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Catholic Studies

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Introduction

The purpose of this curriculum is to outline the provincial requirements for *Catholic Studies 20*.

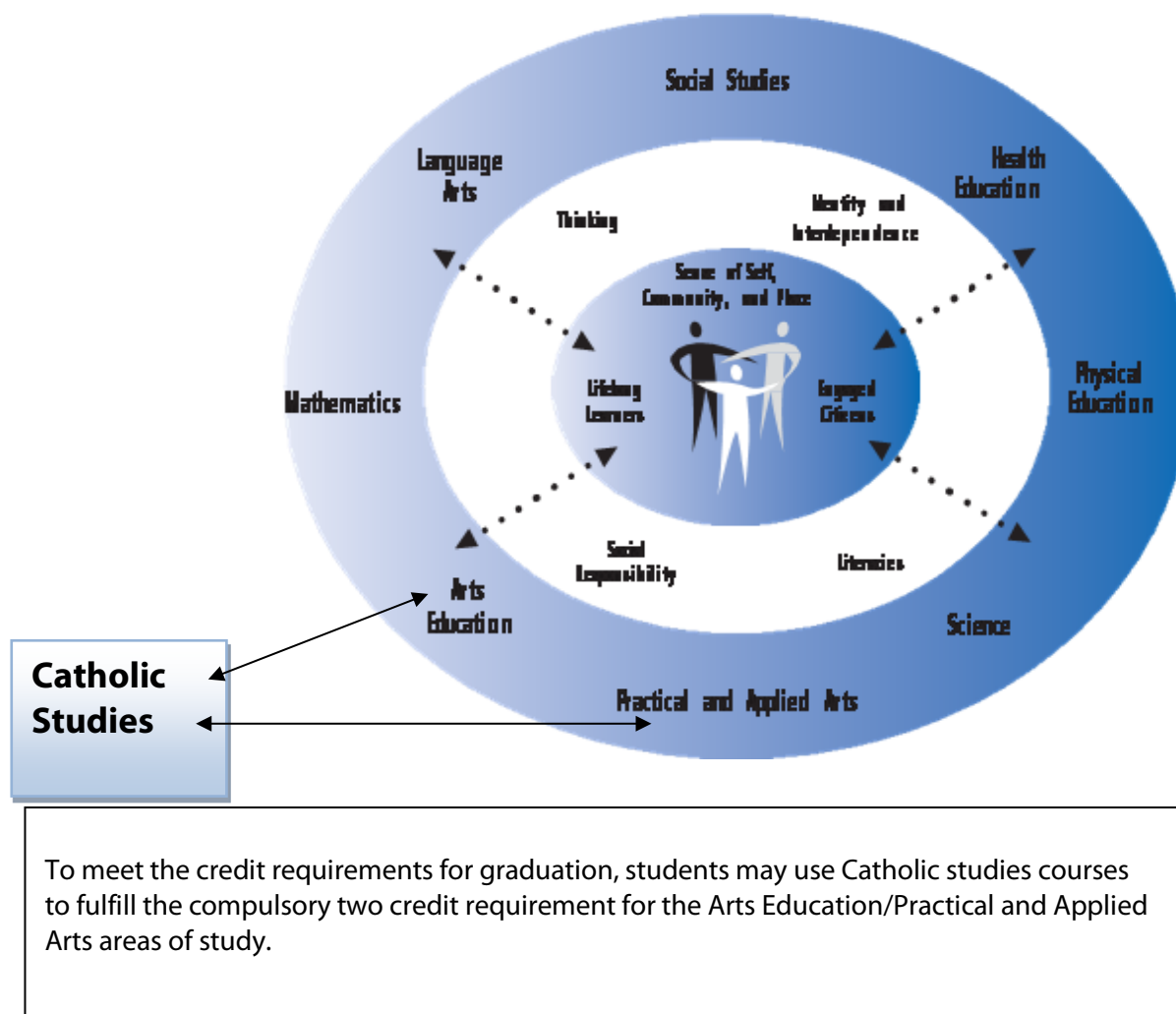
The curriculum provides the learning outcomes that students are expected to achieve in Catholic studies by the end of each course. Indicators accompany each outcome to represent the breadth and depth of what students should know and be able to do in order to achieve the learning outcomes.

