - perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;

CMV1.01 - examine the human search for meaning and purpose in the context of Christian anthropology;

CMV1.02 - recognize the role of the Church as a community of disciples called to transform the world;

CMV1.09 - critique the messages and values of the media which run counter to the Gospel vision of life;

FLE1.01 - examine the meaning and value of human freedom and commitment, values and conscience and personal and social responsibility in light of the Catholic faith tradition.

### **Specific Expectations**

SC3.06 - recognize the responsibility of Christians to work for justice and peace;

SC4.04 - use biblical passages related to the Kingdom of God as criteria for analysing social justice issues;

PFV3.01 - value the religious quest for meaning in the contemporary world;

PFV3.05 - appreciate that humans are rational, emotional, physical, social, aesthetic, moral, and spiritual in nature;

PFV4.01 - identify and analyse messages, values, and practices in contemporary culture which run counter to the Gospel vision of life and its meaning;

PFV4.03 - critique social, political, and economic structures in light of the Church's social teachings;

CMV2.03 - understand the meaning of the term *culture*;

CMV2.04 - demonstrate a knowledge of how the Catholic Tradition informs moral decision making;

CMV4.01 - examine the human search for meaning and purpose in the context of Christian anthropology;

CMV4.02 - employ Christian anthropology as a way of understanding the human person;

CMV4.03 - analyse the values of contemporary culture in relation to those of the Gospel;

CMV4.04 - develop strategies to prepare for the challenges of Christian life in the marketplace or in postsecondary education;

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CMV4.05 - critique the message and practices of the media, which run counter to the gospel vision of life;

FLP1.03 - examine how the use of the gift of free will involves the process of conscience formation through internalizing Christian values;

FLP2.01 - realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of responsibility towards self and others;

FLP3.02 - demonstrate an understanding of the Church's teaching of the sacredness of human life from conception to natural death, by studying the issues of abortion, euthanasia, and assisted suicide.

### **Prior Knowledge & Skills**

Students must be familiar with the models of Church as described in the Grade 10 text *Christ and Culture*. Students need to have some familiarity with the way the Church teaches in the present culture and have a rudimentary knowledge of the content of some of its teachings, in particular the Church's encyclicals. They should have an understanding of the terms *encyclical*, *dogma*, and *conscience formation* as well as the value of bishops' statements written at the diocesan, provincial, and national levels. Students should have prior experience with using the Internet and have knowledge of the board's directives for appropriate Internet usage. Students should know the difference between preparing subjective and objective responses to various issues.

### **Planning Notes**

The teacher provides copies of the CCCB document "Choose Life" and/or "The Busy Christian's Guide to Catholic Social Teaching" in *Dreams, Dilemmas, Decisions* for each student. The teacher provides access to computers in order to facilitate students' website assignment. The teacher prepares a web search recording page for students to note the various ways the Church organizes its websites to present Church teaching to its members.

### **Teaching/Learning Strategies**

1. In pairs students complete the following sentences: When it comes to solving relationship problems, I go to... When it comes to solving school problems, I go to... When it comes to solving parent/family problems, I go to... When it comes to solving moral/ethical/faith problems, I go to... The answers are taken up in a class discussion with the teacher as facilitator asking students to clarify and explain their answers.
2. The teacher describes how the man in the passage Mark 10:17-22, seeks out Jesus because he recognized in him and his teaching the presence of God. The teacher raises the question, "Where do we find the teaching of Christ in our world and how is this teaching proclaimed?" The teacher reviews with students the models of Church found in *Christ and Culture*, *Path Through Catholicism* or in the article, "Deciding to Be Church in Today's World" in *Dreams, Dilemmas, Decisions*. The teacher places special emphasis on the two models of Church – as "Sacrament of Christ" and as "Servant" and the implication that these two models have on guiding the faith and moral journey of a Catholic. The following is a summary of the most important points: 1) The Church as "Servant": as Jesus is present to the needs of people so too must the Church be a community for others (*Pathway to Catholicism*, p. 76). It has a role to speak out when people face issues of injustice and to provide guidance as to how people can live for others. 2) The Church as "Sacrament": as God was present in the works of Jesus, so too is Jesus present and works in the Church (*Pathway to Catholicism*, p. 73). As the man in the passage from Mark went to Jesus for answers to his question, students can turn to the Church to seek the teaching of Christ. The teacher presents Catholicism's belief that the Church has a responsibility to continually present teachings that challenge those values and behaviours of the culture that are inconsistent with the Gospel. As members of this Church, students are obliged to seek its guidance for their faith journey.

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3. The teacher describes two ways in which the Church exercises its mission to teach and proclaim the gospel: through the Catholic Church's encyclicals, and through the conferences of bishops in each country. The teacher describes the ways in which Catholics can access this information. The teacher describes the two conferences of Catholic bishops that directly affect students in Ontario – the CCCB, and the OCCB and how each one presents Christ's teaching for the Canadian culture.
  4. The teacher provides students with the CCCB pamphlet *Choose Life* (Summary of the Encyclical; *Evangelium Vitae*) and/or "The Busy Christian's Guide to Catholic Social Teaching" in *Dreams, Dilemmas, Decisions*. Students read the materials in pairs and react to the document(s) using focus questions. Students' findings are discussed.
  5. In pairs, students answer the following questions: What are the topics addressed? Why are these topics addressed? What is the encyclical teaching members of the Church to do? Students present their findings in a class discussion.
  6. The teacher provides students with computer access. The teacher explains that the universal and local Churches make use of the Internet to present their teachings. The teacher assigns a web search that looks at three Church websites.
  7. In groups, students are assigned to do a web search on one of the following sites – the Vatican, national/provincial church communities (CCCB, OCCCB), or local dioceses websites. Students identify the ways each site presents Church teachings. The groups present this information through a class discussion.
  8. Individually students make notes on each website as it is presented to the class and visit the CCCB website once a week to note any changes. They are asked to submit a log noting dates of their visit to the site and what was found on the site. Each student is to write a two-page reaction/reflection paper on one of the documents that is posted during one of their visits to the site. They note the content, their subjective/objective reaction, and the questions that surfaced from their reading. This is to be handed in when they have completed this task. The teacher may need to explain the difference in responding to issues from an objective versus subjective point of view. If needed, students should be provided with practice in writing/responding in both of these styles.

