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Saskatchewan Curriculum

Catholic Studies

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Introduction

The purpose of this curriculum is to outline the provincial requirements for *Catholic Studies 30.*

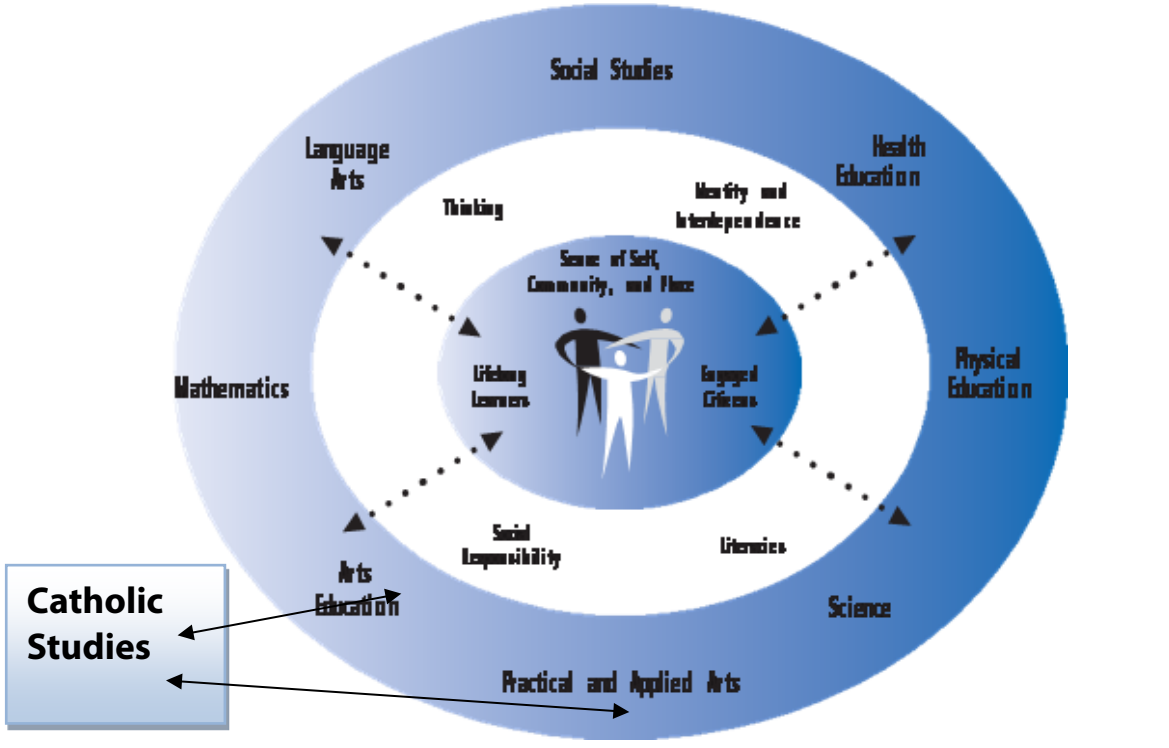
The curriculum provides the learning outcomes that students are expected to achieve in Catholic studies by the end of each course. Indicators accompany each outcome to represent the breadth and depth of what students should know and be able to do in order to achieve the learning outcomes.

"I am the Way, the Truth the 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.

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 five 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 and 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.

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.

"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)

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 30 outcomes focus in part on students' deepening personal commitment to their spiritual and religious lives. In outcome CS30.1, students examine Catholic teachings and consider why they believe what they believe. In outcome CS30.2, students examine God's vocational call to each individual, and in CS30.3, reflect on the daily commitment involved in living in covenant with God. In outcome CS30.7, students consider benefits and challenges of being both spiritual and/or religious and reflect on how their own values are influenced by Catholic teachings. As students deepen their understanding of traditional First Nations and Métis spirituality and other religions, in CS30.10 they examine the influence of ecumenical and interfaith dialogue on their own spiritual and religious lives.