*"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.



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 their identity 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.

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

Developing Literacies

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 20* curriculum focuses in part on students' understanding of the characteristics of Catholic *identity*. Students reflect on the *identity* of the Catholic Church and influences on formation of their own *identities*. In outcome CS20.2 students examine the *identity* of Jesus as Lord and in outcome CS20.10 describe how one's *identity* as a disciple of Christ is influenced. In outcome CS20.11 students investigate the effects of Christian values on society and reflect on factors that influence one's own *identity*.

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.

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.

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

Students who are engaged in inquiry:

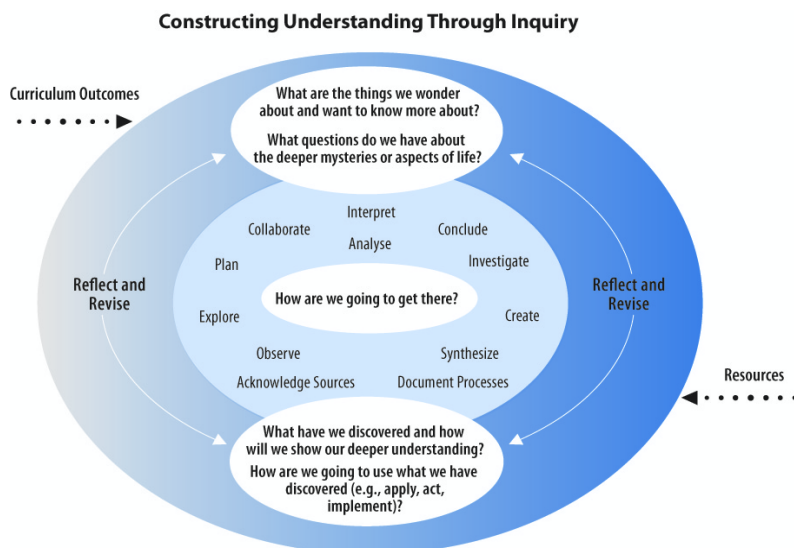
- construct deep knowledge and deep understanding rather than passively receiving information
- are directly involved and engaged in the discovery of new knowledge
- encounter alternative perspectives and differing ideas that transform prior knowledge and experience into deep understandings
- transfer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

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.

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)

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.

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**].

"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)

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 20 Contexts	Big Ideas for Inquiry	Sample Inquiry Questions
Salvation History [SH]	<ul style="list-style-type: none"> commitment to the covenant daily discipleship and living the Beatitudes the Eucharist God's grace, the joy of salvation and eternal life 	<ul style="list-style-type: none"> How are lives affected by the covenant? What does it mean to love as Jesus loved? How would individuals and society benefit from living an ethic rooted in the Beatitudes? In what ways is Mary a model for discipleship? What is a grace-filled life? Where do we go when we die? How does belief in eternal life affect daily living?
Knowing God [KG]	<ul style="list-style-type: none"> Jesus as Lord teachings in the Gospels Pascal Mystery Resurrection 	<ul style="list-style-type: none"> What do the parables of Jesus teach us about modern life? How do stories preserve cultural, societal and spiritual values and beliefs? Why did Jesus have to die to defeat death? Can anything positive come from suffering? Can there be joy in the midst of sadness? How do Catholic beliefs about the resurrection and life-after-death compare to traditional teachings of First Nations and Métis peoples? What does it mean to be saved? From what? For what?
Dignity of the Human Person [DHP]	<ul style="list-style-type: none"> social teachings labour and environmental issues sexual morality and reproductive ethics 	<ul style="list-style-type: none"> What can individuals do to improve labour issues such as forced labour and employment equity? How can communities support economic, social and environmental sustainability? How do First Nations and Métis stories promote environmental and social responsibility? What does it mean to find dignity in one's labour? Are there things that are legal but immoral? What does the Church mean when she states that sex is good? How is society affected by artificial contraceptives? Why is it important to respect the dignity of others in issues of sexual ethics? How do various societal perspectives on reproductive ethics differ from Catholic teachings?

