2016
Saskatchewan Curriculum

# Catholic Studies

# 10

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## Introduction

The purpose of this curriculum is to outline the provincial requirements for *Catholic Studies 10*.

The curriculum provides the learning outcomes that students are expected to achieve in Catholic studies by the end of each course. Indicators accompany each outcome to represent the breadth and depth of what students should know and be able to do in order to achieve the learning outcomes.

*"I am the Way, the Truth, and Life."*
(Jesus Christ)

Research-based content and approaches for the teaching of Catholic studies are reflected at each grade. The curriculum is responsive to the breadth of a Catholic faith which includes both Eastern and Western churches, changing demographics, and educational contexts within the province.

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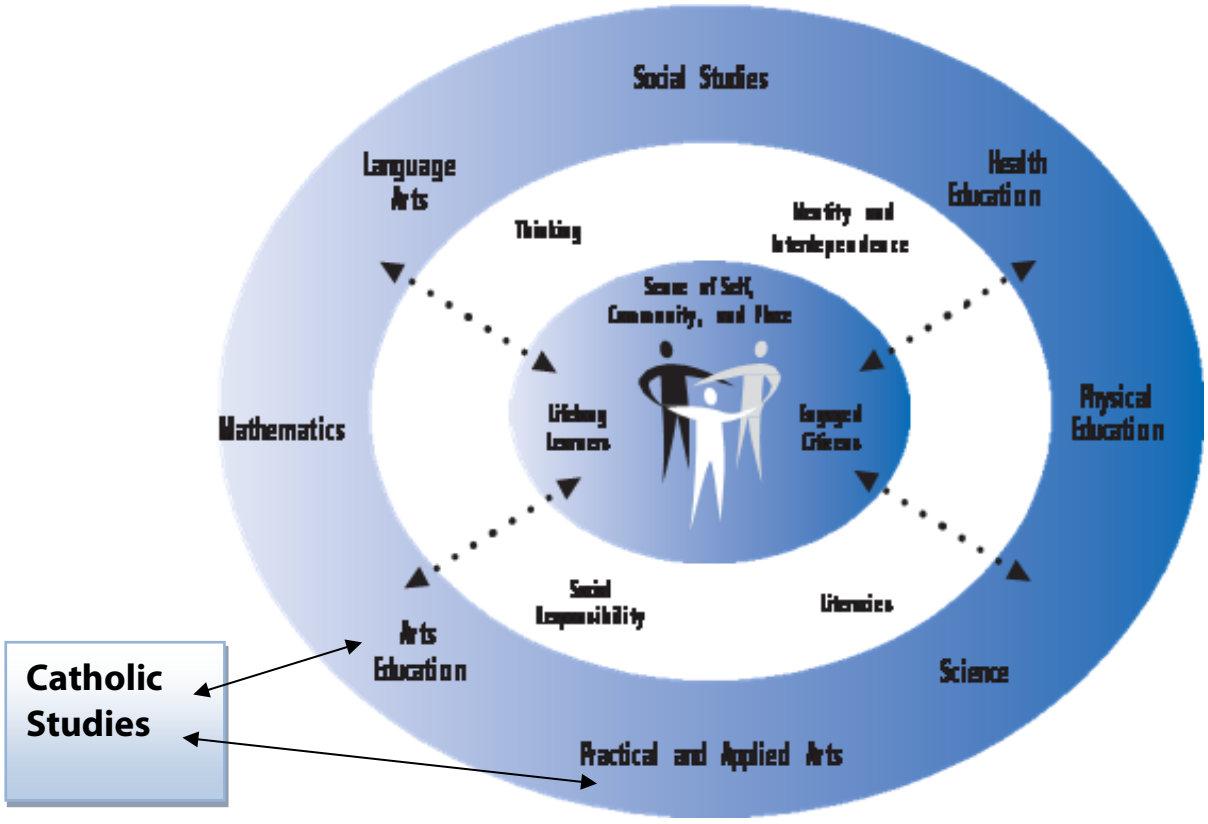
### Credit Allocations and Time Allotment

One *Catholic Studies 10, 20 or 30* credit is equivalent to 100 hours of instruction.




To meet the credit requirements for graduation, students may use Catholic studies courses to fulfill the compulsory two credit requirement for the Arts Education/Practical and Applied Arts areas of study.

## Core Curriculum

Core Curriculum is intended to provide all Saskatchewan students with an education that will serve them well regardless of their choices after leaving school. Through its various components and initiatives, Core Curriculum supports the achievement of the Goals of Education for Saskatchewan.

The Broad Areas of Learning and Cross-curricular Competencies connect the specificity of the areas of study and the day-to-day work of teachers with the broader philosophy of Core Curriculum and the Goals of Education for Saskatchewan.

## Broad Areas of Learning

There are three Broad Areas of Learning that reflect Saskatchewan's Goals of Education. Catholic studies education contributes to student achievement of the Goals of Education through helping students achieve knowledge, skills and attitudes related to these Broad Areas of Learning.

### Lifelong Learners

*"Wonder is the desire for knowledge."*
(St. Thomas Aquinas)

Students who are engaged in constructing and applying knowledge naturally build a positive disposition towards learning. Throughout their Catholic studies, students seek, construct, express and evaluate knowledge, which provides the motivation to discover and further explore Catholic beliefs and values more deeply. As students engage in meaningful inquiry within schools and communities, and share their experiences with others, they are able to gain a depth of understanding about the world and human experience that enables them to become lifelong learners.

### Sense of Self, Community and Place

*"That you may be able to know God, first know yourself."*
(St. Cyprian of Carthage)

In Catholic studies, students learn about themselves, their Catholic community and the world around them. Students who possess a positive identity, and understand how it is shaped by their interactions with others and their environment, are able to nurture meaningful relationships and appreciate various worldviews. As indicated by Pope Francis (2013), sharing the faith strengthens the faith of those to whom it is offered (i.e., the evangelized) as well as those making the offer (i.e., the evangelist). This is an important aspect of the pilgrim virtue of joy and one's journey of faith within community. Through Catholic studies, students develop and strengthen their understanding of community as they explore ways in which Catholic studies can inform individual and community decision making.

### Engaged Citizens

As students explore Catholic studies, they experience opportunities to contribute positively to the spiritual, environmental, economic and social sustainability of local and global communities. Students reflect and act on their personal responsibility to understand and respect their place in the natural and constructed world and make personal decisions that contribute to living in harmony with others and the natural world.

*"Each small task of everyday life is part of the total harmony of the universe."*
(St. Thérèse of Lisieux)

## Cross-curricular Competencies

The Cross-curricular Competencies are four interrelated areas containing understandings, values, skills and processes that are considered important for learning in all areas of study. These competencies reflect the Common Essential Learnings and are intended to be addressed in each area of study at each grade level.

### Developing Thinking

Learners construct knowledge to make sense of the world around them. In Catholic studies, students develop understanding by building and reflecting on the Catholic faith and its teachings and sharing it with others. Understanding develops by building on what is already known, and by initiating and engaging in critical, creative and contextual thinking. Foundational to Catholic studies are the components of scripture and tradition, dignity, relationships and dialogue, each of which involves students in ways of thinking that lead to deeper understanding.

*"(People) have the power of thinking so they may avoid sin."*
(St. John Chrysostom)

### Developing Identity and Interdependence

This competency addresses the ability to reflect upon and know oneself, and act autonomously and collaboratively as required in an interdependent world. It requires the learner to be aware of the importance of striving for balance in one's life, sustaining the natural environment, examining perspectives on social and cultural norms and expectations, and investigating the possibilities for individual and group accomplishments.

*"The whole idea of compassion is based on a keen awareness of the interdependence of all these living beings, which are part of one another, and all involved in one another."*
(Thomas Merton)

Interdependence assumes the possession of a positive self-concept and the ability to live in harmony with others and with the natural and constructed world. Students examine the interdependence among living things within local, national and global environments, and consider the impact of individual and collective decisions on those environments.

### Developing Literacies

*"Wisdom is the foundation, and justice the work."*
(St. Ambrose of Milan)

Literacies are multi-faceted and provide a variety of ways, including the use of various language systems and media, to interpret the world and express understanding of it. Literacies involve the evolution of interrelated knowledge, skills and strategies that facilitate an individual's ability to participate fully and equitably in a variety of roles and contexts – school, home, parish, diocese and other local and global communities.

### Developing Social Responsibility

*"Peace begins with a smile."*
(St. Mother Teresa)

Social responsibility is how people positively contribute to their physical, social, cultural and educational environments. It requires the ability to participate with others in accomplishing shared or common goals. This competency is achieved by using moral reasoning processes, engaging in communitarian thinking and dialogue and taking social action.

## The Goal and Methodology of the Catholic Church

The goal and methodology of the Church are reflected within the aim and goals of Catholic Studies itself. Students studying this curriculum will come to understand the goal of the Catholic church is to unite humanity with God in love (CCC 773). Further, the Canadian Conference of Catholic Bishops has outlined five particular actions the Church takes in pursuit of her mission. Throughout all grades, students reflect upon, analyze, synthesize, apply and evaluate various aspects of these actions which call upon the Church to:

*"Love God, serve God; everything is in that."*
(St. Clare of Assisi)

i. proclaim Jesus Christ
ii. worship Christ through the sacraments
iii. form a communion of people
iv. give witness, and
v. serve.

## Aim and Goals

The **aim** of Catholic studies is for students to understand, value and engage in Catholic Christianity so they may hear an invitation or deepen their commitment to live as followers of Jesus Christ.

*"Help each other to live and grow in the Christian faith so as to be valiant witnesses of the Lord. Be united, but not closed. Be humble, but not fearful. Be simple, but not naïve. Be thoughtful, but not complicated. Enter into dialogue with others, but be yourself."* (Pope Benedict XVI, 2008)

**Goals** are broad statements identifying what students are expected to know and be able to do upon completion of the learning in a particular area of study by the end of Grade 12. The following four goals of Catholic studies will enable students to:

Goal 1 - understand and appreciate God's plan of salvation as expressed through Jesus Christ as it applies to meaning, self-worth and purpose in their lives in relationship with God, self, others and creation

Goal 2 - demonstrate an understanding of the dignity of the human person in making informed moral decisions based on scripture and Church teaching

Goal 3 - understand and appreciate the centrality of the liturgical and ritual life to the Catholic community

Goal 4 - understand and appreciate the diversity of religious expression through study of various Christian, religious and spiritual traditions.

## An Effective Catholic Studies Program

The Catholic studies curriculum identifies grade-specific outcomes to achieve the program aim and goals. In addition, each grade has an overarching conceptual 'focus' or broad theme that is emphasized by several of the outcomes at that grade. This focus may also serve as inspiration for rallies, retreats and projects.