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:

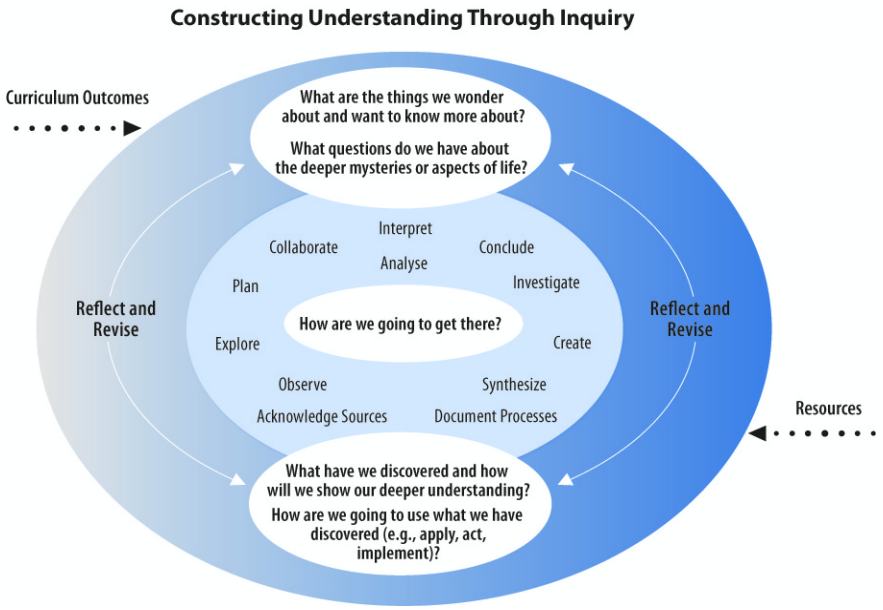
- construct deep knowledge and deep understanding rather than passively receiving information
- are directly involved and engaged in the discovery of new knowledge
- encounter alternative perspectives and differing ideas that transform prior knowledge and experience into deep understandings
- transfer 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.



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 30 Contexts	Big Ideas for Inquiry	Sample Inquiry Questions
Salvation History [SH]	• living the covenant • Evangelical Christians • First Nations and Métis spirituality • Eastern religions and spirituality • Catholic Christians	• Why do I believe what I believe? • How can I represent the scriptural concept of 'one house, many rooms' (e.g., visual image, essay, digital communication)? • How can the covenant be relevant in my daily life? • To whom does the covenant apply? • How do various religions and spiritualities describe their relationship with the creator?
Knowing God [KG]	• Holy Spirit • Pentecost and birth of the Church • the Commissioning	• Why do Catholics believe the Holy Spirit is present in everyday life? • How does one know when the Holy Spirit is active in one's life or the world? • How does the Holy Spirit represent the female aspect of God? • How are individuals affected by the Pentecost? • How is working with the Holy Spirit a 'messy' experience? (Pope Francis calls youth to make a "holy mess" at World Youth Day 2013)

Dignity of the Human Person [DHP]	• free will and conscience • morality and ethics • value of human life • peace and unity	• What is goodness? • How is moral goodness influenced by the concept of faithful obedience? • How can individuals and the Church support social justice for First Nations and Métis peoples and promote environmental, economic and social sustainability? • Why would individuals seek martyrdom? • Should there be limits to freedom? • How do I decide between what I can do and what I should do? • What does it mean to die with dignity? • How do church teachings affect my views on suicide? • How can science and dialogue expand views of bioethical issues? • What role do humility and trust in God play in decision making or discernment? • How do treaties in Saskatchewan encourage the development of good and lasting relationships among various peoples? • What changes need to take place for there to be peace and unity in the world?
Church [CH]	• the place of self, Church and Christ in society • past, present and future • interfaith dialogue • transforming society	• Why go to Church? • How can I support the Church to spread the Good News (e.g., giving witness, volunteer in a soup kitchen, gathering clothing for refugees)? • How are Pope Francis' views on sustainability and social action influencing individuals and Church communities? • How do individuals and community support faith to grow and develop? • What is the significance of the mass and sacraments of the Church evolving over time? • In what ways is liturgy for you but not about you? • What makes good liturgy? • How do various world religions and spiritualities affect my belief in God? • How do diverse views on marriage and the family reflect and influence societal values?
Seeking Spiritual Meaning [SSM]	• relationships • prayer, grace, and miracles • vocations and discernment • living and expressing one's faith	• How are my values influenced by Catholic views on 'right relationships'? • How do we know when prayers are heard? • Why do some prayers seem to be answered and others not? • In what ways are traditional prayers and ceremonies of First Nations and Métis people an integral part of cultural identity and contemporary life? • What is the relationship between grace and good works? • Do miracles happen? If so, why do miracles happen for some people and not others? • What type of support do I need in my faith journey and where can I find it? • What does it mean to live one's faith?

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).

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.

"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 hear and the language of the hands."
(Pope Francis, 2014)

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

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.

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)

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.

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

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.