Church [CH]	<ul style="list-style-type: none"> • actualizing the mission • the Living Church • Tradition and tradition • Mary as Mother of the Church • ecumenical dialogue 	<ul style="list-style-type: none"> • What does it mean to say that the mission of the Church goes beyond the doors? • What are implications of St. Cyprian of Carthage's quote: "you cannot have God as your Father if you do not have the Church as your Mother"? • How do the sins of the Church as an institution affect personal faith? • What role does Apostolic Tradition play in one's faith development and religious expression? • What debates were taking place between Catholics and Protestants during the Reformation? • What does it mean to view liturgy as God's gift to us rather than our gift to God? • How does the Church serve as a prophet or herald to the world? • How are legacies of Residential School experiences for First Nations and Métis peoples being addressed and healed? What can students do to support this healing? • What does it mean to be a 'pilgrim people' or a 'pilgrim Church'? • What does it mean in the Orthodox tradition when liturgy is referred to as being God-centred? • How do we effect change and heal wounds in a broken church?
Seeking Spiritual Meaning [SSM]	<ul style="list-style-type: none"> • a life of service • call to holiness • suffering and hope • death and the joy of resurrection • Catholic identity 	<ul style="list-style-type: none"> • How does service create hope? Joy? Peace? Justice? • What are challenges and benefits to living a life of prayer? • What are traditional First Nations and Métis beliefs about the role and importance of prayer recognizing differences among various First Nations? • How are First Nations and Métis traditional prayers and ceremonies being incorporated into some contemporary Christian practices?

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.

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.

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).

"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)

"Pray as though everything depended on God. Work as though everything depended on you."

(St. Augustine of Hippo)

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.

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 20 rallies and retreats might focus on:

- the Lordship of Jesus Christ (CS20.2); the Beatitudes (CS20.3)
- the Paschal mystery, redemptive suffering, links between faith and wellness, hope within suffering, etc. (CS20.4)
- experiencing Tradition (e.g. the Mass) and traditions (e.g. pilgrimage) (CS20.5)
- role models for human dignity within labour or sustainability (CS20.8)
- a life of service in the model of Christ (CS20.9) or as disciples of Christ (CS20.10)
- Christ's presence in the modern world (CS20.11)
- ecumenical dialogue (CS20.12).

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

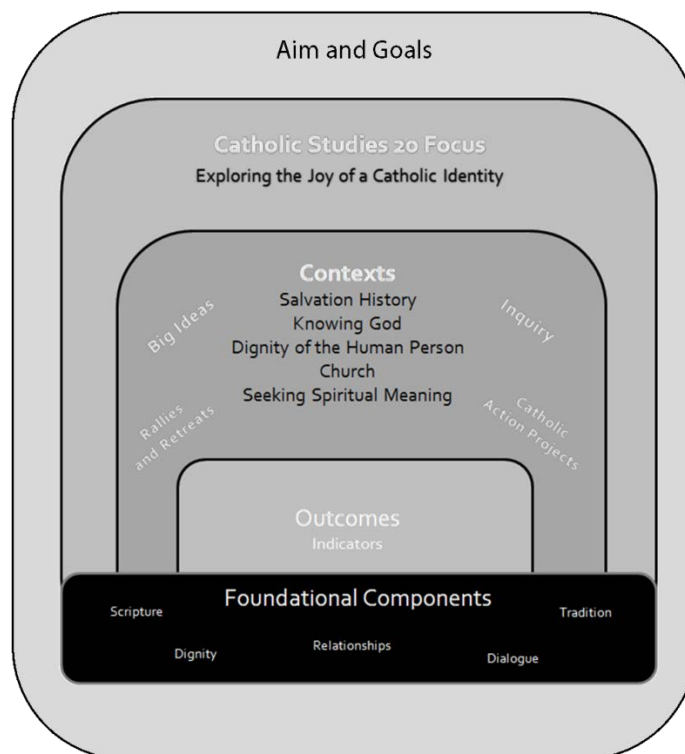
of the ongoing nature of Salvation. Deep reflection on the call of God and their personal responses is encouraged. Students also learn about Apostolic Tradition, ecclesial traditions and the identity of the Church as the people of God.