### **Assessment & Evaluation of Student Achievement**

Each group's presentation is assessed according to how well it has presented its findings to the class. Each student's reflection paper is evaluated according to how well the content has been understood and how well the student has critiqued the church document from both an objective and subjective viewpoint. Categories assessed are Knowledge/Understanding, Think/Inquiry, and Application.

### **Accommodations**

The teacher consults exceptional students' IEPs for specific directions on accommodation for individuals and forms groups that represent different learning styles and abilities. Students who have difficulty reading and writing could be encouraged to create a Bristol board presentation of the material using visual media. The teacher could create larger groupings to allow for more student-based support. Exceptional students may do the CCCB web search and log in pairs and record their findings using a tape recorder. As well, the reflection/reaction paper can be recorded on a tape recorder. For gifted students, the teacher can direct them to the encyclical *Evangelium Vitae* or one of the social encyclicals to have first hand experience with the documents.

### **Resources**

#### **Books**

Catholic Organization for Life and Family (COLF) *Choose Life* 1995  
CCCB *Choose Life – Workshops on the Encyclical - Evangelium Vitae*  
CCCB. *Christ and Culture*

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*Dreams, Dilemmas, Decisions*. Ottawa: CCCB Resource Book, 1993. pp 20-23

*Evangelium Vitae*

Link, Mark. *Pathway to Catholicism*. The American Presses, 1991. pp. 73-76

### **Websites**

Universal Church – Vatican – <http://www.vatican.va/>

National - Canadian Bishops – <http://www.cccb.ca/>

Provincial - Ontario Conference of Catholic Bishops – <http://www.occb.on.ca/>

### **Local Diocesan Websites in Ontario**

Alexandria/Cornwall – <http://www.diocese-alex-cnwl.on.ca/>

Hamilton – <http://hamiltondiocese.com/>

Hearst – <http://www.diocesehearst.com/>

Kingston – <http://www.romancatholic.kingston.on.ca/>

London – <http://www.rcec.london.on.ca/>

Ottawa – <http://www.ecclesia-ottawa.org/>

Pembroke – <http://www3.sympatico.ca/rcepembroke/>

Peterborough – <http://www.peterboroughdiocese.org/>

Sault Ste. Marie – <http://www.diocesecentre.com/>

Thunder Bay – <http://dotb.baynet.net/>

Timmins – <http://www.nt.net/~dioctims/>

Toronto – <http://www.archtoronto.org/>

The teacher may wish to assign one of these websites for a more varied presentation of Church teaching:

### **Other Canadian Dioceses**

Calgary – <http://www.rcdiocese-calgary.ab.ca/>

Charlottetown – <http://www.dioceseofcharlottetown.com/>

Halifax – <http://www.catholichalifax.org/>

Montreal – <http://www.archeveche-mtl.qc.ca/> (French)

Quebec – <http://www.diocesequebec.qc.ca/>

Saskatoon – <http://www.rcdiocesesktn.sk.ca/>

St. John (New Brunswick) – <http://www.brunnet.net/dsj/>

St. John's (Newfoundland) – <http://www.stjohnsarchdiocese.nf.ca/>

Vancouver – <http://www.rcav.org/>

Winnipeg – <http://www.manitobacatholic.net/>

### **Ukrainian Catholic Eparchies**

Toronto and Eastern Canada – <http://www.ucet.ca/>

New Westminster – <http://www.vcn.bc.ca/ucepnw/>

Winnipeg – <http://www.archeparchy.ca/>

**United States Context** - National Conference of Catholic Bishops – <http://www.nccbuscc.org/>

### **Selected American Dioceses**

Boston – <http://www.rcab.org/>

Chicago – <http://www.archdiocese-chgo.org/>

Detroit – <http://www.archdioceseofdetroit.org/>

Galveston Houston – <http://www.diocese-gal-hou.org/>

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Los Angeles – <http://www.la-archdiocese.org/english/>

Milwaukee – <http://www.archmil.org/>

New York – <http://www.ny-archdiocese.org/>

Philadelphia – <http://archdiocese-phl.org/>

### **Catholic News Agencies**

Catholic New Times – <http://www.catholicnewtimes.org/> (Canadian)

Catholic News Service – <http://www.catholicnews.com/>

National Catholic Reporter – <http://www.natcath.com/>

Prairie Messenger – [http://www.stpeters.sk.ca/prairie\\_messenger/](http://www.stpeters.sk.ca/prairie_messenger/) (Canadian)

US Catholic – <http://www.uscatholic.org/>

Western Catholic Reporter – <http://www.wcr.ab.ca/index.shtml> (Canadian)

Zenit News – <http://www.zenit.org/english/>

## **Activity 4: Called By a Community of Discerning Believers – The Ontario Catholic School Graduate Expectations**

**Time:** 3.75 hours

### **Description**

Students are introduced to the Institute for Catholic Education’s Catholic Graduate Expectations (CGEs). The CGEs are presented as the vision that the Ontario Catholic community has for all graduates from the Catholic school system. These are behaviours, attitudes, and beliefs that demonstrate that students are striving to integrate their Catholic formation into their lives. Students are asked to compare these with the expectations that they had brainstormed in Activity 2. Students are asked to identify and research individuals in society whose lives best demonstrate these expectations. Each group creates a “Pictorial Catholic Graduate Station” for display in the class and composes a prayer to accompany the CGE. These prayers are used to begin the class and/or as part of morning prayer reflections.