Catholic Studies 30 rallies and retreats might focus on:

- the effects of the Holy Spirit in one's life and society (CS30.1)
- discernment and vocational awareness as part of graduation retreat (CS30.2)
- personal and societal impediments to hearing and heeding the call of God in one's life (CS30.3)
- the 'Seamless Garment of Life' (CS30.6a)
- the value of spirituality and religiosity in life (CS30.7)
- the future of the Church (CS30.9)
- seeking peace and unity in the world (CS30.12).

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

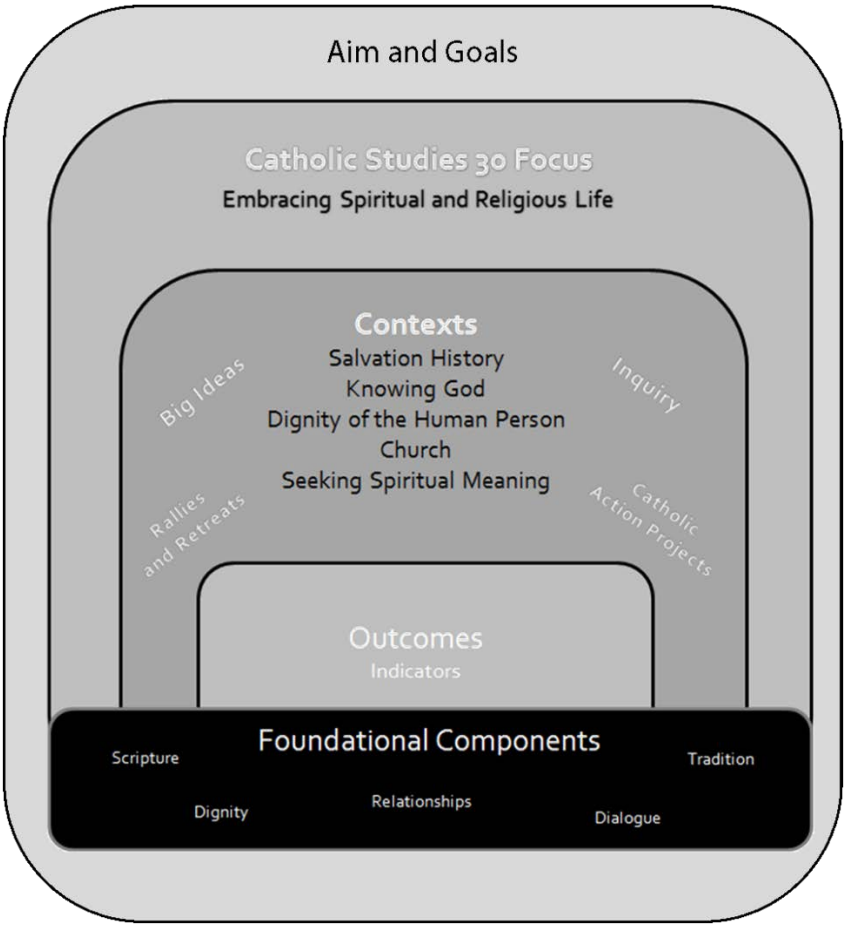
of the ongoing nature of Salvation History. Deep reflection on the call of God and their personal responses is encouraged. Students also learn about Apostolic Tradition, ecclesial traditions and the identity of the Church as the people of God.

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

CS30.1a

CS30	Course name
1	Outcome number
a	Indicator
[SH, KG, DHP, CH, SSM]	Learning context(s) that best support this outcome Salvation History **[SH]** Knowing God **[KG]** Dignity of the Human Person **[DHP]** Church **[CH]** Seeking Spiritual Meaning **[SSM]**

Catholic Studies 30	
Embracing Spiritual and Religious Life	
Outcomes	**Indicators**
CS30.1 Examine Catholic teachings regarding the nature, role and influence of the Holy Spirit. [SH, KG, CH, SSM]	a. Discuss the mystery of the Holy Spirit using experiences and teachings such as: • Holy Spirit as third person of the Trinity • Holy Spirit in key moments of Jesus' life (e.g., Annunciation, conception, baptism by John, ministry of Jesus, Paschal Mystery) • Holy Spirit in one's life and the Church (e.g., grace; Sacraments; the sense of the faithful; Magisterium; one holy, Catholic, apostolic Church; Church councils and synods) • Holy Spirit in society (e.g., revealed in beauty; influencing feminine theological discourse; guiding organizations such as Society of St. Vincent de Paul, The Catholic Women's League of Canada, Knights of Columbus). b. Represent ways the gifts and fruits of the Holy Spirit may be expressed in one's life (e.g., represent through class projects, digital formats, arts expressions). c. Describe ways the Holy Spirit affects individuals, groups, institutions and society (e.g., hearing, heeding, indifference, rejection). d. Research individuals who, although flawed and marginalized in their time, have now been recognized by the Church as having been guided by the Holy Spirit (e.g., Saint Mary McKillop, Mary Ward, Saint Mother Teresa, Dorothy Day, Catherine Doherty, Blessed Oscar Romero, Saint Kateri Tekakwitha). e. Describe ways the "new evangelization" raises awareness about the role of the Holy Spirit in contemporary life (e.g., conveying Catholic messages through websites, podcasts, videos, graphic novels, modernized traditional hymns, praise and worship music, films). f. Create a representation to show how individuals, the Church and society can be drawn into community through the Holy Spirit (e.g., artistic, written, verbal, digital). g. Investigate what individuals and institutions have said about the influence of the Holy Spirit on their lives and work, including topics such as: • cultural infusion (e.g., First Nations, Polish, or Filipino culture