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

CS20.1a

CS20	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 20	
Exploring the Joy of a Catholic Identity	
Outcomes	Indicators
CS20.1 Examine the fullness of God's covenant through Jesus and how it applies to one's life. [SH, KG, SSM]	a. Identify key events from the breaking of the covenant by Adam and Eve to the fulfillment of God's covenant with humanity through Jesus including Luke 22-24 and Acts 1-2. b. Explain how the Resurrection reveals core Catholic beliefs such as: <ul style="list-style-type: none"> • new life after death • hope (CCC 1817-1821) • Jesus as Lord, pointing to the heart of the Christian faith • the possibility of transformation throughout one's life. c. Conduct an inquiry into the nature of love including its prominence within the Eucharistic covenant and examples of signs of love in society (e.g., agape/unconditional, eros/romantic, philia and philio/brotherly and sisterly, encyclical <i>Deus Caritas Est – God is Love</i>). d. Collaborate with peers to explore compelling questions about how the Eucharistic covenant affects one's everyday life involving core concepts such as grace, salvation, forgiveness, hope, love and joy. e. Represent the Catholic understanding of Eucharist as a source of joy and hope supporting the call to live joyfully within a covenant relationship with Christ. f. Discuss the following concept: Good works don't bring salvation, but the joy of salvation reveals itself in good works through God's grace. g. Reassess one's response to Jesus' call to a personal relationship with him through the Eucharistic covenant.
CS20.2 Examine the Christian conviction of Jesus as Lord. [SH, KG, CH]	a. Describe how belief in Jesus as Lord affects one's life and community (e.g., joy, hope, forgiveness, generosity). b. Evaluate Church doctrine relating to Jesus as Lord, second person of the Trinity, such as: <ul style="list-style-type: none"> • Creator of all • pre-existent Word made flesh • divinity and humanity of Jesus (i.e., Hypostatic Union). c. Evaluate Church doctrine relating to Jesus as Lord of humanity through Mary, the bearer of God (i.e., Theotokos), such as:

	<ul style="list-style-type: none"> • The Immaculate Conception (i.e., Mary preserved from the stain of Original Sin in St. Anne's womb) • The Incarnation / The Annunciation (i.e., the Word made flesh) • The Nativity – virgin birth (i.e., Jesus conceived by the power of the Holy Spirit). <p>d. Examine the identity of Jesus as Lord through the use of C.S. Lewis' "liar, lunatic, or Lord" apologetic argument.</p> <p>e. Support the Christian conviction of Jesus as Lord using scriptural examples such as:</p> <ul style="list-style-type: none"> • teachings of Jesus (e.g., parables, Sermon on the Mount) • Peter's declaration about Jesus at Caesarea Philippi, Jesus' response and subsequent renaming of Peter (i.e., Mt. 16: 13-20) • The Passion, resurrection and ascension • the experience of the centurion at the foot of the cross (i.e., Mk. 15:39) • Jesus being: <ul style="list-style-type: none"> ○ the pre-existing Word (i.e., John 1:1-5), ○ the way, the truth, and the life (i.e., John 14: 6) ○ <u>the</u> son of David, <u>the</u> son of Abraham (i.e., Mt. 1:1) ○ "I am" through multiple personal identity statements in the gospel of John.
<p>CS20.3 Assess how living the Beatitudes of Christ affects individuals and society.</p> <p>[SH, DHP, SSM]</p>	<p>a. Discuss understanding of the Beatitudes including:</p> <ul style="list-style-type: none"> • 'poor in spirit' – recognizing one's spiritual poverty and powerlessness to save oneself • 'those who mourn' – acknowledging wounded relationships and the need for God's grace • 'the meek' – keeping one's power or strength under control; curbing selfish desires to be obedient to God's will • 'those who hunger and thirst for righteousness' – desiring to learn and do the will of God; seeking to live in right relationships • 'the merciful' – showing forgiveness and/or compassion in a time of need • 'the pure in heart' – setting one's mind and will to God's call abiding in faith, hope, and love • 'peacemakers' – reconciling broken relationships • 'those persecuted for the sake of righteousness' – suffering for following the will of God, living the Beatitudes with courage. <p>b. Differentiate the concept of joy from happiness and explain how one's joy results from living the Beatitudes.</p> <p>c. Support the concept that living the Beatitudes is a pursuit of goodness involving more than the avoidance of evil.</p> <p>d. Explain how the Beatitudes call individuals to assume personal responsibility within society (e.g., support cultural understanding, environmental and social sustainability, and the marginalized).</p> <p>e. Represent the joys and challenges of living out the Beatitudes (e.g., role play, short story, cartoons).</p> <p>f. Discuss how individuals and movements, although flawed, can impact society by demonstrating characteristics of one or more of the Beatitudes:</p> <ul style="list-style-type: none"> • 'poor in spirit' (eg., Saint Mother Teresa, Saint. Paisios of Mount Athos) • 'those who mourn' (e.g., Lieutenant-General Roméo Dallaire, marches

	<p>for missing and murdered Aboriginal women)</p> <ul style="list-style-type: none"> • 'the meek' (e.g., Moses, Rosa Parks, Saint Pope John XXIII) • 'those who hunger and thirst for righteousness' (e.g., Blessed Oscar Romero, Wangari Maathai, Anne Cools, environmental activist groups) • 'the merciful' (e.g., Irena Sendler, Nelson Mandela, Tommy Douglas, Venerable Metropolitan Andrey Sheptytsky) • 'the pure in heart' (e.g., Mary and Joseph as the parents of Jesus, Joseph Chiwatenhwa, Mary Ellen (Belle) Guerin) • 'peacemakers' (e.g., Betty Williams and Mairead Corrigan, Jimmy Carter, Fr. Albert Lacombe, Pihtokahanapiwiyin/Poundmaker) • 'those persecuted for the sake of righteousness' (e.g., Agnes MacPhail, Saints Felicity & Perpetua, Louis Riel).
<p>CS20.4 Examine how the Paschal Mystery, as the foundation of the Catholic faith, shapes views on suffering, death and resurrection.</p> <p>[SH, KG, DHP, SSM]</p>	<ol style="list-style-type: none"> Conduct an inquiry into the struggles and joy of the Paschal Mystery (i.e., Jesus' suffering, death and resurrection). Examine how Jesus' suffering, death and resurrection reveals the depth of God's love and power to bring life from death and light from darkness. Investigate how arts expressions may challenge, clarify and develop religious and spiritual understanding of the mysteries of suffering, death and resurrection (e.g., hope-filled imagery, icons, expressions of joy, concepts of compassion). Construct personal views on the nature of suffering by comparing Catholic views of 'redemptive suffering' in light of the joy of the Gospel with: <ul style="list-style-type: none"> • traditional First Nations and Métis beliefs • various worldviews (e.g., Viktor Frankl, Helen Keller, the Buddha). Explain or represent personal viewpoints on how one knows that the Creator God understands his or her suffering (e.g., physical, mental, emotional, spiritual domains of the medicine wheel, the suffering of Jesus as the second person of the Trinity). Investigate how the Church calls the faithful to respond in hope to people suffering from grief, end-of-life challenges, and illness (e.g., St. Pope John Paul II's Apostolic Letter <i>On Human Suffering</i>). Examine how one's personal faith impacts wellness (e.g., physical, mental, emotional, spiritual domains of the medicine wheel).
<p>CS20.5 Investigate how Tradition complements Scripture as a form of Revelation in the Catholic church.</p> <p>[SH, KG, CH, SSM]</p>	<ol style="list-style-type: none"> Discuss Tradition (i.e., Apostolic or Holy Tradition) and Scripture as the two complementary forms of Revelation (see CCC 80-83). Differentiate between Apostolic Tradition and ecclesial traditions within the Catholic Church. Discuss ecclesial traditions within the Church such as: <ul style="list-style-type: none"> • meditations involving stained glass windows such as <i>Blessed are the Pure in Heart</i> and others at St. Augustine's Church in Wilcox, Saskatchewan. • cultural music including First Nations drumming within Catholic masses • pilgrim events such as: <ul style="list-style-type: none"> ○ Byzantine celebrations at the <i>Shrine of the Venerable Nun Martyrs Olympia and Laurentia</i> in Saskatoon, Saskatchewan ○ events at Saint-Laurent de Grandin established by Fransaskois and Métis peoples