### Focus of Each Grade

Each grade of the Catholic studies curriculum has a different focus or overarching theme for the year or semester.

- *Catholic Studies 9* focus: Journeying in Faith with Community
- *Catholic Studies 10* focus: Understanding the Call to Evangelize
- *Catholic Studies 20* focus: Exploring the Joy of a Catholic Identity
- *Catholic Studies 30* focus: Embracing Spiritual and Religious Life

The *Catholic Studies 10* curriculum focuses in part on the role and importance of *evangelization*. Students examine what it means to be called to evangelize and consider how and why the Church *evangelizes*. They learn, in outcome CS10.2, about the role of the Gospels in *evangelization*. In outcome CS10.7 they investigate *Catholic Evangelization* as a call from God, analyze what is meant by the '*new evangelization'* and propose methods to achieve it.

### Inquiry

Inquiry learning provides students with opportunities to build knowledge, abilities, and inquiring habits of mind that lead to deeper understanding of their world and human experience. Inquiry is more than a simple instructional method. The inquiry process focuses on the development of compelling questions, formulated by teachers and students in dialogue, to motivate and guide inquiries into topics, problems and issues related to curriculum contexts and outcomes.

Inquiry is more than a simple instructional strategy. It is a philosophical approach to teaching and learning, grounded in constructivist research and methods, which engages students in investigations that lead to disciplinary and interdisciplinary understanding.

*"Free curiosity is of more value in learning than harsh discipline."*
(St. Augustine of Hippo)

Inquiry builds on students' inherent sense of curiosity and wonder, drawing on their diverse backgrounds, interests and experiences. The process provides opportunities for students to become active participants in a collaborative search for meaning and understanding.

Students who are engaged in inquiry:

- construct deep knowledge and deep understanding rather than passively receiving information
- are directly involved and engaged in the discovery of new knowledge
- encounter alternative perspectives and differing ideas that transform prior knowledge and experience into deep understandings
- transfer new knowledge and skills to new circumstances
- take ownership and responsibility for their ongoing learning and mastery of curriculum content and skills.

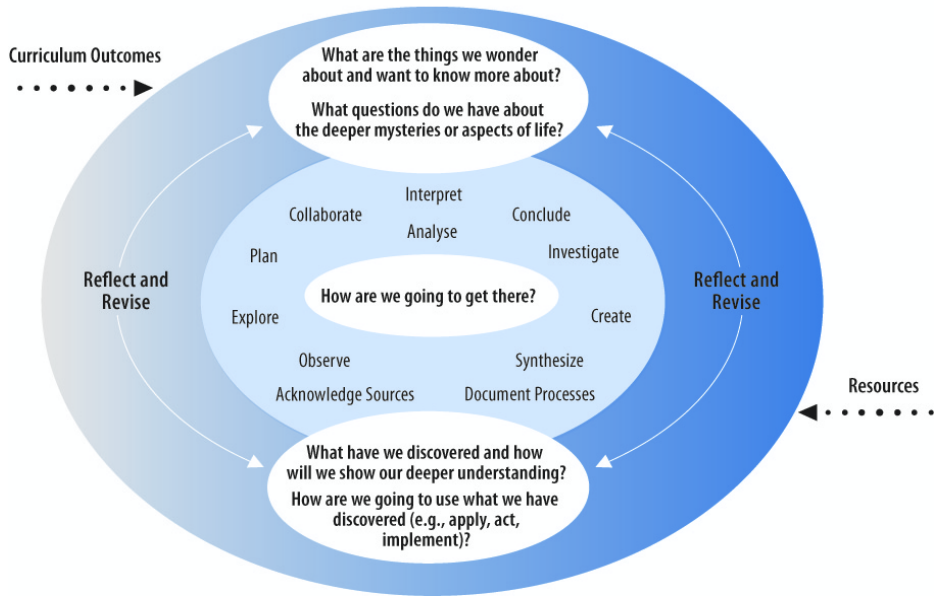
(Adapted from Kuhlthau & Todd, 2008)

*"It is chiefly by asking questions and in provoking explanations that the master must open the mind of the pupil, make him work, and use his thinking powers, form his judgment, and make him find out for himself the answer."*
(St. Jean Baptiste de la Salle)

Inquiry prompts and motivates students to investigate topics within meaningful contexts. The inquiry process is not linear or lock-step, but is flexible and recursive. Experienced inquirers will move back and forth among various phases as new questions arise and as students become more comfortable with the process.

Well-formulated inquiry questions are broad in scope and rich in possibilities. Such questions encourage students to explore, observe, gather information, plan, analyze, interpret, synthesize, problem solve, apply critical and creative thinking, take risks, create, conclude, document, reflect on learning, and develop new questions for further inquiry. The following graphic represents various components or phases of this cyclical inquiry process.

**Constructing Understanding Through Inquiry**



### Questions for Deeper Understanding

Teachers and students can begin their inquiry at one or more curriculum entry points; however, the process may evolve into transdisciplinary integrated learning opportunities, as reflective of the holistic nature of our lives and interdependent global environment.

It is essential to develop questions that are evoked by student interests and have potential for rich and deep learning. These questions are used to initiate and guide the inquiry and give students direction for developing deep understandings about topics, problems, ideas, challenges, issues, or concepts under study.

*An essential question that arises from imaginative engagement is an important way to bring teacher, student and subject matter together in ways that enrich all three.*

(Clifford & Friesen, 2007)

The process of constructing compelling questions can help students grasp the important disciplinary or transdisciplinary ideas that are situated at the core of a particular curricular focus or context. These broad questions lead to more specific questions that can provide a framework, purpose and direction for the learning activities in a lesson, or series of lessons, and help students connect what they are learning to their experiences and life beyond school.

## Contexts for Inquiry

Research indicates that developing students' knowledge within meaningful contexts is more effective for long term growth than learning individual facts or developing isolated skills (Johnson, 2002). This means that academic "content', which is an almost limitless body of information, is best taught within "contexts" that promote deep understanding and help students to make connections between what they are learning and their daily lives.

*"Learning is contextual. We do not learn isolated facts and theories in some abstract ethereal land of the mind separate from the rest of our lives: we learn in relationship to what else we know, what we believe, our prejudices and our fears".*
(J. McTighe)

Contexts serve as higher-level conceptual organizers for inquiry. There are five required contexts that are the same for all grades. Each learning context is identified using a two or three letter code. These codes are listed under each outcome as a suggestion regarding which learning context or contexts most strongly support the intent of the outcome. Following are the grades 9-12 contexts and codes:

1. Salvation History **[SH]**
2. Knowing God **[KG]**
3. Dignity of the Human Person **[DHP]**
4. Church **[CH]**
5. Seeking Spiritual Meaning **[SSM]**.

Students need to experience learning through each context at each grade. They can be addressed individually or combined. In addition, 'big ideas' for inquiry relevant to Catholic studies have been identified for each context at each grade (e.g., context of 'Salvation History' and the big idea of 'Noah and the Flood' in Grade 9, or within the same 'Salvation History' context the big idea of 'Moses and the Law' in Grade 10). If time permits, teachers may also explore 'big ideas' beyond those identified.

Refer to Appendix C: Contexts and Big Ideas Continuum.

**Sample Inquiry Questions**

Before and during the inquiry process, students and teachers will formulate questions for inquiry. These questions help direct students' investigations and research. Questions may be specific to one context or apply to several. An inquiry question such as, "What does it mean to be made in the image and likeness of God?" relates to both contexts of 'Knowing God' and 'Seeking Spiritual Meaning'.

The teachers' role is to guide students towards achieving the learning outcomes throughout the contexts and inquiry process. Sample questions such those in the following chart will move students' inquiry towards deeper understanding.

| Catholic Studies 10 Contexts | Big Ideas for Inquiry | Sample Inquiry Questions |
|---|---|---|
| **Salvation History [SH]** | • growing in the covenant<br>• Moses and the Law<br>• David<br>• Old Testament prophets and books of wisdom | • Why is Moses relevant to modern society?<br>• What does it mean to say that the 10 Commandments help one to avoid evil?<br>• What are the effects of power on humanity?<br>• What role has the Truth and Reconciliation process played in addressing legacies and issues of power?<br>• What is a prophet?<br>• Are there modern day prophets (e.g., Louis Riel, Nelson Mandela, Saint Mother Teresa)?<br>• What is wisdom?<br>• How is wisdom maintained and conveyed from generation to generation in traditional First Nations and Métis communities? |
| **Knowing God [KG]** | • Jesus as Messiah<br>• history of the Gospels<br>• the Messiah in the Gospels | • How does belief in Jesus as Messiah change one's life?<br>• How does prayer reveal the Messiah?<br>• What role does oral tradition play in the evolution of knowledge?<br>• What do miracles tell us about the identity of Jesus? |
| **Dignity of the Human Person [DHP]** | • morality and sin<br>• social justice<br>• reverence for life<br>• the marginalized<br>• social sin | • How does social sin affect Canadian and international societies?<br>• Who are the poor? What can I learn from the poor?<br>• What do we do when laws are unjust?<br>• How would society be different if treaty obligations were honoured and fully implemented?<br>• What does it mean to be privileged?<br>• What leads to marginalization and what can be done about it? |
| **Church [CH]** | • evangelization<br>• miracles<br>• church members as engaged citizens<br>• interfaith dialogue among Judaism, Christianity and Islam | • What does it mean to be called to evangelize, and am I my brother's keeper?<br>• How does the Church evangelize and why do we need it?<br>• How do miracles affect faith and religious expression?<br>• What does it mean to say that service will always involve giving witness to Jesus Christ, but giving witness to Jesus Christ may involve more than service?<br>• What does it mean to say that an evangelist is called to propose and not impose the Word of God? |

| | | |
|---|---|---|
| | | • How can individuals and the Church respond to Calls to Action of the Truth and Reconciliation Commission?<br>• When is civil disobedience justified?<br>• What are similarities and differences among Judaism, Christianity, and Islam?<br>• Why is the Holy Land so important for Jews, Christians, Muslims and others?<br>• Why is it more appropriate to compare the Qur'an to Jesus than to compare the Qur'an to the Bible? (i.e., comparing people of the Book to people of the Word).<br>• In what ways are First Nations and Métis traditions incorporated within contemporary First Nations Christian Churches?<br>• What makes interfaith dialogue effective? |
| **Seeking Spiritual Meaning [SSM]** | • forgiveness, mercy, generosity, justice and joy<br>• prayer<br>• life after death | • Why is it important to forgive?<br>• What is the relationship between generosity and justice?<br>• What are the benefits of prayer?<br>• What can individuals and societies learn from Jesus' teachings on prayer (e.g., Mt. 6: 5-8).<br>• How does Elijah's prayer "Answer me O Lord!" resonate in my prayer life? (i.e., 1 Kings 18:37, used in Eucharistic prayers of the Byzantine rite) When or why do I call upon God to answer me?<br>• Do angels and demons exist?<br>• Where do I go when I die?<br>• What are traditional and contemporary First Nations and Métis perspectives on life after death? |

**Student Reflection and Documentation**

Important to any inquiry process is student reflection on their learning as well as the documentation needed to assess the learning and make it visible to themselves and others. Student documentation of the inquiry process may take the form of reflective journals, essays, digital records, websites, presentation software, notes, drawings, three-dimensional models, photographs, blogs, visual and multimedia representations and displays, audio and video recordings of projects and presentations and more.