	within the Latin Catholic church; Ukrainian Catholic church; Chaldean Catholic church) • ecclesial traditions (e.g., local and international pilgrim events or religious art) such as: o Saskatchewan pilgrimages to the Shrine of St. Laurent or the Shrine of Our Lady of Lourdes in St. Peter's Colony and the artwork of Father Henry Metzger o international pilgrimages to World Youth Day or famed pilgrim trails such as the Camino de Santiago (i.e., Way of St. James) o local religious art in Saskatchewan churches such as the dome of St. Mary's Ukrainian Catholic Church in Yorkton painted by Stephen Meush and Our Lady of Sorrows Church decorated by Count Berthold Von Imhoff in Paradise Hill o international religious art in churches throughout the world such as St. Sophia's Cathedral in Kiev and Cathédrale Notre Dame de Paris • religious movements (e.g., L'Arche, Madonna House, Focolare Movement, Knights of Columbus, Catholic Women's League, Catholic boys and girls clubs such as Conquest or Challenge).
CS30.2 Examine the Catholic understanding of discernment in response to God's vocational call to each individual. [SH, KG, CH, SSM]	a. Discuss the Catholic meaning of discernment as being a decision-making process in life including vocational decision-making. b. Discuss influences on one's discernment processes such as: • humility • prayer • advice from friends and/or family • expectations of others • personal interests and passions • suffering or illness (e.g., physical, mental, emotional, spiritual) • trust in God • vocational vows (e.g., obedience, poverty, chastity). c. Examine the benefits, responsibilities and challenges associated with the traditional Catholic vocations (i.e., priesthood, religious life, marriage, single life) including discussions of: • spiritual development • service • chastity • loneliness versus being alone • family and community. d. Examine how important vocational decisions can be guided by various religious and spiritual approaches including Catholic discernment, First Nations and Métis traditions and other practices (e.g., meditation, prayer, Elder advice, retreats, candle-lighting ceremonies). e. Investigate how the priesthood and religious life influence society through ways such as: • reflecting the Beatitudes • demonstrating Gospel values • representing and giving witness to Jesus. f. Examine the Catholic understanding of the vocation of marriage through topics such as: • matrimony within the vocation of holy orders (e.g., married

	deacons, married priests such as Ukrainian Catholics or those of the Chaldean Church) • differences between civil law marriages and the sacrament of holy matrimony (e.g., Canon law, Council of Trent, Sacrament of Crowning in Eastern Churches, covenants versus contracts) • differences between civil divorce and declaration of nullity of marriage (i.e., annulment) • implications of the recalling of the gift of children within Eastern rite matrimonial ceremonies and the Latin rite two-fold question (i.e., Will you lovingly accept children from God? Will you raise them in the faith of the Church?) • married life and family dynamics (e.g., communication, Natural Family Planning, artificial contraceptives, parenting strategies, domestic responsibilities, charity, play and leisure) g. Describe personal responses to the vocational call of God.
CS30.3 Examine the daily commitment involved in responding to Jesus' invitation to live in covenant with God. [SH, KG, SSM]	a. Explain the Catholic understanding of a God who calls. b. Describe what can be learned about the commitment required for living in a covenantal relationship with God through: • the call and response of St. Peter • the call and response of St. Paul • Catholic teachings of Pentecost • the commissioning of the disciples. c. Investigate difficulties one might encounter in hearing and heeding the call of God such as: • apathy or indifference to spirituality • negative associations with religion or religious institutions • the prevalence of atheism in contemporary society • the presence of various non-religious views (e.g., agnosticism, humanism, relativism) • conflicting religious views • daily distractions (e.g., social media, mass media saturation, fads, trends, sensory overload, financial and other pressures). d. Investigate how a person's daily efforts to hear and heed God's call can be supported in various ways by considering the ideas of: • spiritual counsellors (e.g., clergy, teachers, theologians, Elders, men and women religious, evangelists, parents, family, friends) • artists whose subject matter is spiritual (e.g., sculptors, painters, architects, poets, musicians, playwrights, filmmakers, dancers) • the digital world (social media, internet) • retreat houses, leaders and facilitators • missionary disciples • social justice and service agencies (e.g., Development and Peace, Catholic Family Services). e. Analyze the impact of the 'new evangelization' on one's own life and contemporary society.
CS30.4 Investigate influences on the development of conscience and its effect on individuals and society. [DHP, CH, SSM]	a. Describe influences on the sensitization and desensitization of conscience (e.g., family, friends, grace, formal and informal education, media, cultural traditions). b. Reflect upon the extent to which one's conscience and moral beliefs influence one's actions (e.g., resistance to peer pressure; moral relativism; environmental, economic and social sustainability;