### **Strand(s) & Learning Expectations**

#### **Ontario Catholic School Graduate Expectations**

CGE1 - A discerning believer formed in the Catholic faith community who: a) illustrates a basic understanding of the saving story of our Christian faith; b) participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story; c) actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures; d) develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity, and the common good; e) speaks the language of life “recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it” (Witnesses to Faith); f) seeks intimacy with God and celebrates communion with God, others, and creation through prayer and worship) g) understands that one’s purpose or call in life comes from God and strives to discern and live out this call throughout life’s journey; h) respects the faith traditions, world religions, and the life-journeys of all people of good will) i) integrates faith with life; j) recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of redemption (Witnesses to Faith).

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CGE2 - An effective communicator who: a) listens actively and critically to understand and learn in light of gospel values; b) reads, understands, and uses written materials effectively; c) presents information and ideas clearly and honestly and with sensitivity to others; d) writes and speaks fluently one or both of Canada's official languages; e) uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

CGE3 - A reflective and creative thinker who: a) recognizes there is more grace in our world than sin and that hope is essential in facing all challenges; b) creates, adapts, evaluates new ideas in light of the common good; c) thinks reflectively and creatively to evaluate situations and solve problems; d) makes decisions in light of gospel values with an informed moral conscience; e) adopts a holistic approach to life by integrating learning from various subject areas and experience; f) examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

CGE4 - A self-directed, responsible, life long learner who: a) demonstrates a confident and positive sense of self and respect for the dignity and welfare of others; b) demonstrates flexibility and adaptability; c) takes initiative and demonstrates Christian leadership; d) responds to, manages, and constructively influences change in a discerning manner; e) sets appropriate goals and priorities in school, work and personal life; f) applies effective communication, decision-making, problem-solving, time and resource management skills; g) examines and reflects on one's personal values, abilities, and aspirations influencing life's choices and opportunities; h) participates in leisure and fitness activities for a balanced and healthy lifestyle.

CGE5 - A collaborative contributor who: a) works effectively as an interdependent team member; b) thinks critically about the meaning and purpose of work; c) develops one's God-given potential and makes a meaningful contribution to society; d) finds meaning, dignity, fulfillment, and vocation in work which contributes to the common good; e) respects the rights, responsibilities, and contributions of self and others; f) exercises Christian leadership in the achievement of individual and group goals; g) achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others; h) applies skills for employability, self-employment, and entrepreneurship relative to Christian vocation.

CGE6 - A caring family member who: a) relates to family members in a loving, compassionate, and respectful manner; b) recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended; c) values and honours the important role of the family in society; d) values and nurtures opportunities for family prayer; e) ministers to the family, school, parish, and wider community through service.

CGE7 - A responsible citizen who: a) acts morally and legally as a person formed in Catholic traditions; b) accepts accountability for one's own actions; c) seeks and grants forgiveness; d) promotes the sacredness of life; e) witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful, and compassionate society; f) respects and affirms the diversity and interdependence of the world's peoples and cultures; g) respects and understands the history, cultural heritage and pluralism of today's contemporary society; h) exercises the rights and responsibilities of Canadian citizenship; i) respects the environment and uses resources wisely; j) contributes to the common good.

**Strand(s):** Scripture, Profession of Faith, Christian Moral Development, Prayer and Sacramental Life, Family Life Education

**Overall Expectations**

SC1.01 - recognize the Scriptures as God's offer to transform their lives (CCC §101-133);

PFV1.01 - demonstrate an understanding of the relationship between religious faith and contemporary culture;

PFV1.05 - acknowledge that the call to faith includes a call to justice;

CMV1.01 - examine the human search for meaning and purpose in the context of Christian anthropology;

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CMV1.02 - recognize the role of the Church as a community of disciples called to transform the world;  
CMV1.03 - appreciate that humans are created with the ability to discern right from wrong, and with the freedom to choose between them (CCC § 1730-1756);  
CMV1.08 - explore the Church's teaching on work;  
CMV1.09 - critique the messages and values of the media which run counter to the Gospel vision of life;  
CMV1.10 - analyse social structures in light of the Church's social teachings;  
PSL1.01 - identify and describe the role of sacraments in the life journey of Catholics with special emphasis on the sacraments of vocation;  
PSL1.08 - define the Christian notion of service to others as a call to ministry;  
PSL1.09 - explain the various forms the call to ministry can take within the Christian community;  
FLE1.06 - examine the role of chastity in the expression of sexuality in relationships and marriage;  
FLE1.09 - demonstrate an understanding and profound respect for the sacred gift of human procreation, the gift of children, the experience of parenting;  
FLE1.11 - demonstrate an understanding and an appreciation of the role Church encyclicals play in providing teaching and guidance in Family Life issues.