	<ul style="list-style-type: none"> ○ the annual Shrine of Our Lady of Lourdes Pilgrimage at St. Peter's Colony, Saskatchewan. ● sacramentals (e.g., blessings) as distinct from sacraments. <p>d. Describe the role of Peter within Tradition (e.g., the founding of the Church, Apostolic succession).</p> <p>e. Distinguish between acts of veneration and worship from a Catholic religious perspective and show how acts of veneration (i.e., devotions) to the Virgin Mary and the saints are part of the Tradition of the Catholic Church.</p> <p>f. Examine liturgy and the Mass within Tradition and their role in Revelation.</p>
<p>CS20.6 Examine the Church's mission and its actualization.</p> <p>[CH]</p>	<p>a. Review the mission of the Church (CCC773) and recognize how the Church is to be a gift to the world especially in the ways of love, joy, peace and service (e.g., Jn. 15:10-12).</p> <p>b. Explain how the evangelical mission of the Church is supported by the five actions identified by the Canadian Conference of Catholic Bishops including:</p> <ol style="list-style-type: none"> 1. Proclaiming Jesus Christ 2. Worship Christ through the sacraments 3. Form a communion of people 4. Give witness 5. Serve. <p>c. Describe how evangelization is supported by models of Church proposed by Cardinal Avery Dulles including:</p> <ol style="list-style-type: none"> 1. Sacrament 2. Institution 3. Servant 4. Herald 5. Community of disciples. <p>d. Discuss how the mission of the Church is supported through the celebration of sacraments in various Catholic churches through their rites (e.g., Roman, Byzantine, Chaldean, Coptic).</p> <p>e. Contrast the communal nature of the Church with the individualism of modern society.</p> <p>f. Examine how joyful involvement in the mission of the Church is assisted by traditions and practices such as:</p> <ul style="list-style-type: none"> ● use of the liturgical calendar (e.g., feast days, memorial days, liturgical seasons) ● Church pilgrimages or reverence of holy sites ● seeking grace through the sacraments and everyday life ● patronage of the arts throughout Church history ● honouring of Canonized Saints and other Catholic holy men and women ● Church youth groups. <p>g. Discuss challenges faced by the Church as she strives to fulfill her mission (e.g., political and social challenges).</p> <p>h. Analyze how the faith and works relationship impacts the mission of the Church (e.g., an action-oriented mission).</p>