	cohabitation; digital behaviours such as sexting and cyberbullying). c. Assess the difference between doing good and avoiding evil including the role of silent majorities and unquestioned obedience (e.g., Nazism, KKK, slavery, ISIS, Edmund Burke's statement: "The only thing necessary for the triumph of evil is for good people to do nothing"). d. Examine and represent (e.g., through presentations or arts expressions) ideas about conscience and morality such as: • I am part of a community so my actions affect others • faith informed by reason; reason informed by faith • a good intention can never justify an evil act. e. Examine the role of conscience in moral judgment through the three sources of Catholic morality (i.e., the moral object, the intention and the circumstances). f. Discuss personal implications and responsibilities stemming from the Church teaching about the concept of primacy of conscience.
CS30.5 Examine ethical implications of freedom. [SH, KG, DHP, SSM]	a. Examine ethical implications of limitless freedom (e.g., personal and corporate greed, human trafficking, abuse of power, sustainability issues, discriminatory practices). b. Generate and investigate inquiry questions for the following: • foundations for moral decision-making (i.e., moral agency) • concepts of 'can versus should' or 'able versus ought'. c. Examine Paul's understanding of freedom as being set free *from* something and set free *for* something. d. Analyze the-Catholic paradox of freedom involving obedience (e.g., finding freedom within the will of the Father, freedom to fulfill the purpose for which one is created). e. Examine the Christian conviction of Jesus as Truth which will set one free including interpretations such as: • Jesus as fulfillment of Mosaic law (i.e., Jesus provides freedom from prescribed Mosaic laws to pursue the law of the heart) • Jesus' teachings shifting morality away from legalistic approaches to relational ones. f. Research diverse views on human dignity and limits on freedom (e.g., Catholic, traditional First Nations and Métis, Buddhist, Hindu, Evangelical Christians, atheists, moral relativists, religious extremists). g. Express personal perspectives on the ethical implications of freedom.
CS30.6 Investigate the morality and effects of bioethical decisions and other dignity of life issues. [DHP, CH]	a. Describe Catholic teachings pertaining to dignity of life including the concept of human value versus human usefulness (e.g., euthanasia, abortion, marginalization of the vulnerable). b. Research views of prominent bioethicists regarding the value of human life (e.g. Dr. Moira McQueen, Sr. Nuala Kenny M.D., Margaret Somerville, representatives of the National Catholic Bioethics Centre). c. Examine and describe how personal views are influenced by Catholic teachings on bioethical issues (e.g., cloning, stem-cell research, in-vitro fertilization, organ donation and transplants, eugenics, designer babies, abortion, transhumanism, euthanasia, suicide). d. Examine and describe how personal views are influenced by societal perspectives on bioethical issues (e.g., traditional First Nations and Métis, Evangelical Christian, Hindu, Buddhist, moral relativist, popular culture and atheist).