## First Nations and Métis Worldviews

*"In the beginning of time, there was nothing but Spirit. Great Limitless Spirit. It was the Great Spirit who manifested itself into material. No matter what it was that was created, the Spirit was always within. The Great Spirit became Creator."*
(Elder Noel Starblanket)

Saskatchewan First Nations and Métis content, perspectives and ways of knowing are infused within all provincial K-12 curricula including this Catholic studies curriculum (e.g., outcomes and indicators, components, contexts and inquiries). When studying the Catholic studies' contexts of "Knowing God", "Church" or "Seeking Spiritual Meaning", for example, students should also examine the role and importance of prayers and ceremonies from traditional and contemporary perspectives of Saskatchewan's First Nations and Métis peoples. Refer to Appendix A for additional information on incorporation of First Nations and Métis worldviews and big ideas for inquiry.

It is important to recognize the diversity among First Nations cultural and spiritual beliefs and ceremonies within Saskatchewan, Canada and throughout the world. While emphasis is to be placed on traditional First Nations and Métis spiritualities, it is important to recognize that many First Nations and Métis peoples are Christian - including those of the Catholic faith. Furthermore, many First Nations and Métis individuals and church communities combine both traditional and Catholic practices.

## Multiple Rites and Traditions

*"Behold, how good and how pleasant it is for God's people to dwell together in unity!"*
(Psalms 133:1)

Effective Catholic studies programs recognize and draw attention to multiple rites within the Catholic Church (i.e., a Church with a place for all). Teachers are encouraged to draw attention to both Western and Eastern Catholic churches and rites including the Latin and Byzantine traditions prevalent in Saskatchewan. In addition, there are other Catholic rites represented in Saskatchewan, throughout Canada and the world. In this curriculum, the broad term "Catholic" is inclusive of all Catholic churches and Catholic rites (e.g., Ukrainian Catholic church celebrating according to the Byzantine rite).

## The Ongoing Nature of Salvation History

*"Jesus told me, 'My heaven would not be complete without you'."*
(St. Gertrude the Great)

It is important for students to understand when addressing the topic of salvation history that, although the fullness of Revelation can be found in Jesus, salvation history is not limited to the past. Tradition continues to reveal salvation and all people today are part of its story. Effective Catholic studies courses recognize the ongoing nature of salvation history in multiple ways (e.g., through the 'Salvation History' context and corresponding outcomes and indicators at each grade).

## Curriculum Philosophy

Jesus' teachings are central to Catholic studies. As students participate in classroom experiences, Christian Action Projects, rallies and retreats they achieve the required outcomes and are involved in learning that engages:

- the mind (e.g., understanding and explaining),
- the hands (e.g., actions), and
- the heart (e.g., feeling).

*"I wish you all a beautiful journey at school, a journey that enables you to learn three languages that a mature person should know how to express: the language of the mind, the language of the heart and the language of the hands."*
(Pope Francis, 2014)

### Engaging the Mind - Understanding and Explaining One's Faith

St. Peter reminded Christians to always be ready to defend the faith to anyone who questions the hope within you (1 Pet. 3:15). The Church invites followers to understand the role of the intellect in faith: to know why Catholics believe what they believe and to be able to express that to others.

The field of Catholic apologetics is the process of defending or explaining the beliefs, teachings and practices of the Catholic faith and her holy Church. Apologists throughout church history and today teach about whom Jesus was and the salvation He has brought which is a key element of a Catholic studies program.

Catholic apologetics should engage students in ways of thinking critically, contextually and creatively as they seek to deepen their understanding of Catholic teachings. This understanding will help students reflect on deep spiritual questions and give voice to their beliefs. This curriculum provides grade-specific contexts with sample inquiry questions to challenge students to think deeply and express their understandings of Jesus' teachings and the Catholic faith.

### Engaging the Hands - Christian Action Projects

Christian Action Projects (CAPs) are experiential opportunities for students. CAPs enable students to achieve curriculum outcomes and deepen their understanding through practical application.

*"Pray as though everything depended on God. Work as though everything depended on you."*
(St. Augustine of Hippo)

Project requirements and purpose - Students must engage in a Catholic studies CAP at each grade from 9-12. The purpose is to use project-based learning to:

- challenge students to apply their learning
- deepen their understanding of course outcomes
- encourage student contributions to the mission of the Church.

CAPs are based on outcomes and may involve students working individually, in pairs, in small groups or as a full class. Teachers and students will collaborate to plan how selected course outcomes will be addressed. Assessment should be ongoing and include self- and peer-assessments as appropriate. Students and teachers will also determine how to document student progress and ensure feedback throughout the project. Feedback can focus on project development and challenges and involve multiple sources (e.g., teacher, self, peers, parents, community partners). Students may share their learning through presentations to classmates, community and beyond (e.g., performance, blog, debate, video).

CAPs must be included as an important part of each Catholic studies course. School divisions will determine appropriate CAP policies and practices. There is flexibility as to project duration and use of in-class and out-of-class time as determined by teachers in collaboration with students to ensure curriculum outcomes are addressed.

Project scope – CAPs are based on the five actions identified by the Canadian Conference of Catholic Bishops to achieve the mission of the Church. All CAPs must focus on one or more of the following:

- proclaiming Jesus Christ (e.g., drama presentation, Walk for Life, retreat experiences)
- worshipping Christ through the Sacraments (e.g., Rite for Christian Initiation of Adults (RCIA) programs, Eucharistic Adoration)
- forming a communion of people (e.g., parish involvement, mentoring programs involving sport, spirituality, academics)
- giving witness (e.g., liturgical arts presentations, youth rallies)
- service in the model of Jesus (e.g., feed the hungry, care for the sick, support for others in need). CAPs that are service oriented provide opportunities to discuss what makes an act of service Christian. CAPs should help students deepen their understanding of what motivates a Christian to serve.

*"There is nothing small in the service of God."*
(St. Francis de Sales)

**Engaging the Heart - Feeling Faith through Rally or Retreat Experiences**

*The two on the road to Emmaus recognize their "hearts burning within" as the risen Christ opened the meaning of Scripture to them.*
(Lk. 24: 13-35)

Catholic studies assists in bringing, developing and deepening the faith of students through the sharing of the Good News. Students should have opportunities within these courses to have what can be referred to as 'Emmaus experiences', that is, opportunities to feel the faith and embrace the mysteries of the faith through rallies, retreats and other classroom experiences. Reflecting on, or living with, the mystery of faith is an important Catholic tradition. Teachers and students are challenged to go beyond the mind and hands to engage the heart.

It is recommended that teachers involve students in a faith-based rally or retreat experience at each grade. To engage the heart on a daily basis, teachers are also encouraged to involve students in classroom experiences such as prayer, journaling, Christian meditative practices, giving witness, and artistic expression.

Rally or retreat experiences should be planned to meet the needs of the students by placing the focus on curriculum outcomes. Questions for inquiry may be part of the rally or retreat experience. Following are examples of outcomes-based rally or retreat themes.

*"With faith there are still many questions, but without faith we lack many answers."*
(Fr. Michael Troy)

*Catholic Studies 10* rallies and retreats might focus on:

- forgiveness, mercy, generosity, justice, and/or joy (CS 10.4)
- Jesus as Messiah (CS 10.6)
- evangelization (CS 10.7)
- living the Gospel as a form of political activism (CS10.8h)
- reverence for life, marginalization or social sin (CS 10.9)
- the influence of Catholic teachings on personal prayer (CS10.10e)
- the role of Catholic saints in one's spiritual journey (CS10.11d)
- exposure to monotheistic faiths (e.g., workshop, field trip) or retreat focusing on a Seder meal connecting Judaism and Christianity (CS10.12).

## Outcomes and Indicators

**Outcomes** are statements of what students are expected to know and be able to do by the end of a grade or secondary level course in a particular area of study. Therefore, all outcomes are required. Each outcome listed has been identified as a priority outcome for this course. The outcomes provide direction for assessment and evaluation, and for program, unit and lesson planning.

Critical characteristics of an outcome include the following:

- focus on what students will learn rather than what teachers will teach
- specify the skills, strategies, abilities, understandings and knowledge students are expected to demonstrate
- are observable, assessable and attainable
- are written using action-based verbs and clear professional language (educational and subject-related)
- are developed to be achieved in context so that learning is purposeful and interconnected
- are grade and subject specific
- are supported by indicators which provide the breadth and depth of expectations, and
- have developmental flow and may have connection to other grades.

*Outcomes describe the knowledge, skills, and understandings that students are expected to attain by the end of a particular course.*

**Indicators** are representative of what students need to know and/or be able to do in order to achieve an outcome. When teachers are planning for instruction, they must comprehend the set of indicators to understand fully the breadth and the depth of learning related to a particular outcome. Based on this understanding of the outcome, teachers may develop their own indicators that are responsive of students' interests, lives and prior learning. Teacher-developed indicators must maintain the intent of the outcome.

*When teachers are planning for instruction, they must be aware of the set of indicators to understand fully the breadth and depth of the outcome. Based on this understanding of the outcome, **teachers may develop their own indicators** that are responsive to their students' interests, lives, and prior learning. These **teacher-developed indicators must maintain the intent of the outcome.***

Within outcomes and indicators, the terms "including" and "such as", as well as abbreviations "e.g." and "i.e." occur. Each holds specific purpose:

- the term **"including"** prescribes content, contexts or strategies that students must experience in their learning, without excluding other possibilities
- the term **"such as"** provides examples of possible broad categories of content, contexts, or strategies that teachers or students may choose, without excluding other possibilities
- the abbreviation **"e.g.,"** offers specific examples of what a term, concept, or strategy might look like
- the abbreviation **"i.e.,"** offers another wording for the concept and means "that is to say".