### **Specific Expectations**

SC3.06 - recognize the responsibility of Christians to work for justice and peace;  
SC4.05 - develop and implement strategies for community building based on the values and lifestyle of the early Church community;  
PFV3.01 - value the religious quest for meaning in the contemporary world;  
PFV3.05 - appreciate that humans are rational, emotional, physical, social, aesthetic, moral, and spiritual in nature;  
CMV3.06 - acknowledge the value of community service in relation to the common good;  
CMV4.05 - critique the message and practices of the media, which run counter to the gospel vision of life;  
PSL4.01 - identify and describe the role of sacraments in the life journey of the Catholic with special emphasis on the sacraments of vocation;  
FLP2.01 - realize the meaning of the intrinsic dignity of each human person, and its impact on our inherent sense of responsibility towards self and others;  
FLR2.02 - articulate a Christian understanding of the family and the manner in which it participates in and contributes to a healthy and just society.

### **Prior Knowledge & Skills**

The ability to do biographical research is essential. Students need to have some expertise with the Internet and an ability to synthesize written material.

### **Planning Notes**

- The teacher supplies each student with a copy of either ICE's pamphlet *Ontario Catholic School Graduate Expectations* or Appendix 2 of this profile.
- The teacher, in partnership with the library staff, provides materials for the biographical research assignment. There should be a variety of resources from which students may choose.
- The teacher should book computers so that students can use the Institute of Catholic Education's *Catholic Graduate Expectations* CD-ROM Resource.
- The use of the Internet is recommended. Some religious/social justice related sites have biographies of people who are striving to integrate the Gospel into their lives.
- The teacher supplies chart paper for the writing and display of the prayer petition for the CGE study.

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## Teaching/Learning Strategies

1. Students are invited to brainstorm ideas of what they think the Church expects from them as graduates from a Catholic school system. In a class discussion, students provide reasons why they believe the Church would expect these actions from them.
2. The teacher explains that there are various Church institutions that focus on specific aspects of the mission of the Church. These institutions offer further direction and reflection for specific cultures. One institution in Ontario is the Institute for Catholic Education with a representation of bishops, teachers, trustees, principals, supervisory officers, and parents. Its focus is Catholic education in Ontario. The teacher explains that one of ICE's projects was to develop expectations for graduates of the Ontario Catholic school system. The teacher presents the seven overall expectations. The teacher divides the class into seven groups for closer study of the expectations.
3. In groups, students study one overall expectation and its accompanying specific expectations. They compare these expectations with the ones developed as a class in Activity 2. They are to list which are similar and which are different. The group reports its findings to the class.
4. Individually, students are to make notes on what each group has reported.
5. In groups, students are to research present-day individuals who best exemplify the particular expectation in their lives. The report includes: how the expectation is demonstrated in the person's life, and the various successes and difficulties the individual encounters as a result of demonstrating this expectation. Each group is to create a "Pictorial Catholic Graduate Station" of a person or group that best exemplifies their assigned CGE. This station is to include a picture of the individual/group and how, in point form, this person best exemplifies the qualities of their particular expectation. Some of the expectations can be demonstrated by individuals or groups that are not Catholic or Christian. Each group writes a prayer petition about their assigned expectation. Each intention is written, displayed, and used for prayer at the beginning of each class. These intentions could also be used for morning prayer reflections for the entire school. Each group is responsible for arranging this with the school's chaplain.

## Assessment & Evaluation of Student Achievement

The teacher assesses the group research Pictorial Catholic Graduate Station according to the manner in which the group has shown the way the person best exemplifies the expectation in the person's life. This includes what the person has demonstrated (actions, writings, accomplishments, experiences) in their life/work that illustrates clearly the expectation on a day-to-day basis. The teacher mounts each group's prayer intention and ensure that one is included in the prayer that begins the class. The categories are Knowledge/Understanding, Thinking/Inquiry, Communication, and Application.

## Accommodations

The teacher consults exceptional students' IEPs for specific directions on accommodation for individuals and form groups that represent different learning styles and abilities. Students who have difficulty reading and writing should be encouraged to create a Bristol board presentation of the material using visual media. The teacher could create larger groupings to allow for more student-based support. The teacher can provide copies of the Ontario Catholic School Graduate Expectations with key words highlighted to guide students in their reading. The teacher can provide examples of key behaviours that best exemplify the expectations to assist students.

## Resources

Institute for Catholic Education, *Ontario Catholic School Graduate Expectations*, 1999.

Institute for Catholic Education. *Ontario Catholic School Graduate Expectations*. CD-ROM, 2002

Trafford, Larry. *Educating the Soul*. ICE, 1998. pp. 17-19.

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## Internet Resources

Belief Net – <http://www.beliefnet.com/>

Development and Peace – <http://www.devp.org/>

## Activity 5: Good Teacher What Must We Do Now? Introduction to the Christian Service Project

**Time:** 2.5 hours

### Description

An introduction of the Christian Service Project (Appendix 3) is presented in this activity. Each student is required to select a Christian service project that demonstrates one of the Catholic Graduate Expectations.

### Strand(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE1 - A discerning believer formed in the Catholic faith community who: a) illustrates a basic understanding of the saving story of our Christian faith; b) participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story; c) actively reflects on God's Word as communicated through the Hebrew and Christian scriptures; d) develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity, and the common good; e) speaks the language of life "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it" (*Witnesses to Faith*); f) seeks intimacy with God and celebrates communion with God, others, and creation through prayer and worship; g) understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey; h) respects the faith traditions, world religions, and the life-journeys of all people of good will; i) integrates faith with life; j) recognizes that "sin, human weakness, conflict, and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness, is at the heart of redemption (*Witnesses to Faith*).