	e. Discuss ethical implications and effects of health and wellness practices, programs and experiences such as: • current medical interventions (e.g., palliative care, abortion, organ transplantation, sterilization) • past medical interventions (e.g., the Alberta Eugenics Board operating from 1928 – 1972, the Weyburn Mental Hospital operating from 1921 – 1971) • use of artificial contraceptives or Natural Family Planning • medical research techniques using generated or harvested stem cells • federally funded universal Medicare program • health issues resulting from marginalization and poverty including those occurring in First Nations and Métis communities (e.g., high incidents of diabetes, HIV and suicide). f. Using Church teachings expressed in documents such as *"A Church Seeking Justice",* research and represent Cardinal Bernardin's principle of the 'Seamless Garment of Life' (e.g., homelessness, gender and sexual diversity issues, artificial contraceptives, militarism).
CS30.7 Analyze the benefits of being both spiritual and religious. [CH, SSM]	a. Describe perspectives on faith, spirituality, religion and church from Catholic and diverse spiritual, religious and secular points of view. b. Debate anthropological and psychological theories that human beings are naturally spiritual and religious. c. Compare one's own spiritual practices to those within the Catholic Church such as the: • Thomistic path of intellect • Augustinian path of devotion • Franciscan path of service • Ignatian path of asceticism • Theresian path of mysticism • Benedictine spirituality of prayer and work • spirituality of Saint Mother Teresa • prayer of the heart (e.g., the Jesus Prayer, practicing the presence of God in all things). d. Describe one's own role in the Canadian Conference of Catholic Bishops' five actions supporting the mission of the Church (i.e., proclaiming Christ, worshiping Christ through the sacraments, forming a communion of people, giving witness, serving). e. Examine spiritual and religious tension and conflict within society as it affects relationships. f. Discuss and represent what it means to live in the world, but not of the world (i.e., Jn. 17:16). g. Compare the Catholic concept of martyrdom with religious extremism. h. Discuss similarities and differences between being spiritual and religious recognizing people can be either, neither or both. i. Discuss benefits and challenges faced in spiritual and/or religious growth using topics such as: • relationship with God or a higher power • gifts and fruits of the Holy Spirit or other spiritual beliefs • witnessing to your faith in all situations (e.g., respect versus stereotyping) • growing in one's identity (e.g., inner peace and strength versus

	concerns over reactions of others) • prayer and meditative practices • community involvement. j. Describe benefits of private and communal prayer (e.g., Mt. 6:6, Mt. 18:20). k. Explain the Catholic perspectives of: • faith and spirituality being more personal than private (e.g., Mt. 28 16-20, Rm. 1:12, 1Cor. 11: 1-2) • religion and church membership being more communal than public (e.g., Mt. 6:1-5, Rm. 15: 7, Mt. 5:13-16, Mt. 22: 37-40).
CS30.8 Analyze the effect reported miracles have on faith and religious expression. [SH, KG, CH, SSM]	a. Discuss the centrality of the miracle of the Resurrection of Jesus to the Christian religion. b. Express personal perspectives on the wondrous and miraculous nature of life and the mystery and power of God (e.g., music, painting, digital presentation, expressive writing). c. Discuss artistic expressions inspired by the life, miracles and teachings of Jesus and the effects of these works on personal faith and religious beliefs. d. Research and express viewpoints about miracles authenticated by the Church such as: • miracles within Scripture • Marian apparitions at Fatima (e.g., the day the sun danced) and Guadalupe (e.g., the tilma of St. Juan Diego) • stigmatists (e.g., St. Francis of Assisi and St. Padre Pio) • healings (e.g., 1958 healing attributed to the intercession of St. Brother André, healings at Lourdes attributed to the intercession of Mary) • incorruptible corpses (e.g., St. Francis Xavier, St. Bernadette of Lourdes). e. Describe or represent (e.g., written, visual, digital) how personal faith is impacted by miracles such as those involving: • Moses (e.g., burning bush, plagues, parting of the Red Sea) • Jesus (e.g., water to wine, healing, commanding weather, casting out demons, raising the dead) • Pentecost (e.g., the miracle of the tongues) • Church authenticated miracles in modern history (e.g., Fatima, Lourdes, St. Padre Pio, the tilma of St. Juan Diego). f. Examine effects on one's personal faith of the miracle of transubstantiation within the celebration of the Eucharist. g. Discuss implications for one's faith, religious practices and life if one were to witness a miracle (e.g., others' interpretations of the event, radical changes in one's life, Thomas' experience in John 20:24-29). h. Debate the question: What is the greatest miracle (e.g., the transformation of a human heart, a simple life lived in freedom and faithfulness, the Resurrection of Jesus, life and creation)?
CS30.9 Examine significant changes in the Catholic church over time and propose ideas for future growth. [SH, CH, SSM]	a. Conduct an inquiry examining the degree to which church teachings, practices or relationships have evolved over time such as: • teachings on suicide, slavery, or priest celibacy • practices involving the roles of laity or women within the Church • relationships with Indigenous peoples, scientific communities, or people who are gender and sexually diverse. b. Investigate the evolving nature of the Mass and the sacraments of