### Foundational Components

Infused within the outcomes and indicators, are foundational components including Scripture and Tradition, Relationships, Dignity and Dialogue. As students work towards achievement of outcomes, students deepen their understanding of the following components:

**Scripture and Tradition -** are complementary components. Scripture (i.e., The Word) and Tradition (i.e., Living the Word) develop students' understanding

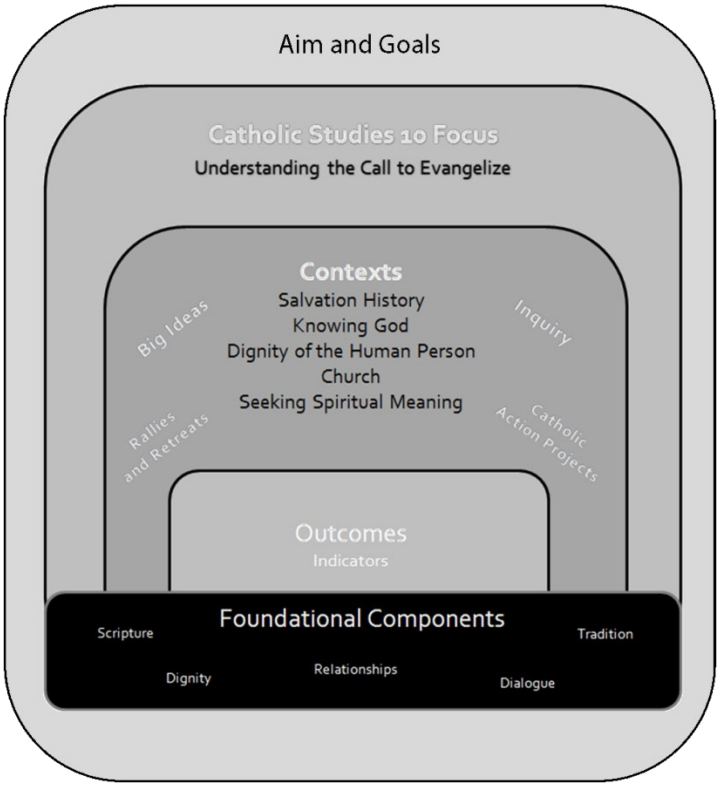
of the ongoing nature of Salvation. Deep reflection on the call of God and their personal responses is encouraged. Students also learn about Apostolic Tradition, ecclesial traditions and the identity of the Church as the people of God.

**Relationships** - is the component that helps students recognize the importance, including ethical and moral considerations, of one's relationship with God, God's creation, self and others (including family and parish). Studying Christology assists in the exploration of one's relationship with Christ, examining Jesus' human and divine dual nature and the fullness of salvation He revealed. The Church teaches that to be human is to be made for relationship.

**Dignity** – is a lens through which students consider various issues. Dignity, (i.e., the inherent value of all people including one's self) is rooted in the belief that every person is created in the image and likeness of a loving God. Students understand the Catholic perspective that dignity is revealed in "The Word", affirmed through "Living the Word" and realized within "Right Relationships".

**Dialogue** - fosters a culture of encounter wherein one is secure to live one's religious beliefs freely. Ecumenical dialogue involves Christians sharing faith in Christ through baptism. Interfaith dialogue involves diverse faiths, spiritualities and those who identify as non-religious or do not profess a personal faith. Students who value and enter into dialogue understand the Catholic view that dialogue allows opportunities for relationships to grow, dignity to be honoured, and sharing of Tradition and Scripture (i.e., life in the story).

The following graphic displays the curriculum structure.



**Legend**

CS10.1a

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| CS10 | Course name |
| 1 | Outcome number |
| a | Indicator |
| [SH, KG, DHP, CH, SSM] | Learning context(s) that best support this outcome<br>Salvation History **[SH]**<br>Knowing God **[KG]**<br>Dignity of the Human Person **[DHP]**<br>Church **[CH]**<br>Seeking Spiritual Meaning **[SSM]** |

| **Catholic Studies 10** | |
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| **Understanding the Call to Evangelize** | |
| **Outcomes** | **Indicators** |
| **CS10.1** Examine the significance of God's covenantal relationship with humanity through the stories of:<br>• Moses<br>• David<br>• selected prophets of the Old Testament.<br><br>[SH, KG] | a. Interpret lessons learned about hearing and heeding the call of God through the stories of:<br>• Moses (e.g., God commissions us to do His work)<br>• David (e.g., the smallest or seemingly least can be great with God)<br>• prophets of the Old Testament (e.g., Miriam – courageously live and celebrate your faith in God, Jonah - you cannot run from the call of God, Samuel - sometimes we need others to help us discern God is calling us).<br>b. Give examples of how individuals within the Catholic community, including oneself, respond to the revelation of God's commitment through covenant.<br>c. Explain the significance of the name of God revealed to Moses (i.e., "I am"), and collaborate to examine the significance of other key faith experiences of Moses.<br>d. Identify ways the story of Moses foreshadows the story of Jesus including Passover for the Paschal mystery.<br>e. Examine Catholic perspectives on the Davidic covenant such as:<br>• David's rise to and loss of power (e.g., trust in God)<br>• the role of Jerusalem in salvation history (e.g., capital city uniting the northern and southern tribes of Israel)<br>• the importance of the Temple in salvation history (e.g., physical reminder of the covenants with Adam, Noah, Abraham, Moses and David giving added significance to Mt. 12:6).<br>f. Identify how David fulfills the roles of priest, prophet and king, and discuss one's own call to such roles within the covenant.<br>g. Examine connections between David and the Messiah as presented through various prophets (e.g., Samuel, Isaiah, Jeremiah).<br>h. Represent how the prophets play the role of bridge from Moses to Messiah within salvation history.<br>i. Discuss various ways the prophets describe the Eucharistic covenant of the Messiah such as:<br>• new covenant (e.g., Jeremiah)<br>• everlasting covenant (e.g., Isaiah) |

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| | • covenant of peace (e.g., Ezekiel). |
| **CS10.2** Examine the history of the development of the four Gospels and consider implications for faith formation.<br><br>[KG] | a. Outline and explain the three stages of Gospel formation including:<br>• life and teaching of Jesus Christ<br>• oral tradition<br>• written Gospels.<br>b. Explain why the Gospels were not written immediately following the death and resurrection of Jesus (e.g., expectation of impending Second Coming, prevalence of oral tradition, literacy rates, etc.).<br>c. Discuss the influence of oral teachings (i.e., stage two of Gospel formation) on the written Gospels (i.e., stage three of Gospel formation).<br>d. Discuss the impact on personal faith of skepticism concerning the historical accuracy of the Gospels (e.g., accuracy of oral traditions, limited historical documents on the life and teaching of Jesus).<br>e. Identify the target audiences of all four Gospels and discuss implications for the writing style, content, and sequencing of the Good News according to each of the four evangelists (i.e., Matthew, Mark, Luke and John).<br>f. Discuss how understanding Gospel formation and intent influences the development of faith using examples such as:<br>• the development of the synoptic gospels<br>• the theory of a potential Q-source<br>• presence of unique content within John's Gospel<br>• conflicting interpretations of scripture (e.g., contextualists vs. Bible literalists).<br>g. Explain key uses of the Gospels after they were written (e.g., prayer, liturgy, catechesis, evangelization) and examine their influence on communal and personal faith development. |
| **CS10.3** Contrast the Mosaic Law perspective on morality and sin with a contemporary Christian perspective of relationship building with God.<br><br>[SH, DHP, CH] | a. Discuss the place of the Ten Commandments within Mosaic Law.<br>b. Discuss the shift in understanding the Ten Commandments as laws (e.g., enforced by scribes and Pharisees) to a relationship with God in the spirit of the law (e.g., Jesus as fulfillment of the law).<br>c. Contrast how each of the Ten Commandments was understood from a legal perspective and a contemporary relational context through discussions such as:<br>• keep holy the Sabbath (e.g., adherence to Sabbath laws moving towards relationship building with God)<br>• honour mother and father (e.g., moving from honouring parents towards honouring parents and other elders within the community)<br>• do not commit adultery (e.g., rules and punishment pertaining to extra-marital sex moving towards personal responsibility for sexual morality)<br>• do not covet (e.g., person as possession moving towards recognition of the dignity of the person).<br>d. Distinguish the difference between merely avoiding evil and doing good using examples from Mosaic law and relational perspectives (e.g., the parable of the Good Samaritan).<br>e. Discuss legalistic and relational considerations in making a moral judgement including:<br>• the moral object (i.e., action)<br>• the moral intention (i.e., motive) |

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| | • the moral circumstance (i.e., context and consequence).<br>f. Collaborate with peers to represent the Catholic teaching that a good intention can never justify an evil act.<br>g. Discuss examples of diminished responsibility for immoral acts (e.g., conditions for mortal sin). |
| **CS10.4** Express Catholic perspectives on forgiveness, mercy, generosity, justice and joy within the ongoing nature of salvation history.<br><br>[SH, SSM] | a. Examine Catholic connections between:<br>• original sin and forgiveness, mercy, generosity, justice and joy<br>• personal sin and forgiveness, mercy, generosity, justice and joy.<br>b. Respond to Christian religious artworks and writings pertaining to forgiveness, mercy, generosity, justice and joy such as:<br>• Rembrandt's *The Prodigal Son*<br>• Michaelangelo's *The Creation of Adam*<br>• various Byzantine icons such as *Christ the Pantocrator or The Mother of Perpetual Help*<br>• local church art such as stained glass and statues<br>• excerpts from Pope Francis's *Joy of the Gospel*<br>• *The Jesus Prayer* (i.e. Lord Jesus Christ, Son of God, have mercy on me, a sinner)<br>• Gospel parables such as *The Prodigal Son, The Good Samaritan, The Workers in the Vineyard*<br>• various poems in honour of Saint Mother Teresa.<br>c. Create a representation (e.g., visual, written, digital) incorporating distinguishing features of forgiveness from a Catholic perspective such as:<br>• forgiveness does not excuse an act<br>• forgiveness does not remove responsibility of the offender to repair damage done by an act<br>• forgiveness desires positive change, not revenge<br>• forgiveness does not have limitations.<br>d. Investigate why and how one should forgive or seek forgiveness when forgiveness is difficult in situations such as:<br>• genocide and terrorism (e.g., Holocaust, Holodomor, Rwanda, recent terrorist acts such as 9/11)<br>• racial segregation including First Nations residential school experiences and others (e.g., Apartheid and slavery)<br>• abuse and violence (e.g., sexual, emotional, domestic)<br>• bullying (e.g., cyber, physical, emotional, mental, spiritual)<br>• betrayal by a friend or family member.<br>e. Recognize conversion as a process involving contrition, confession and correction.<br>f. Discuss ways that sacramental reconciliation involves forgiveness, mercy, generosity, justice and joy.<br>g. Express how humility can lead to:<br>• joy<br>• generosity<br>• a Magnificat moment (i.e., modest recognition of one's talents as gifts from the Creator)<br>• social justice.<br>h. Examine how individuals, although flawed, can exemplify characteristics of:<br>• forgiveness lived (e.g., Immaculée Ilibagiza, Rev. Dale Lang) |