CGE2 - An effective communicator who: a) listens actively and critically to understand and learn in light of gospel values; b) reads, understands, and uses written materials effectively; c) presents information and ideas clearly and honestly and with sensitivity to others; d) writes and speaks fluently one or both of Canada's official languages; e) uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

CGE3 - A reflective and creative thinker who: a) recognizes there is more grace in our world than sin and that hope is essential in facing all challenges; b) creates, adapts, evaluates new ideas in light of the common good; c) thinks reflectively and creatively to evaluate situations and solve problems; d) makes decisions in light of gospel values with an informed moral conscience; e) adopts a holistic approach to life by integrating learning from various subject areas and experience; f) examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

CGE4 - A self-directed, responsible, life long learner who: a) demonstrates a confident and positive sense of self and respect for the dignity and welfare of others; b) demonstrates flexibility and adaptability; c) takes initiative and demonstrates Christian leadership; d) responds to, manages and constructively influences change in a discerning manner; e) sets appropriate goals and priorities in school, work and personal life; f) applies effective communication, decision-making, problem-solving, time and resource management skills; g) examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities; h) participates in leisure and fitness activities for a balanced and healthy lifestyle.

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CGE5 - A collaborative contributor who: a) works effectively as an interdependent team member; b) thinks critically about the meaning and purpose of work; c) develops one's God-given potential and makes a meaningful contribution to society; d) finds meaning, dignity, fulfillment, and vocation in work which contributes to the common good; e) respects the rights, responsibilities, and contributions of self and others; f) exercises Christian leadership in the achievement of individual and group goals; g) achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others; h) applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

CGE6 - A caring family member who: a) relates to family members in a loving, compassionate, and respectful manner; b) recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended; c) values and honours the important role of the family in society; d) values and nurtures opportunities for family prayer; e) ministers to the family, school, parish, and wider community through service.

CGE7 - A responsible citizen who: a) acts morally and legally as a person formed in Catholic traditions; b) accepts accountability for one's own actions; c) seeks and grants forgiveness; d) promotes the sacredness of life; e) witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society; f) respects and affirms the diversity and interdependence of the world's peoples and cultures; g) respects and understands the history, cultural heritage and pluralism of today's contemporary society; h) exercises the rights and responsibilities of Canadian citizenship; i) respects the environment and uses resources wisely; j) contributes to the common good.

**Strand(s):** Scripture, Profession of Faith, Christian Moral Development, Prayer and Sacramental Life

### **Overall Expectations**

SC1.01 - recognize the Scriptures as God's offer to transform their lives (CCC §101-133);

PFV1.01 - demonstrate an understanding of the relationship between religious faith and contemporary culture;

PFV1.05 - acknowledge that the call to faith includes a call to justice;

PFV1.07 - perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;

PFV1.08 - use an experience of community service work as a lens through which to view the relationship between gospel living and the values of contemporary culture;

CMV1.02 - recognize the role of the Church as a community of disciples called to transform the world;

CMV1.08 - explore the Church's teaching on work;

CMV1.10 - analyse social structures in light of the Church's social teachings;

PSL1.13 - examine contemporary approaches to ministry as a call to service.

### **Specific Expectations**

SC3.05 - acknowledge that the love of God for all people demands justice;

SC3.06 - recognize the responsibility of Christians to work for justice and peace;

SC4.03 - evaluate the values found in the Gospel with those of contemporary culture;

SC4.06 - express different ways that Christians can work for justice and peace as essential features of discipleship;

PFV3.01 - value the religious quest for meaning in the contemporary world;

PFV3.03 - appreciate that work is participation in the activity of God;

PFV3.04 - value the importance of community service as an expression of the call to discipleship;

PFV4.04 - engage in community service as an example of the call to discipleship;

CMV3.04 - appreciate that work is participation in the activity of co-creation;

CMV3.06 - acknowledge the value of community service in relation to the common good;

CMV4.03 - analyse the values of contemporary culture in relation to those of the Gospel;

CMV4.09 - assess community service as a vehicle of promotion for the common good;

PSL4.06 - examine contemporary approaches to ministry as a call to service.

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## **Prior Knowledge & Skills**

Students should have an understanding of, and a basic ability to apply, the Catholic Graduate Expectations in their lives. Students should be aware of possible Christian service projects within their community.

## **Planning Notes**

The teacher should ensure that each student has a copy of the CGEs for study. The teacher should have available examples of service projects that best exemplify the CGEs. These may include Diocesan Social Service projects, Social Justice associations (Development and Peace), Foodbank organizations, and Out of the Cold agencies. The teacher provides chart paper and markers for students' use. The teacher provides copies of the Christian Service Project proposal/agreement (Appendix 3).

## **Teaching/Learning Strategies**

1. The teacher describes the Christian Service component of the course. The teacher instructs students that they are to consider those projects that best exemplify one of the CGEs. Students gather into their groups (from Activity 4) to brainstorm some examples of Christian service projects that demonstrate aspects of their CGE. The teacher leads a discussion noting the examples and commenting on how accessible and appropriate these may be for students. The teacher instructs each student to choose one Christian project according to specific criteria.
2. In the same groups, students brainstorm examples of Christian service projects that best exemplify the CGE from Activity 4 and note their findings on chart paper provided by the teacher.
3. Individually, students choose a Christian Service Project that fulfills the following criteria: demonstrates two or more of the CGEs; involves an ongoing commitment (for most of the semester) on behalf of students; is appropriate for the particular student's abilities; and honours and follows all of the board safety rules and directives. Parental permission and the approval from the Christian Service Project provider for students' involvement is also required. Students complete Appendix 3 for teacher approval.