<p>CS20.7 Contrast Catholic teachings with secular views regarding human sexual morality and reproductive ethics.</p> <p>[DHP, CH]</p>	<ol style="list-style-type: none"> a. Analyze key themes within Blessed Pope Paul VI's encyclical <i>Humanae Vitae</i> such as: <ul style="list-style-type: none"> • humanity belongs to God rather than everything belonging to humanity (e.g., my body, my life, my choices) • sex as a gift from God • sex cannot be separated from its purpose (i.e., a unitive act conveying committed love with openness to life). b. Analyze key themes within Saint Pope John Paul II's <i>Theology of the Body</i> such as: <ul style="list-style-type: none"> • the body expresses the person (e.g., the power and symbolism of body language in our actions including sexual acts) • sex is an expression of love and a gift from God (e.g., chastity aids in understanding the positive purpose and basic 'goodness' of sex, a reflection of Christ's love relationship with the Church) • the contradictory natures of love and lust • discerning the value of self and others including the call to love throughout one's life • a sacramental worldview (e.g., invisible realities, grace influencing ethics). c. Assess the ethical implications of Natural Family Planning as a form of birth control and other birth avoidance techniques (e.g., various forms of artificial contraceptives, sterility-inducing surgical procedures). d. Evaluate implications of Catholic, secular and scientific views on issues of sexual behaviour and contraception methods (e.g., chastity, promiscuity, direct vs. indirect sterilization or contraception). e. Evaluate implications of Catholic, secular and scientific views on moral issues of reproductive ethics (e.g., in-vitro fertilization, designer babies, gender selection practices and eugenics). f. Examine the relationship between sexual morality and: <ul style="list-style-type: none"> • human dignity • free will • power dynamics. g. Debate complexities surrounding the issue of clear personal consent including popular culture terminology (e.g., culture of sexual consent, no means no, silence is not consent, or rape culture).
<p>CS20.8 Examine how Catholic social teachings influence personal views regarding issues of labour and the environment.</p> <p>[SH, DHP, CH, SSM]</p>	<ol style="list-style-type: none"> a. Investigate moral issues and consequences for individuals and society relating to: <ul style="list-style-type: none"> • labour (e.g., foreign labourers, forced labour, child labour, humane working conditions, employment equity, dishonest accounting practices) • the environment (e.g., privatization of water, sustainability issues, deforestation, resource extraction, food production practices such as use of animal growth hormones and genetic engineering). b. Contrast Catholic, relativistic and Indigenous views of justice concerning labour, the environment and globalization (e.g., legal and moral considerations). c. Discuss perspectives on the private, communal or government ownership of water, land and resources from Catholic and various worldviews including those of First Nations and Métis peoples.