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| | • mercy lived (e.g., Sister Helen Prejean, Oskar Schindler)<br>• generosity lived (e.g., St. Vincent de Paul, St. Marguerite d'Youville)<br>• justice lived (e.g., Malala Yousafzai, Ovide William Mercredi of the Cree Nation, Aung San Suu Kyi, Gabriel Dumont of the Métis Nation)<br>• joy lived (e.g., St. André Bessette, St. Thérèse of Lisieux , St. Philip Neri). |
| **CS10.5** Investigate the existence, source, and purpose of miracles through examples from:<br>• the Old Testament<br>• the New Testament<br>• the historical era of the past 200 years.<br><br>[SH, CH] | a. Recognize the value of wonder and awe in relation to the beauty of miracles of life, Creation, and all works of an omnipotent God.<br>b. Compare secular and religious perspectives on miracles including the Catholic emphasis on a miracle's source and purpose (e.g., message or resulting teaching).<br>c. Explain the Catholic understanding of the source, purpose and validity of various miracles such as those involving:<br>• Moses (e.g., burning bush, plagues, parting of the Red Sea)<br>• Jesus (e.g., water to wine, healing, commanding weather, casting out demons, raising the dead)<br>• Pentecost (e.g., the miracle of the tongues)<br>• Church authenticated miracles in modern history (e.g., Fatima, Lourdes, St. Padre Pio, Our Lady of Guadalupe and the tilma of St. Juan Diego).<br>d. Investigate the Church's approach to claims of miracles including:<br>• canonization of saints (e.g., venerable to blessed to saint)<br>• validation processes (e.g., use of research and science)<br>• examination for purpose (e.g., a discernable message from God)<br>• authentication of a miracle, deeming it worthy of belief but not a requisite of faith.<br>e. Discuss various motives of fraudulent claims of miracles (e.g., power, money, fame, religious zealotry/fanaticism). |
| **CS10.6** Evaluate the essential Christian conviction of Jesus as the Messiah.<br><br>[SH, KG, CH] | a. Discuss the concept of Messiah as developed within Jewish history and prophesized within the Old Testament.<br>b. Examine the implications of naming John the Baptist as the last prophet and the prophet of the Most High.<br>c. Provide examples of how God spoke to people prior to and following the Word becoming flesh and living among humanity in Jesus.<br>d. Analyze how events from Scripture support the conviction of Jesus as Messiah such as:<br>• the Incarnation (e.g., the Word became flesh, Jn. 1: 1-14)<br>• infancy narratives of Jesus including the role of Mary<br>• baptism of Jesus<br>• temptation of Jesus<br>• statements made by Jesus indicating his messianic nature such as Mt. 12: 6 and Luke 4: 16-21<br>• Transfiguration of Jesus<br>• Institution of the Eucharist at the Last Supper<br>• Agony in the Garden<br>• death and Resurrection.<br>e. Analyze how the miracles of Jesus in Scripture support a claim of Jesus as Messiah including miracles such as:<br>• curing the sick |

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| | • casting out demons<br>• controlling nature<br>• raising the dead.<br>f. Outline beliefs and discuss motives of those who do not view Jesus as Messiah including followers of the new atheism, Jews and Muslims.<br>g. Assess arguments naming Jesus as the Messiah from Catholic teaching authorities such as:<br>• the magisterium (e.g., John Paul II's *Redemptoris Missio* #5 and *Dives In Misericordia* #3)<br>• saints (e.g., St. Augustine, St. Teresa of Avila)<br>• theologians (e.g., Joseph Ratzinger/Pope Benedict XVI, Dr. Josephine Lombardi)<br>• apologists (e.g., C.S. Lewis, Peter Kreeft). |
| **CS10.7** Investigate Catholic evangelization as a call from God.<br><br>[SH, KG, CH] | a. Explain how the call to evangelize is both individual and communal in nature.<br>b. Distinguish between examples of evangelization (e.g., involving zeal, respect for freedom) and proselytization (e.g., involving coercive indoctrination, unjust use of force and power).<br>c. Examine how effective evangelization incorporates the Canadian Conference of Catholic Bishops' five important actions of the Catholic Church in pursuit of her mission:<br>1. Proclaim Jesus Christ<br>2. Worship Christ through the sacraments<br>3. Form a communion of people<br>4. Give witness, and<br>5. Serve.<br>d. Investigate how individual Catholics, although flawed, have led others into a relationship with God through their example (e.g., Catholics in the community and well known individuals such as Pope John Paul II, Saint Mother Teresa, Jean Vanier, Saint Kateri Tekakwitha, Chiara Lubich, Catherine Doherty, Father Athol Murray).<br>e. Investigate how proselytization may lead to societal challenges such as assimilation practices or religious extremism.<br>f. Role play the evangelization of those who oppose Christianity (e.g., atheistic scientist, agnostic, secular humanist or moral relativist).<br>g. Demonstrate connections among:<br>• the call to evangelization in contemporary society<br>• the Scriptural question: 'Am I my brother's keeper?'<br>• Pope Francis' concepts of a "culture of encounter" (e.g., *Evangelii Gaudium 3*) and "missionary disciples" (e.g., Evangelii Gaudium 120).<br>h. Analyze what is meant by the 'new evangelization' of the Catholic Church and propose methods to achieve it. |

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| **CS10.8** Examine the benefits, challenges and responsibilities of being both a member of a church and an engaged citizen.<br><br>[KG, DHP, CH] | a. Explain Jesus' statement to "Give back to Caesar what is Caesar's and to God what is God's" (Mk. 12:17).<br>b. Contrast Peter's words: "we must obey God rather than any human authority" (Acts 5:29) with Paul's writings on submitting to governing authority (e.g., Romans 13: 1-7).<br>c. Debate issues of the primacy of conscience versus the authority of church and government (e.g., misuse of power, civil disobedience, conscientious objection, other issues addressed in the Pastoral Letter on Freedom of Conscience and Religion, April, 2012 - CCCB).<br>d. Examine Christian perspectives on political themes such as globalization, economic inequality and self-interest.<br>e. Discuss benefits and challenges of the ten responsibilities of a good government identified by the Canadian Conference of Catholic Bishops, 2001 including:<br>1. respect the dignity of the person<br>2. accept the rule of law<br>3. promote the common good and good order<br>4. protect the family<br>5. safeguard the right to life of every person<br>6. be responsible for the economy and well-being of citizens<br>7. give access to work and just wages<br>8. ensure religious freedom<br>9. look after the health of citizens<br>10. defend the country.<br>f. Discuss benefits and challenges of the six responsibilities of citizens to the country identified by the Canadian Conference of Catholic Bishops, 2001 including:<br>1. obey civil authority<br>2. vote<br>3. participate in public life<br>4. pay taxes<br>5. welcome immigrants and refugees<br>6. defend the country.<br>g. Examine the obligation of a Catholic to assist those who are politically marginalized by governmental policies including First Nations and Métis peoples and others (e.g., veterans, refugees).<br>h. Construct meaning for the expression 'politically active', and inquire into how living according to the Gospel is a political act (e.g., called to transform culture).<br>i. Examine how a Christian life may lead to supporting the work of Canadian social movements and organizations (e.g., Chalice, Christian Near East Welfare Association, Development and Peace, World Wildlife Fund Canada, Métis Nation - Saskatchewan). |
| **CS10.9** Examine Catholic social teachings and actions involving:<br>• reverence for life<br>• treatment of the marginalized<br>• social sin. | a. Discuss effects, culpability and individual responsibility resulting from:<br>• original sin (i.e., Adam and Eve)<br>• personal sin (i.e., actual sin)<br>• social sin (i.e., structures of sin).<br>b. Contrast Catholic teachings on reverence for life, treatment of the marginalized and social sin with moral relativist examples.<br>c. Use scripture to support understanding and application of Catholic |

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| [DHP, CH] | social teachings on reverence for life, treatment of the marginalized and social sin.<br>d. Use the experiences of Mary to deepen understanding of Catholic social teachings regarding issues such as:<br>• reverence for life (e.g., "yes" to the angel Gabriel, mourning of Jesus)<br>• treatment of the marginalized (e.g., Mary as widow, as refugee, as homeless, as poor)<br>• social sin (e.g., Mary living in a male-dominated society).<br>e. Explain how Scripture and Church teachings influence personal views on:<br>• life issues (e.g., abortion, euthanasia, palliative care, Dr. assisted-suicide, suicide, capital punishment)<br>• the treatment of the marginalized (e.g., the poor, elderly, disabled, those suffering from discrimination, human trafficking)<br>• social sin within contemporary society (e.g., pornography, prostitution, gambling).<br>f. Examine the cause and effects of various poverties (e.g., economic, relational, spiritual) in the world and how the Catholic community seeks to address them.<br>g. Analyze and discuss how a person's views might be challenged when presented with Church teaching regarding the 'Preferential Option for the Poor' supported in Scripture and Tradition such as:<br>• Ex. 22:20-26, Is. 58: 5-7, Mt. 25:34-40, Lk. 4:16-21<br>• Pope Paul VI's encyclical *Populorum Progressio* #23, Pope John Paul II's encyclical Centesimus Annus #58.<br>h. Discuss the marginalization of First Nations, Métis and Inuit peoples of Canada through topics such as:<br>• the Truth and Reconciliation process and Calls to Action<br>• Jordan's Principle (e.g., First Nations and Métis children disadvantaged due to conflicts involving federal and provincial bureaucracy)<br>• treaties that remain unfulfilled.<br>i. Apply to societal issues such as sanctity of life, marginalization and social sin the five steps of effective social action identified by the Canadian Conference of Catholic Bishops:<br>1. Be present to the poor.<br>2. Develop understanding of the causes of suffering.<br>3. Judge the situation in light of Gospel values and Church teaching.<br>4. Think and act creatively, guided by the vision of the kingdom of God.<br>5. Act together (in solidarity) to transform unjust situations. |
| **CS10.10** Analyze Catholic prayer teachings and reflect on their influence on one's prayer life.<br><br>[KG, CH, SSM] | a. Analyze and discuss how one's prayer life may be influenced by Catholic teachings regarding:<br>• why pray<br>• how to pray<br>• what to pray for<br>• when to pray<br>• to whom a person should direct prayer (e.g., God the Father, God the Son, God the Holy Spirit)<br>• through and with whom a person may be encouraged to pray |