## **Assessment & Evaluation of Student Achievement**

The teacher assesses and evaluates the group's examples of Christian service projects that best exemplify the CGEs. The teacher assesses, according to the criteria contained in the Christian service agreement, each student's selection of his/her Christian Service Project and its connection with one of the CGEs and gives final approval. Categories are Knowledge/Understanding, Thinking/Inquiry, Communication, and Application

## **Accommodation**

The teacher consults exceptional students IEPs for specific directions on accommodation for individuals. Students in need of assistance can be paired with a peer to investigate and fulfill their Christian Service Project. For students requiring special assistance, the teacher can fill out the Christian Service Project form Appendix 3, and determine the appropriateness of the project and in setting up appointments with agencies.

## **Resources**

Institute for Catholic Education, *Ontario Catholic Graduate Expectations*

*Ontario Catholic Graduate Expectations* CD-Rom Resource Institute for Catholic Education, Toronto, 2002.

## **Christian Project Service Agencies**

Diocesan Social Services projects, Social Justice associations (Development and Peace), Foodbank organizations, Out of the Cold agencies, Catholic Children's Aid agencies.

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## Activity 6: Theological Reflection

Time: 2.5 hours

### Description

An important skill and practice in the faith journey of a Christian is that of discernment and theological reflection. Students are introduced, to and required to complete, a theological journal during their participation in the Christian Service Project. An example of this is provided. It is an adaptation of the Theological Reflection Process (Appendix 5) described in Robert Wicks *Seeds of Sensitivity*.

- 1) Determine the most important concrete occurrence when you were involved in your Christian Service Project. Recall in as much detail as possible how you were feeling, thinking, and behaving at that time. Establish why that event had such an impact.
- 2) Relate your accompanying scripture passage to the event – how does the passage support what you were feeling and thinking; how does it raise questions within you; what new meaning of the scripture passage have you gained. Relate this event to an interpretation of the passage in a biblical commentary. Decide whether you need to search for another passage to assist you in your Theological Reflection.
- 3) Decide how you will do/view your Christian Service Project differently as a result of your reflection? This reflection is to be completed each time students are involved in their Christian Service Project. Students are introduced to the biblical concordance as a tool to find scripture passages based on theme/words. Students use a biblical concordance to assist them in choosing scripture passage(s) to be used in their theological journal.

### Strand(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE1 - A discerning believer formed in the Catholic Faith community who: a) illustrates a basic understanding of the saving story of our Christian faith; c) actively reflects on God's Word as communicated through the Hebrew and Christian scriptures; d) develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good; g) understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey.

CGE2 - An effective communicator who: a) listens actively and critically to understand and learn in light of gospel values; b) reads, understands, and uses written materials effectively; e) uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology, and information systems to enhance the quality of life).

CGE3 - A reflective and creative thinker who: d) makes decisions in light of gospel values with an informed moral conscience; e) adopts a holistic approach to life by integrating learning from various subject areas and experience; f) examines, evaluates, and applies knowledge of interdependent systems (physical, political, ethical, socio-economic, and ecological) for the development of a just and compassionate society.

**Strand(s):** Scripture, Profession of Faith, Christian Moral Development, Prayer and Sacramental Life

#### Overall Expectations

SC1.01 - recognize the Scriptures as God's offer to transform their lives (CCC §101-133);

SC1.02 - demonstrate knowledge of selected narratives and events in Sacred Scripture, and identify their importance for life decisions;

SC1.03 - explain how the Scriptures can be used within the Catholic community of faith to analyse and critique contemporary society;

PFV1.01 - demonstrate an understanding of the relationship between religious faith and contemporary culture;

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PFV1.05 - acknowledge that the call to faith includes a call to justice;  
PFV1.07 - perceive the challenge of how the People of God are called to be a transforming force in relation to contemporary culture;  
PFV1.08 - use an experience of community service work as a lens through which to view the relationship between gospel living and the values of contemporary culture;  
CMV1.02 - recognize the role of the Church as a community of disciples called to transform the world;  
CMV1.08 - explore the Church's teaching on work;  
CMV1.10 - analyse social structures in light of the Church's social teachings;  
PSL1.13 - examine contemporary approaches to ministry as a call to service.

### **Specific Expectations**

SC2.04 - demonstrate an understanding of the challenge of Jesus to transform ourselves and society in the spirit of his teaching about the Kingdom of God;  
SC3.05 - acknowledge that the love of God for all people demands justice;  
SC3.06 - recognize the responsibility of Christians to work for justice and peace;  
SC4.01 - locate biblical passages related to human dignity, justice, and reconciliation;  
SC4.03 - evaluate the values found in the Gospel with those of contemporary culture;  
SC4.04 - use biblical passages related to the Kingdom of God as criteria for analysing social justice issues;  
SC4.06 - express different ways that Christians can work for justice and peace as essential features of discipleship;  
PFV3.01 - value the religious quest for meaning in the contemporary world;  
PFV3.02 - recognize that the teachings of Jesus and the Church guide believers in their moral choices;  
PFV3.03 - appreciate that work is participation in the activity of God;  
PFV3.04 - value the importance of community service as an expression of the call to discipleship;  
PFV4.04 - engage in community service as an example of the call to discipleship;  
CMV3.04 - appreciate that work is participation in the activity of co-creation;  
CMV3.06 - acknowledge the value of community service in relation to the common good;  
CMV4.03 - analyse the values of contemporary culture in relation to those of the Gospel;  
CMV4.09 - assess community service as a vehicle of promotion for the common good;  
PSL4.06 - examine contemporary approaches to ministry as a call to service.