	the Church. c. Describe how relationships evolve through dialogue such as: • ecumenical (Evangelical Christians, Anglicans) • interfaith (Buddhists, Hindus) • secular (Atheists, Agnostics, Relativists). d. Analyze the Catholic teaching that private revelation continues salvation history and reveals God's message through examples such as: • St. Hildegarde • St. Bridget of Sweden • St. Vincent Ferrer • St. Juan Diego • Marian apparitions (e.g., Akita, Lourdes, Fatima). e. Investigate the mission and characteristics and predict future roles of Catholic religious orders such as: • priestly orders (e.g., Spiritans, Jesuits, Basilians, Missionary Congregation of St. Andrew the Apostle) • orders of priests and brothers (e.g., Missionary Oblates of Mary Immaculate, Redemptorists) • male and female orders (e.g., Carmelites, Order of St. Benedict) • female orders (e.g,. Ursulines, Sister Servants of Mary Immaculate, Sisters of the Precious Blood, Grey Nuns, Sisters of St. Joseph, Sisters of the Presentation). f. Research and debate influential theological views on topics such as: • the doctrine of the Trinity • the union of Christ's humanity and divinity (e.g., hypostatic union, Incarnation, heresies including Arianism or Gnosticism) • reformation theology (e.g., marriage, divorce and indulgences) • contemporary issues (e.g., female clergy, same-sex marriage, 'restored order' of sacraments in the Roman rite, distribution of Eucharist to civilly divorced and re-married Catholics). g. Collaborate with peers to propose ideas to ensure the future relevance of the Church.
CS30.10 Examine the influence of ecumenical and interfaith dialogue on one's faith, religious communities and society. [SH, KG, DHP, CH, SSM]	a. Compare distinctive features among various faiths (e.g., moral codes, religious or spiritual expressions, concepts of God, artistic representations). b. Investigate examples of how dialogue fosters co-operation and acceptance amongst diverse faith traditions such as: • sharing traditions through the arts • Pope Francis' 2015 meeting with Hindu, Buddhist, Muslim and Christian communities in Sri Lanka • *Evangelicals and Catholic Together,* an ecumenical document, developed in the United States in 1994 • Pope Benedict XVI's 2009 meeting with National Chief Phil Fontaine expressing sorrow for residential school abuse and support for Truth and Reconciliation • annual National Day of Prayer in Solidarity with Indigenous Peoples established December 12, 2002 • annual Week of Prayer for Christian Unity • The Common Witness Project • various local and school-based initiatives. c. Reflect on the development of one's spiritual beliefs and examine

	how effective dialogue influences faith and deepens understanding. d. Discuss personal religious and spiritual beliefs with individuals or groups of various faiths (e.g., in-class sharing, meetings with Elders, digital exchanges, exchanges through Saskatoon Centre for Ecumenism).
CS30.11 Examine how Catholic faith and teachings can support individuals and communities in positively transforming society. [KG, DHP, CH, SSM]	a. Evaluate how individual and societal values and beliefs are influenced positively and negatively by popular culture (e.g., raising awareness, documenting the human condition, stereotyping, desensitizing, desiring fame and celebrity). b. Discuss the Catholic culture of encounter as a means of transforming the world through, for example: • developing Catholic virtues (e.g., cardinal virtues such as justice and courage, theological virtues such as charity, cardinal virtues such as humility and generosity) • scriptural studies and church teachings (e.g., John 17:14-19, Luke 10:25-37, culture of love espoused by Saint Pope John Paul II, teachings on the preferential option for the poor) • community and global action (e.g., church youth group, L'Arche, Chalice, Development and Peace). c. Discuss how society is affected by the values demonstrated by organizations and social structures (e.g., business supporting community, media promoting social justice, government cooperation, reverence for life in health care, gender inequality in families, corporate social sin, abuse in sport, inequities in education). d. Describe ways that individuals can influence organizations and social structures by promoting Christ-centred values. e. Respond to the work of diverse artists who represent Christian stories and teachings considering how the work may help deepen faith and transform society. f. Examine how the Church's support for the arts throughout history has affected development of faith and understanding of Church teachings (e.g., funding architecture, sculpture, stained glass, paintings, music and poetry). g. Explain how the Catholic responsibility to bring Christ to culture (i.e., ushering in the Kingdom of God) leads to involvement in the 'new evangelization' though personal and communal actions such as: • service • social justice • giving witness to Christ • forming Christ-centred families, local and global communities.
CS30.12 Investigate the assertion that dialogue is foundational for peace and unity in the world. [SH, KG, DHP, CH, SSM]	a. Analyze the Catholic understanding of dialogue as a relationship in which the dignity of the person is respected and rooted in Scripture and Tradition. b. Examine the Catholic interpretation of 'peace' as being more than the absence of war. c. Discuss the concept of 'unity in the world' from diverse viewpoints including: • the holistic nature of First Nations' worldviews, medicine wheels, tipi teachings • the call for Christian unity in Scripture by St. Paul (e.g., Eph. 4:1-6)