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| | (e.g., Mary, saints, the angelic host).<br>b. Discuss relationships among and benefits of:<br>• personal prayer (i.e., prayers dealing with personal issues)<br>• private prayer (i.e., prayers made by oneself)<br>• communal prayer (i.e., praying with others).<br>c. Create an arts expression in response to the five types of prayer listed within the Catechism of the Catholic Church including:<br>1. petition (e.g., asking for what one wants)<br>2. intercession (e.g., prayer for others)<br>3. thanksgiving (e.g., gratitude for gifts of life and love, moving away from selfishness, enjoying what life brings)<br>4. praise and worship (e.g., respect for God, celebrates everything coming from and belonging to God, results in bringing God's love to others)<br>5. blessing and adoration (e.g., recognition of the nature of God, leads to being 'poor in spirit', recognizes everything comes from and belongs to God and therefore everything can be used for the glory of God).<br>d. Investigate similarities and differences in prayer among Christian, Jewish, First Nations and Métis traditions (e.g., mealtime prayers, prayers of thanksgiving, praise and worship, petition and intercession).<br>e. Examine the infusion of cultural traditions within Catholic ecclesial prayer rituals including First Nations traditions (e.g., smudging ceremonies within the Catholic church, Way of The Cross events incorporating cultural art works, Theophany Water Blessing, diverse Holy Week cultural traditions such as Catholic Filipino and Ukrainian Catholic).<br>f. Explain the Catholic view that prayer should be affective in nature (e.g., causing personal change or growth) and thereby leads to acts of goodness (e.g., being an instrument of God's will, deepening one's connection to God).<br>g. Construct a plan for personal prayer and action using Jesus as a model (e.g., prayed in solitude, led others in prayer, fasted). |
| **CS10.11** Express personal beliefs about life after death and spiritual beings considering Catholic perspectives and other views.<br><br>[KG, CH, SSM] | a. Discuss the relationship between scientific inquiry and spiritual and religious beliefs (e.g., physical evidence for spiritual claims).<br>b. Pose questions for inquiry regarding the spiritual nature of one's existence through the use of examples such as:<br>• creation stories and myths<br>• beliefs about the Creator<br>• the eternal nature of spirit or soul<br>• Elders' knowledge of vision quests and spiritual ways of knowing<br>• spiritual beings such as angels, demons, animal spirits, ghosts<br>• spiritual apparitions and supernatural experiences.<br>c. Investigate concepts of life after death from various spiritual and religious viewpoints considering perspectives such as:<br>• Christian views about heaven, hell and purgatory<br>• Byzantine and Orthodox understandings of the journey of theosis<br>• First Nations, Métis and Inuit traditions<br>• Judaism, Islam, Hinduism, Buddhism traditions<br>• Atheism. |

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| | d. Examine the role of saints in Catholic tradition and contrast this to other approaches to prayer related to the deceased including traditional First Nations' ceremonies and others (e.g., Catholic prayer with and through the saints, Catholic prayer for and through the dearly departed, Eastern Christian concept of eternal memory, the Hindu cycle of rebirth).<br>e. Assess how one's exposure to varying spiritual and religious viewpoints influence personal beliefs about life, death and spiritual beings considering concepts such as:<br>• personal ethics and morality<br>• sin and forgiveness<br>• obedience and freedom<br>• hope.<br>f. Contrast Catholic teachings (CCC 1673, 1237, 2116, 2117) about exorcism and acts of divination (e.g., séance, Ouija boards, astrology, palm reading) with pop culture views (e.g., dismissive harmless games, portrayals in horror films).<br>g. Examine perspectives on life after death and spiritual beings by responding to arts expressions such as:<br>• Traditional Powwow dances<br>• *On Eagle's Wings* by Michael Joncas (Psalm 91 and Isaiah 40:31)<br>• *The First Nation Art Garden* (Toronto Zoo's Turtle Island Conservation Program)<br>• the murals of Berthold Imhoff in St. Peter's Cathedral at Muenster, Saskatchewan.<br>• *The Ecstasy of St. Teresa of Avila* sculpture by Bernini<br>• *The Fall of the Rebel Angels* painting by Pieter Bruegel<br>• *The Ladder of Divine Ascent*, St. John Climacus<br>• excerpts from Dante's *Inferno or* John Milton's *Paradise Lost*<br>• other contemporary works (e.g., music, literature, cartoons, visual art, film). |
| **CS10.12** Examine principles, benefits and challenges of interfaith dialogue.<br><br>[SH, KG, DHP, CH, SSM] | a. Examine key principles of interfaith dialogue such as commitment to:<br>• accept others as equal partners<br>• learn and share rather than teach<br>• respect diversity within and among religions<br>• avoid stereotypes and preconceptions<br>• include all religious and spiritual communities who wish to be engaged in dialogue<br>• seek to understand what is true and holy in other religions (e.g., Nostra Aetate)<br>• challenge the misuse of religion for political gain or to justify violence or coercion<br>• critique one's own tradition and seek to understand criticisms of that tradition<br>• critically appraise online materials and conversations about diverse religious and spiritual traditions<br>• collaborate on common goals (e.g., peace, environment, poverty, human dignity).<br>b. Discuss Jewish, Christian and Muslim views on the role of key religious historical figures such as Abraham, Isaac, Ishmael, Noah, Moses, Mary, Jesus and Mohammed. |

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| | c. Compare rituals of worship, forms of prayer, development of moral codes, and religious artistic expression of Jews, Christians and Muslims.<br>d. Describe the effects of persecution on interfaith dialogue throughout history faced by Jews (e.g., anti-Semitism), Christians (e.g., martyrdom) and Muslims (e.g., Islamophobia).<br>e. Investigate how interfaith dialogue is supported by understanding historic events and movements such as:<br>• genocidal acts ( e.g., the Holocaust, Holodomor, the Kurdish Genocide: Al-Anfal Campaign)<br>• the Crusades<br>• religious extremism within Judaism (e.g., the Kingdom of Israel/Tzrifin Underground)<br>• religious extremism within Christianity (e.g., Ku Klux Klan)<br>• religious extremism within Islam (e.g., Al-Qaeda).<br>f. Research case studies where interfaith dialogue results in positive change among Jews, Christians and/or Muslims (e.g., Albania's Muslim and Christian populations, Pope Paul VI's *Nostra Aetate,* the work of Saskatchewan born Sister Rosaleen Zdunich B.Ed. M.Sc. ).<br>g. Describe the relationships between interfaith dialogue and Pope Francis' concepts of:<br>• building a 'culture of encounter' (e.g., *Evangelii Gaudium - The Joy of the Gospel*)<br>• 'care of our common home' (e.g., *Laudato Si' – Praise be to You*). |
| **CS10.13** Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's life and understanding of the call to evangelize.<br>[DHP, SSM] | a. Create, in collaboration with one's peers and teacher, a plan for participation in a Christian Action Project, rally and/or retreat.<br>b. Explain how the planned Christian Action Project, rally and/or retreat might affect one's life, faith development and call to evangelize.<br>c. Examine the impact of faith-motivated service and communal endeavors on individuals and communities. |

## Assessment and Evaluation of Student Learning

Assessment and evaluation require thoughtful planning and implementation to support the learning process and to inform teaching. All assessment and evaluation of student achievement must be based on the outcomes in the provincial curriculum.

Assessment involves the systematic collection of information about student learning with respect to:

- achievement of provincial curriculum outcomes
- effectiveness of teaching strategies employed
- student self-reflection on learning.

Evaluation compares assessment information against criteria based on curriculum outcomes for the purpose of communicating to students, teachers, parents/caregivers, and others about student progress and to make informed decisions about the teaching and learning process.

There are three interrelated purposes of assessment. Each type of assessment, systematically implemented, contributes to an overall picture of an individual student's achievement.

**Assessment for learning** involves the use of information about student progress to support and improve student learning, inform instructional practices, and:

- is teacher-driven for student, teacher, and parent use
- occurs throughout the teaching and learning process, using a variety of tools
- engages teachers in providing differentiated instruction, feedback to students to enhance their learning, and information to parents in support of learning.

**Assessment as learning** actively involves student reflection on learning, monitoring of her/his own progress, and:

- supports students in critically analyzing learning related to curricular outcomes
- is student-driven with teacher guidance
- occurs throughout the learning process.

**Assessment of learning** involves teachers' use of evidence of student learning to make judgements about student achievement and:

- provides opportunity to report evidence of achievement related to curricular outcomes
- occurs at the end of a learning cycle, using a variety of tools
- provides the foundation for discussions on placement or promotion.

## Appendix A: First Nations and Métis Worldviews and the Five Components

In Saskatchewan, there are multiple First Nations language groups and a Métis nation, each having a distinct cultural identity with its own spiritual beliefs, ceremonies, practices and traditions. The traditional Métis language is Michif. Saskatchewan First Nations identify themselves as Nihithawak (Woodland Cree), Nēhinawak (Swampy Cree), Nēhiyawak (Plains Cree), Nakawēwiniwak (sometimes referred to as Saulteaux, or Plains Ojibwa or Anishnaabe), Denesųtiné (also referred to as Chipewyan), Očéti Šakówiŋ (sometimes referred to as Sioux, Assiniboine or Stony). The Dakota, Nakota and Lakota are all part of the Očéti Šakówiŋ.

It is important to recognize that cultural and individual beliefs and practices often evolve or change over time. Many contemporary First Nations peoples maintain strong traditional worldviews, or have assumed Christian or other spiritual and religious beliefs, or embraced a combination of beliefs and practices.

The following chart lists examples of **big ideas for inquiry** based on First Nations and Métis content, perspectives and ways of knowing. When students are engaged in inquiry learning, their work often crosses disciplines. These and similar ideas may also be addressed in other areas of study such as social sciences, language arts and arts education, however, this curriculum uses the lenses of the components of Catholic studies: Scripture and Tradition, Relationships, Dignity and Dialogue.