### **Prior Knowledge & Skills**

Students require an ability to apply some of the Catholic Graduate Expectations and to locate biblical passages. They also need to be familiar with a biblical commentary.

### **Planning Notes**

The teacher accesses biblical concordances (texts or in a central computer location) and biblical commentaries required for this activity. The teacher provides students with copies of Appendices 4 and 5 or their own versions of the material.

### **Teaching/Learning Strategies**

1. Students gather in groups of four to create a "recipe" for How to Reflect about Your Life's Journey in Five Easy Steps. Each group shares their recipe with two other groups. The class discusses the results.
2. The teacher reads Mark 1:35-39 with students. The teacher asks for students' initial insight into what Jesus is doing and why. The teacher suggests that Jesus is using the skills of discernment, prayer, and reflection to assist Him in understanding His ministry. The teacher informs students that a theological journal will be completed during their Christian Service Project. The teacher introduces and explains a six-step method of Theological Reflection – Appendix 5 (an adaptation of Robert Wicks' method in *Seeds of Sensitivity*)

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3. The teacher informs students that they are required to select a passage from one of the gospels to use in their Theological Reflection for their particular Christian Service Project. To assist in that selection, the teacher introduces a biblical concordance to students and describes how it is used to research passages that contain specific words or themes. The teacher provides time for students to look up various words and to find the references in the Bible.
  4. Individually, students complete the Biblical Concordance Activity (Appendix 4) finding three biblical passages as directed.
  5. The teacher takes up the assignment with the whole class noting what students discovered in working with the concordance (short cuts, difficulties, questions). The teacher informs students that it is necessary for them to know key words from each of the CGEs. These are used to guide them in looking up scripture passages that they can use for step four in the theological reflection. The teacher asks students to re-group in their original Catholic Graduate Expectations groupings to identify key words that could be used to assist in finding scripture passages for use with the Christian Service Project Theological Reflection.
  6. In groups, students identify key words that could be used in finding scripture passages for theological reflection. Students look up some of these words to see which passages can be found and note their findings.
  7. The teacher charts the groups' findings with the class and looks at some scripture examples that were found. The teacher then directs each student to find his/her own scripture passage from one of the gospels for their Christian Service Project.
  8. Individually students begin to look up one or two gospel passages to be used for their Theological Reflection.

### **Culminating Activity**

Individually, students begin and complete the first entry of their Theological Reflection (Appendix 5) guided by the following criteria: naming their Christian Service Project, explaining how it demonstrates one of the CGEs, stating their selection of scripture and how they believe it assists them in their Christian Service Project, using a biblical commentary to ascertain what biblical research has discovered about the passage, and relating these findings to their own understanding of the text.

A unit test is administered assessing the students' ability to use a biblical concordance, knowledge of how the Church teaches in the present time, knowledge and an understanding of the Ontario Catholic School Graduate Expectations and the process of theological reflection.

### **Assessment & Evaluation of Student Achievement**

The teacher assesses the Biblical Concordance Activity (Appendix 4) for accuracy and completion. Student's first Theological Reflection entry is assessed and evaluated according to the criteria set out by the teacher. Students should demonstrate a basic understanding of the process and the teacher provides direction for further improvement in their work. The Unit Test assesses students' ability to use a biblical concordance, knowledge of how the Church teaches in the present time, knowledge and an understanding of the Ontario Catholic School Graduate Expectations, and the process of theological reflection. The categories covered are Knowledge/Understanding, Thinking Inquiry, Communication and Application.

### **Accommodation**

The teacher consults exceptional students' IEPs for specific directions on accommodation for individuals. Students needing assistance could do the biblical concordance in pairs. *The Good News Bible* may be substituted for the NRSVB for students with reading difficulties. Students can write key words in the phrase rather than the whole passage as assigned on the worksheet. Students can work in groups when searching for scripture passages that guide them through their Christian service project. The teacher could group students according to the kind of service project that has been selected and the group collectively selects one passage. Students with weak writing skills can orally present their theological reflection to the teacher, in person or on tape.

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## Resources

Institute for Catholic Education. *Ontario Catholic Graduate Expectations* (pamphlet)

*Ontario Catholic Graduate Expectations* Institute for Catholic Education, Toronto CD-ROM

Trafford, Larry. *Educating the Soul*. ICE, 1998

## Text

*Biblical Concordance* (for NRSV translation)

Brown, R., J. Fitzmyer, and R. Murphy eds. *Jerome Biblical Commentary*. Englewood Cliffs, NJ: Prentice Hall, 1990.