	and others (e.g., John 17:20-21) • the Dalai Lama's teachings of compassion as the pillar of world peace. d. Evaluate the morality and effectiveness of using physical and psychological violence to achieve peace or unity using examples such as: • religious extremists • misuse of religion through proselytizing, religious wars, residential schools and other assimilation practices • cults • war and genocide • imperialism • force used by democratic and non-democratic nations. e. Distinguish between freedom fighters and terrorists, research examples and evaluate diverse perspectives. f. Research and evaluate the effectiveness of ecumenical, interfaith and non-religious dialogue as a means for peace and unity through historic examples such as: • Lester Pearson's unity and peace initiatives (e.g., mobilizing United Nations Emergency Forces leading to Nobel Peace Prize, universal health care, abolishing capital punishment) • Brian Mulroney's role in South African anti-apartheid initiatives leading to 2015 Order of the Companions of OR Tambo. • South African and Canadian Truth and Reconciliation processes • Father Albert Lacombe's mediation with First Nations (e.g., peace between Cree and Blackfoot, Canadian Pacific Railway through Blackfoot territory) • St. Pope John Paul II's multiple statements and meetings to promote unity and peace through dialogue • Pope Francis' meeting with the Ecumenical Patriarch Bartholomew of Constantinople • scientific and religious collaboration (e.g., Father Georges Lemaître's Big Bang Theory, papal support of evolutionary theory, papal statements on the mission of the Vatican Observatory).
CS30.13 Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's spiritual development and religious life. [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. b. Explain how the planned Christian Action Project, rally and/or retreat might affect one's life, spiritual development and religious life. 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 do 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: • Adam and Eve • Noah • Abraham and Sarah.	**CS10.1** Examine the significance of God's covenantal relationship with humanity through the stories of: • Moses • David • 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: • reverence for life • treatment of the marginalized • 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: • the Old Testament • the New Testament • 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. **CS20.9** Assess the value and examine challenges of a life of service in the model of Jesus.	**CS30.5** Examine ethical implications of freedom.
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. **CS20.5** Investigate how Tradition complements Scripture as a form of Revelation in the Catholic church.	**CS30.7** Analyze the benefits of being both spiritual and religious.
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 • Adam and Eve • Noah and the Flood • Abraham and Sarah	• growing in the covenant • Moses and the Law • David • Old Testament prophets and books of wisdom	• commitment to the covenant • daily discipleship and living the Beatitudes • the Eucharist • God's grace, joy of salvation and eternal life	• living the covenant • Evangelical Christians • First Nations and Métis spirituality • Eastern religions and spirituality • Catholic Christians
Knowing God (KG)	• Creator, Father, Trinity • image of God • relationship with God	• Jesus as Messiah • History of the Gospels • the Messiah and the Gospels	• Jesus as Lord • teachings in the Gospels • Pascal Mystery • Resurrection	• Holy Spirit • Pentacost and birth of the Church • the Commissioning
Dignity of the Human Person (DHP)	• free will and conscience • grace, virtue and sin • choices and actions • dignity of life	• morality and sin • social justice • reverence for life • the marginalized • social sin	• social teachings • labour and environmental issues • sexual morality and reproductive ethics	• free will and conscience • morality and ethics • value of human life • peace and unity
Church (CH)	• mission and purpose • rites and models • ecumenical and interfaith dialogue	• evangelization • miracles • church members as engaged citizens • interfaith dialogue among Judaism, Christianity and Islam	• actualizing the mission • the Living Church • Tradition and tradition • Mary as Mother of the Church • ecumenical dialogue	• the place of self, Church and Christ in society • past, present and future • interfaith dialogue • transforming society
Seeking Spiritual Meaning (SSM)	• faithful obedience, peace, love, hope and truth • science, arts spirituality and religion • prayer	• forgiveness, mercy, generosity, justice and joy • prayer • life after death	• life of service • call to holiness • suffering and hope • death and the joy of resurrection • Catholic identity	• relationships • prayer, grace and miracles • vocations and discernment • living and expressing one's faith

Appendix D: Letter from the Bishops of Saskatchewan

OFFICE OF THE ARCHBISHOP

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Phone: (306) 352-1651
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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

+ Albert Thevenot

Most Rev. Albert Thevenot
Bishop of Prince Albert

Most Rev. Donald Bolen
Bishop of Saskatoon

+ Bryan Bayda, C.Ss.R.

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,* and described 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.

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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