**Scripture and Tradition**

- Creation stories
- Traditional spiritual beliefs, ceremonies, practices and protocols
- Oral traditions
- Life after death
- Prayer
- Artistic expressions
- Smudging
- Sweats
- Maintaining and building community
- Belief in a Creator
- Suffering and death
- Medicine wheel
- The role of the arts (e.g., drumming, singing, dancing)
- The power of images
- Catholic churches that are infusing First Nations traditions/culture
- Wisdom, truth and freedom
- Residential schools and cultural, linguistic and spiritual loss
- Elders' teachings
- Respect for the land and environmental stewardship
- Conscience formation
- Influence of family and culture
- The value of life
- Diversity of beliefs
- Respect
- Life decisions influenced by spiritual and ritual traditions
- Evolving traditions

**Sample Inquiry Questions:**

- What role does prayer, ritual and ceremonies play in traditional First Nations and Métis communities? What are the benefits for individuals and communities?
- How do traditional beliefs about the creator, afterlife and spiritual beings compare to Catholic beliefs?
- What role do Elders and oral traditions play in developing knowledge and sharing wisdom?
- In what ways can the medicine wheel, the arts and community gatherings help to promote student wellness and expression?

**Relationships**

- Treaty relationships
- Anti-racism/building cultural competencies
- Economic relationships
- Supports for those suffering
- Truth and Reconciliation and Calls to Action
- Private, communal and government ownership of resources
- Cultural and personal identity
- Community action
- Life decisions influenced by spiritual and ritual traditions
- Abuse (e.g., clergy, family, friends)
- Catholic churches that are infusing First Nations traditions/culture
- Wisdom, truth and freedom
- Respect for the land and environmental stewardship
- Elders' teachings
- Mutually beneficial relationships
- Empathy and compassion
- Protocols
- Conscience formation
- The value of life
- Influence of family and culture
- Spirituality and religion
- Relational healing
- Evolving relationships
- Gender and sexual diversity (two-spirit perspectives)
- Interfaith dialogue
- Diversity of beliefs
- Peace and unity

**Sample Inquiry Questions:**

- What is meant by "We are all Treaty People"?
- What can students do to help build positive relationships and promote inclusion?
- What can we learn from the use and abuse of power and its effects past, present and future?

**Dignity**

- Colonization and de-colonization
- Assimilation policies
- Truth and Reconciliation and Calls to Action
- Marginalization
- Poverty
- Social teachings and programs
- Justice issues
- Residential schools
- Recognizing gifts
- Social and environmental sustainability
- Labour issues
- Private, communal and government ownership of resources
- Leaders and role models
- Personal and cultural identity
- Overcoming interfaith challenges
- The value of life
- Healing
- Elders' teachings
- Protocols
- A life of service
- Abuse (e.g., clergy, family, friends)
- Catholic churches that are infusing First Nations traditions/culture
- Influence of family and culture
- Diversity of beliefs
- Peace and unity
- Medicine wheel
- The Sixties Scoop
- Resiliency
- Reclaiming cultures, languages and identities

**Sample Inquiry Questions:**

- What can be learned about, and from, the Truth and Reconciliation process? How can students respond to the Calls to Action?
- What are causes and effects of poverty and injustice for First Nations and Métis people in Saskatchewan?
- How can students recognize, develop and use their gifts from the Creator?
- What can be learned from First Nations and Métis leaders and role models about the importance of identity and dignity?

**Dialogue**

- Interfaith dialogue
- First Nations and Métis artistic expressions
- Marginalization
- Economic relationships
- Social action
- Private, communal and government ownership of resources
- Spirituality and religion
- Elders' teachings
- Community action
- Personal and cultural identity
- Overcoming interfaith challenges
- A life of service
- Residential school legacies
- Abuse (e.g., clergy, family, friends)
- Life decisions influenced by spiritual and ritual traditions
- Wisdom, truth and freedom
- Healing and growing through dialogue
- Catholic churches that are infusing First Nations traditions/culture
- Respect for the land and environmental stewardship
- Influence of family and culture
- Evolving relationships through dialogue
- Diversity of beliefs
- Peace and unity
- Truth and Reconciliation and Calls to Action
- Protocols

**Sample Inquiry Questions:**

- How can Elders, teachers and students develop and promote understanding and work together for social action surrounding issues such as residential school experiences, clergy abuse, disproportionate incarceration rates of First Nations and Métis people, and missing and murdered women and men?
- Why is respect for the land and issues of ownership or sharing of natural, economic and social resources of importance in Saskatchewan?
- What can students do to foster cultural and interfaith dialogue and healing?
- What is the purpose and value of an apology?

*"I humbly ask forgiveness, not only for the offences of the church herself, but also for crimes committed against the native peoples during the so-called conquest of America." "I also want for us to remember the thousands and thousands of priests who strongly opposed the logic of the sword with the power of the cross. But where there was sin, and there was plenty of sin, there was also an abundant grace increased by the men who defended indigenous peoples." "Let us say no to forms of colonialism old and new. Let us say yes to the encounter between peoples and cultures. Blessed are the peacemakers."* Pope Francis, July 9, 2015.

*"Pope Francis has shown real moral leadership with his apology and plea for forgiveness," Assembly of First Nations (AFN) National Chief Perry Bellegarde. July 11, 2015.*

## Appendix B: Developmental Continuum of Outcomes

Catholic studies curricula have no pre-requisites. Each curriculum, however, builds upon prior learning and brings students to a deeper understanding. Refer to the following chart for a continuum of outcomes for *Catholic Studies 9, 10, 20, 30*. The outcomes in the chart are rearranged from the natural order presented in each individual curriculum document to demonstrate progression or linking of concepts from one grade to the next.

| Catholic Studies 9 | Catholic Studies 10 |
|---|---|
| **CS9.1** Examine how science and religion influence understanding of creation and faith formation. | **CS10.2** Examine the history of the development of the four Gospels and consider implications for faith formation. |
| **CS9.2** Examine the significance of God's covenantal relationship with humanity through the stories of:<br>• Adam and Eve<br>• Noah<br>• Abraham and Sarah. | **CS10.1** Examine the significance of God's covenantal relationship with humanity through the stories of:<br>• Moses<br>• David<br>• selected prophets of the Old Testament. |
| **CS9.3** Express Catholic perspectives on faithful obedience, peace, love, hope and truth within the ongoing nature of salvation history. | **CS10.4** Express Catholic perspectives on forgiveness, mercy, generosity, justice and joy within the ongoing nature of salvation history. |
| **CS9.4** Investigate Catholic perspectives on sin and virtue and consider ethical and moral implications for one's life and community. | **CS10.3** Contrast the Mosaic Law perspective on morality and sin with a contemporary Christian perspective of relationship building with God. |
| **CS9.5** Examine challenges and benefits of developing and living according to one's conscience. | **CS10.9** Examine Catholic social teachings and actions involving:<br>• reverence for life<br>• treatment of the marginalized<br>• social sin. |
| **CS9.9** Investigate what it means to be pro-life and describe the benefits and challenges of building a society that values the dignity of life. | |
| **CS9.10** Examine personal and societal impacts and ethical perspectives surrounding chastity, abstinence and sexual activity. | |
| **CS9.6** Express how and why an individual would develop a personal relationship with God. | **CS10.6** Evaluate the essential Christian conviction of Jesus as the Messiah. |
| | **CS10.11** Express personal beliefs about life after death and spiritual beings considering Catholic perspectives and other views. |
| | **CS10.10** Analyze Catholic prayer teachings and reflect on their influence on one's prayer life. |
| **CS9.7** Investigate how individuals within Catholic communities can help the church achieve her mission. | **CS10.7** Investigate Catholic evangelization as a call from God. |
| **CS9.11** Assess benefits, risks and responsibilities of digital citizenship from a Catholic perspective. | |
| | **CS10.5** Investigate the existence, source, and purpose of miracles through examples from:<br>• the Old Testament<br>• the New Testament<br>• the historical era of the past 200 years. |
| **CS9.12** Investigate how diverse Catholic rites are varying expressions of the same faith. | **CS10.12** Examine principles, benefits and challenges of interfaith dialogue. |
| **CS 9.8** Examine how religious and spiritual dialogue can develop understanding and move faith communities towards greater unity. | **CS10.8** Examine the benefits, challenges and responsibilities of being both a member of a church and an engaged citizen. |
| **CS9.13** Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's life and understanding of the Catholic faith. | **CS10.13** Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's life and understanding of the call to evangelize. |

| Catholic Studies 20 | Catholic Studies 30 |
|---|---|
| **CS20.10** Explain the implications of choosing to live as a "disciple of Christ". | **CS30.2** Examine the Catholic understanding of discernment in response to God's vocational call to each individual. |
| **CS20.1** Examine the fullness of God's covenant through Jesus and how it applies to one's life. | **CS30.3** Examine the daily commitment involved in responding to Jesus' invitation to live in covenant with God. |
| **CS20.4** Examine how the Paschal Mystery, as the foundation of Catholic faith, shapes views on suffering, death and resurrection. | **CS30.1** Examine Catholic teachings regarding the nature, role and influence of the Holy Spirit. |
| **CS20.3** Assess how living the Beatitudes of Christ affects individuals and society. | **CS30.5** Examine ethical implications of freedom. |
| **CS20.9** Assess the value and examine challenges of a life of service in the model of Jesus. | |
| **CS20.8** Examine how Catholic social teachings influence personal views regarding issues of labour and the environment. | **CS30.4** Investigate influences on the development of conscience and its effect on individuals and society. |
| **CS20.7** Contrast Catholic teachings with secular views regarding human sexual morality and reproductive ethics. | **CS30.6** Investigate the morality and effects of bioethical decisions and other dignity of life issues. |
| **CS20.2** Examine the Christian conviction of Jesus as Lord. | **CS30.7** Analyze the benefits of being both spiritual and religious. |
| **CS20.5** Investigate how Tradition complements Scripture as a form of Revelation in the Catholic church. | |
| **CS20.6** Examine the Church's mission and its actualization. | **CS30.9** Examine significant changes in the Catholic Church over time and propose ideas for future growth. |
| **CS20.11** Investigate effects of infusion, suppression and rejection of Christian values and teachings on society. | **CS30.11** Examine how Catholic faith and teachings can support individuals and communities in positively transforming society. |
| | **CS30.8** Analyze the effect reported miracles have on faith and religious expression. |
| **CS20.12** Examine the benefits and challenges of ecumenical dialogue. | **CS30.10** Assess the influence of ecumenical and interfaith dialogue on one's faith, religious communities and society. |
| **CS20.13** Analyze the personal and societal effects of an imperfect Church institution and imperfect individuals responding to the call for holiness. | **CS30.12** Investigate the assertion that dialogue is foundational for peace and unity in the world. |
| **CS20.14** Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's life and understanding of Catholic identity. | **CS30.13** Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's spiritual development and religious life. |