*Oxford Biblical Concordance* (with NRSV translation) Computer program

Wicks, Robert. *Seeds of Sensitivity: Deepening Your Spiritual Life*. Notre Dame, Indiana: Ave Maria Press, 1995. pp. 134-135

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## Appendix 1

### Media Group Work

Group Members: \_\_\_\_\_

Media Selected:

Magazines: \_\_\_\_\_

TV Shows \_\_\_\_\_

Advertisements \_\_\_\_\_

Internet \_\_\_\_\_

Music \_\_\_\_\_

Did the group use a wide range of Media?                      Yes \_\_\_\_\_                      No \_\_\_\_\_

Did each member participate?                                      Yes \_\_\_\_\_                                      No \_\_\_\_\_

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## Appendix 2

### The Ontario Catholic Graduate Expectations

#### 1. A Discerning Believer Formed in the Catholic Faith Community who:

- a. illustrates a basic understanding of the saving story of our Christian faith;
- b. participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story;
- c. actively reflects on God's Word as communicated through the Hebrew and Christian scriptures;
- d. develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity, and the common good;
- e. speaks the language of life "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it." (Witnesses to Faith)
- f. seeks intimacy with God and celebrates communion with God, others, and creation through prayer and worship;
- g. understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey;
- h. respects the faith traditions, world religions, and the life-journeys of all people of good will;
- i. integrates faith with life;
- j. recognizes that "sin, human weakness, conflict, and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith).

#### 2. An Effective Communicator who:

- a. listens actively and critically to understand and learn in light of gospel values;
- b. reads, understands and uses written materials effectively;
- c. presents information and ideas clearly and honestly and with sensitivity to others;
- d. writes and speaks fluently one or both of Canada's official languages;
- e. uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

#### 3. A Reflective and Creative Thinker who:

- a. recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;
- b. creates, adapts, evaluates new ideas in light of the common good;
- c. thinks reflectively and creatively to evaluate situations and solve problems;
- d. makes decisions in light of gospel values with an informed moral conscience;
- e. adopts a holistic approach to life by integrating learning from various subject areas and experience;
- f. examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

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## Appendix 2 (Continued)

### 4. A Self-Directed, Responsible, Life Long Learner who:

- a. demonstrates a confident and positive sense of self and respect for the dignity and welfare of others;
- b. demonstrates flexibility and adaptability;
- c. takes initiative and demonstrates Christian leadership;
- d. responds to, manages, and constructively influences change in a discerning manner;
- e. sets appropriate goals and priorities in school, work and personal life;
- f. applies effective communication, decision-making, problem-solving, time and resource management skills.
- g. examines and reflects on one's personal values, abilities, and aspirations influencing life's choices and opportunities;
- h. participates in leisure and fitness activities for a balanced and healthy lifestyle.

### 5. A Collaborative Contributor who:

- a. works effectively as an interdependent team member;
- b. thinks critically about the meaning and purpose of work;
- c. develops one's God-given potential and makes a meaningful contribution to society;
- d. finds meaning, dignity, fulfillment, and vocation in work which contributes to the common good;
- e. respects the rights, responsibilities, and contributions of self and others;
- f. exercises Christian leadership in the achievement of individual and group goals;
- g. achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others;
- h. applies skills for employability, self-employment, and entrepreneurship relative to Christian vocation.

### 6. A Caring Family Member who:

- a. relates to family members in a loving, compassionate, and respectful manner;
- b. recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended;
- c. values and honours the important role of the family in society;
- d. values and nurtures opportunities for family prayer;
- e. ministers to the family, school, parish, and wider community through service.

### 7. A Responsible Citizen who:

- a. acts morally and legally as a person formed in Catholic traditions;
- b. accepts accountability for one's own actions;
- c. seeks and grants forgiveness;
- d. promotes the sacredness of life;
- e. witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;
- f. respects and affirms the diversity and interdependence of the world's peoples and cultures;
- g. respects and understands the history, cultural heritage and pluralism of today's contemporary society;
- h. exercises the rights and responsibilities of Canadian citizenship;
- i. respects the environment and uses resources wisely;
- j. contributes to the common good.

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## Appendix 3

### Christian Service Project

Name of Christian Service Project: \_\_\_\_\_

Nature of the commitment:

Once a Day: \_\_\_\_\_

Every Week: \_\_\_\_\_

Duration (number of hours for each visit) \_\_\_\_\_

Which Catholic Graduate Expectations does this project exemplify?

In what way?

Which of your abilities/skills are involved in this project?

Who is the contact person for this project and has the necessary approval been obtained?

Person's Name: \_\_\_\_\_ Signature: \_\_\_\_\_

For the contact person: What service will \_\_ (student name) \_\_ be performing?

Parental approval has been received for the students' involvement in the Christian Service Project.

Parent's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

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## Appendix 4 – Biblical Concordance Activity

Locate scripture passages for the following words/themes:

Write out one of the passages for each.

Family (passages from the Gospels) \_\_\_\_\_

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Water (passages from the Psalms) \_\_\_\_\_

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Citizen (passages from the Hebrew Scriptures) \_\_\_\_\_

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Speaking (passages from the letters of Paul) \_\_\_\_\_

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Prayer (passages from Matthew’s Gospel) \_\_\_\_\_

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Justice (passages from Isaiah) \_\_\_\_\_

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Life \_\_\_\_\_

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Community \_\_\_\_\_

## Appendix 5 – Theological Reflection Process Entry Date: \_\_\_\_\_

The scripture passage for your Christian Service Project is: \_\_\_\_\_

- 1) Determine the most important concrete event when you were involved with your Christian Service Project.
- 2) Recall in as much detail how you were feeling, thinking, and behaving at that time.
- 3) Why do you think this event had such an impact?
- 4) Relate your accompanying scripture passage to the event. How does the passage support what you were feeling, or thinking? How does it raise questions within you? What new meaning of the scripture passage have you gained? Relate this to an interpretation of the passage in a biblical commentary.
- 5) Do you need to search for another passage to assist you in your Theological Reflection? Why? How does your current passage continue to support you? In what ways does it not support your reflection?
- 6) How will you do/view your Christian Service Project differently as a result of your reflection?