## Appendix C: Contexts and Big Ideas Continuum

| Contexts | Big Ideas for Inquiry | | | |
|---|---|---|---|---|
| | **Grade 9** | **Catholic Studies 10** | **Catholic Studies 20** | **Catholic Studies 30** |
| Salvation History (SH) | • entering the covenant<br>• Adam and Eve<br>• Noah and the Flood<br>• Abraham and Sarah | • growing in the covenant<br>• Moses and the Law<br>• David<br>• Old Testament prophets and books of wisdom | • commitment to the covenant<br>• daily discipleship and living the Beatitudes<br>• the Eucharist<br>• God's grace, joy of salvation and eternal life | • living the covenant<br>• Evangelical Christians<br>• First Nations and Métis spirituality<br>• Eastern religions and spirituality<br>• Catholic Christians |
| Knowing God (KG) | • Creator, Father, Trinity<br>• image of God<br>• relationship with God | • Jesus as Messiah<br>• History of the Gospels<br>• the Messiah and the Gospels | • Jesus as Lord<br>• teachings in the Gospels<br>• Pascal Mystery<br>• Resurrection | • Holy Spirit<br>• Pentacost and birth of the Church<br>• the Commissioning |
| Dignity of the Human Person (DHP) | • free will and conscience<br>• grace, virtue and sin<br>• choices and actions<br>• dignity of life | • morality and sin<br>• social justice<br>• reverence for life<br>• the marginalized<br>• social sin | • social teachings<br>• labour and environmental issues<br>• sexual morality and reproductive ethics | • free will and conscience<br>• morality and ethics<br>• value of human life<br>• peace and unity |
| Church (CH) | • mission and purpose<br>• rites and models<br>• ecumenical and interfaith dialogue | • evangelization<br>• miracles<br>• church members as engaged citizens<br>• interfaith dialogue among Judaism, Christianity and Islam | • actualizing the mission<br>• the Living Church<br>• Tradition and tradition<br>• Mary as Mother of the Church<br>• ecumenical dialogue | • the place of self, Church and Christ in society<br>• past, present and future<br>• interfaith dialogue<br>• transforming society |
| Seeking Spiritual Meaning (SSM) | • faithful obedience, peace, love, hope and truth<br>• science, arts spirituality and religion<br>• prayer | • forgiveness, mercy, generosity, justice and joy<br>• prayer<br>• life after death | • life of service<br>• call to holiness<br>• suffering and hope<br>• death and the joy of resurrection<br>• Catholic identity | • relationships<br>• prayer, grace and miracles<br>• vocations and discernment<br>• living and expressing one's faith |

## Appendix D: Letter from the Bishops of Saskatchewan


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June 30, 2016

**Re: Saskatchewan Bishops Affirmation of Catholic Studies 9-12 Curricula**

To whom it may concern,

We, the Bishops of Saskatchewan, are pleased to provide this letter of endorsement for the newly developed Grades 9-12 Catholic Studies Curricula. We authorize the use of this program in the Catholic Schools within the various schools of our jurisdictions.

The aim and goals of this new program clearly reflect the teachings of our Catholic faith. We are confident that through the careful witnessing of faith-filled teachers, our students will come to understand the goal of the Catholic Church to unite humanity with God in Love. As part of the Canadian Conference of Catholic Bishops, we recognize five particular actions the Church takes in pursuit of her mission. This new Grades 9-12 Catholic Studies Program will invite students to investigate, apply, and reflect various aspects of these actions which call upon the Church to proclaim Jesus Christ, to worship Christ through the sacraments, to form a communion of people, to give witness, and to serve.

The Bishops of Saskatchewan would like to thank sincerely Saskatchewan Education for the opportunity to provide significant input throughout the development process of this new Catholic Studies Program. We have taken this invitation seriously and through the guidance of the Holy Spirit, we are confident that our team has put together a new program that will lead us into the future ensuring a high quality faith-filled curriculum.

This is indeed an exciting new era for Catholic Education in this province and as Bishops, we are confident that this new program will enable all Catholic High School students the opportunity to experience and learn about our Catholic faith in a life giving and supportive learning environment. With this sharing of the "good news" it is our true hope that our students will be more prepared to serve as responsible, caring, and productive citizens of this fine province.

Yours in Christ,

Very Rev. Lorne Crozon
Regina Diocesan Administrator

Most Rev. Albert Thevenot
Bishop of Prince Albert

Most Rev. Donald Bolen
Bishop of Saskatoon

Most Rev. Bryan Bayda
Ukrainian Eparchial Bishop of Saskatoon

## Glossary

**Abstinence** – in contrast to chastity which requires sexual relations be aligned with one's state in life, abstinence involves the total absence of sexual relations.

**Apologetics** – is derived from the Greek root apologi, which refers to a formal defence of a belief or explanation. Catholic apologetics then seeks to explain or defend the beliefs, teaching, and practices of the Catholic faith and her holy Church.

**Calls to Action** – the 94 Calls to Action of the Truth and Reconciliation Commission present steps toward redressing the legacy of Indian Residential Schools and advancing the process of reconciliation (e.g., elimination of educational gaps, development of curriculum about residential schools and Treaties, preservation of language and culture).

**Canadian Conference of Catholic Bishops** – the national assembly of the Bishops of Canada founded in 1943, officially recognized by the Holy See in 1948, which after the Second Vatican Council (1962–65) became part of a worldwide network of Episcopal Conferences, established in 1965, as an integral part of the life of the universal Church.

**Catechesis** – the ministry of teaching about, and forming disciples of, Jesus Christ and the Good News.

**Catechism of the Catholic Church** – (CCC) the official doctrinal presentation of the Roman Catholic Church in a wide variety of topics first published in French in 1992 and authorized by Pope John Paul II.

**Chastity** – is much more than simply the "absence of sexual relations". It can involve the presence of sexual relations as chastity requires what the Church refers to as the truthful living out of the sexual language of our bodies – or living and expressing our sexuality according to one's state in life (i.e., single, married, consecrated celibacy).

**Covenant** – an agreement or sacred bond between God and his people (e.g., Noah, Abraham, Moses). In the New Testament, Christ himself is the new covenant between God and His people.

**Culture of encounter** – addressed by Pope Francis in the encyclical *Evangelii Gaudium*, as a culture that promotes dialogue which builds harmony within and between peoples as a pathway to peace.

**Culture of Life** – addressed by Pope John Paull II in the encyclical *Evangelium Vitae*, a culture of life is based on the theological truth that human life, in all its stages of development from conception to natural death, is sacred.

**Diminished responsibility** – a situation in which defendants argue that although they broke the law, they should not be held fully criminally liable for doing so, as their mental functions were "diminished" or impaired.

**Discernment** – to seek to distinguish what is of or from God, attempting to learn what God is calling one to do (e.g., vocationally, daily choices).

**Ecumenism** – interdenominational initiatives aimed at greater cooperation and understanding among Christian churches.

**Ethics** – centred in the 'search for the good' of humanity ethics is philosophical in nature tending towards concepts such as happiness and freedom.

**Evangelization** – is not simply to teach a doctrine, but to proclaim Jesus Christ by one's words and actions. Evangelization may involve humility and/or zeal, and is differentiated from proselytization in that it is carried out in fashion aligned with the spirit of the Gospels respecting the dignity and freedom of others.

**Good** – according to Catholic Tradition, God is the source of all that is good. Human beings, by their nature and vocation, are directed toward the good. Coming from God, and going toward God, human beings live fully human lives only if they freely live in communion with God. Goodness, then, is the result of being "connected" with God, as branches to a vine. (see John 15: 1-17)

**Interfaith dialogue** – cooperative, constructive and positive interaction between people of different religious traditions (i.e., "faiths") and/or spiritual or humanistic beliefs, at both the individual and institutional levels.

**Morality** – stemming from ethics, morality tends towards ways that humans can attain 'the good' such as the rules, commandments, or laws to be followed. In this sense, ethics names a value whereas morality looks at means (i.e., actions) to attain or uphold that value.

**New Atheism** – a social and political movement of modern atheist writers advocating that "religion should not simply be tolerated but should be countered, criticized, and exposed by rational argument wherever its influence arises."

**Precepts of the Catholic Church** – found in paragraphs 2041-2043 of the Catechism of the Catholic Church, "the precepts are set in the context of a moral life bound to and nourished by liturgical life and are meant to … (develop) growth in love of God and neighbour."

**Proselytization** – in modern usage, negatively connotes the promotion of Christianity by means and for motives which are contrary to the spirit of the Gospel (e.g., does not respect personal autonomy, freedom, or human dignity, motivated by selfishness).

**Rite** – within the Catholic Church there are multiple Canonical rites representing ecclesiastic traditions about how the sacraments are to be celebrated. The Catechism of the Catholic Church lists seven rites (CCC1203) and notes that all rites within the Church are equal in dignity, enjoy the same rights and are under the same obligations.

**Salvation History** – the history and continued story of God's saving work among men and women since the beginning of time.

**Sin** – direct acts and acts of omission resulting in damage to relationships with God, creation, others, or self. Sin is categorized by the Catholic church in three ways:

- ***Original*** – a doctrine on the consequence for the human race of Adam's abusing his freedom and disobeying God's command resulting in the loss of harmony with creation and the death of the soul.
- ***Personal*** – a personal offence against reason, truth and right conscience, and an offence against God which may be considered mortal or venial in nature.
- ***Social*** – societal structures which by their very nature are contrary to right relationships, social sin involves acts against the rights, freedoms or dignity of others and their communities.

**Slippery Slope** – a term used in ethical debate that views decisions not on their own, but through their potential to lead to subsequent decisions and acts. Generally, the argument of the slippery slope states that in allowing something perceived as acceptable or with little to no harm at this point in time subsequent decisions on related issues may develop leading to what was once considered unthinkable becoming the norm.

**Stewardship** – how humankind is to exercise dominion over creation: tending to all of creation through a caring cooperation with God involving a sense of service motivated by love and understood with wisdom.

**Sustainability** – has been taught by Indigenous Elders as the *good* way of living. UNESCO expresses this idea as "a paradigm for thinking about a future in which environmental, societal and economic considerations are balanced in the pursuit of development and improved quality of life."

**Trinity** – the Catholic dogma of the Trinity confesses one God in three Persons, not sharing divinity among them, but each being God whole and entire while at the same time allowing for each of the divine persons to be distinct from one another and relative to one another.

**Virtue** – an attitude or habit that makes us more likely to choose what is good even when we don't stop to think first. In Catholic tradition, the virtues are grouped into the three theological virtues, four cardinal virtues and seven capital virtues.

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