	<ul style="list-style-type: none"> d. Assess one's opinions and actions concerning various labour and environmental issues (e.g., human trafficking, child labour, climate change). e. Investigate how issues of labour and the environment connect to: <ul style="list-style-type: none"> • the Creation accounts of Genesis • the Beatitudes of Christ • the concept of stewardship. f. Discuss contributions of individuals, although flawed, who served as leaders in the field of the environment such as: <ul style="list-style-type: none"> • David Schindler and Ronald Reagan for their respective scientific and political leadership surrounding acid rain • St. Kateri Tekakwitha as patron saint of the environment and ecology • Pope Francis for his encyclical <i>Laudato Si'</i>. g. Discuss contributions of individuals and movements, although flawed, that served as leaders in the field of labour such as: <ul style="list-style-type: none"> • Dorothy Day and the Catholic Worker Movement • Fr. Moses Coady and the Antigonish Movement • Iqbal Masih as a child labour victim, activist and political martyr • St. Joseph as patron saint of workers.
<p>CS20.9 Assess the value and examine challenges of a life of service in the model of Jesus.</p> <p>[KG, DHP, SSM]</p>	<ul style="list-style-type: none"> a. Explain the Catholic understanding of servant leadership including the relationship between service and power (i.e., the ability to create change). b. Describe how Jesus is a model of service within Scripture. c. Recognize how Jesus, by his nature, teachings and actions, is at the root of Catholic social teachings (e.g., the value of solidarity stems from the Incarnation, the preferential option for the poor is reflected in the Beatitudes, the call for social justice is rooted in Jesus' ministry). d. Discuss the relationship between service and the call to 'love as Jesus loved'. e. Examine personal and communal challenges of corporal and spiritual works of mercy within a model of Christ-like service. f. Conduct an inquiry into the impact of service on individuals and society considering how service brings: <ul style="list-style-type: none"> • joy to an individual • hope to a community • peace and justice to a society • God's grace to humanity.
<p>CS20.10 Explain the implications of choosing to live as a "disciple of Christ".</p> <p>[SH, KG, CH, SSM]</p>	<ul style="list-style-type: none"> a. Examine implications of the Lord's Prayer for individuals and society. b. Discuss challenges and value of living a contemporary Christian life of prayer. c. Examine ways the Church fosters discipleship such as: <ul style="list-style-type: none"> • teachings and support for living out the 7 virtues (i.e., the 3 theological virtues of faith, hope and charity and the 4 cardinal virtues of prudence, justice, fortitude and temperance) • liturgical seasons as guide to prayer • Mass/ Divine Liturgy • liturgy (i.e., the work of the church) • service • veneration of saints and Marian devotion • Scripture study courses • retreat opportunities.

	<p>d. Describe how one's identity as a disciple of Christ within the community of the church is influenced by statements in the Creed including "one, holy, catholic and apostolic" church.</p> <p>e. Collaborate with peers to explore and contribute ideas about the statement: Going to church does not make one a good Christian, but a good Christian will want to go to church.</p> <p>f. Examine one's understanding of and response to a personal call to sainthood using the lives of canonized saints as models of discipleship for contemporary living.</p> <p>g. Construct an argument for Mary as a model of discipleship to be valued and emulated through merits such as:</p> <ul style="list-style-type: none"> • faithful obedience • joy • modelling the Beatitudes (e.g., poor in spirit, meek, pure of heart). <p>h. Describe characteristics of being a disciple of Christ and reflect upon ways of developing these attributes in one's life (e.g., joy in times of tragedy, a spirit of service during times of apathy, gentleness in times of frustration).</p> <p>i. Explain how being a disciple of Christ involves courage to live the Gospel in ways such as:</p> <ul style="list-style-type: none"> • being 'counter-cultural' • 'living in the world but not being of the world' • building a 'culture of encounter' • being a 'steward of Creation'.
<p>CS20.11 Investigate effects of infusion, suppression and rejection of Christian values and teachings on society.</p> <p>[CH, SSM]</p>	<p>a. Discuss factors that influence cultural and personal identity (e.g., gospel values, various religious, spiritual, moral and legal views).</p> <p>b. Identify how positive and negative portrayals of Christ and Christian teachings affect contemporary society (e.g., portrayals in fictional writing, music, film, academic discourse, architecture, political campaigns).</p> <p>c. Describe effects of the suppression and rejection of Christ and Christian teachings on contemporary individuals, family and society (e.g., the rise of atheism and idolatry, moral relativity or ambiguity, family dysfunction, persecution of Christians, religious extremism, diminished joy in life).</p> <p>d. Examine ways in which Christ and Christian teachings are purposefully and effectively infused in contemporary society (e.g., contemporary worship music, Catholic charitable organizations, Natural Family Planning, Christian corporate philanthropy, Christian prayer at family mealtime, Week of Prayer for Christian Unity, World Youth Day).</p> <p>e. Identify similarities among Church teachings, the <i>United Nations Declaration of Human Rights</i> and the <i>Canadian Charter of Rights and Freedoms</i>.</p> <p>f. Discuss and represent interpretations of 'the family as the domestic church' (e.g., St. Pope John Paul II's <i>Apostolic Exhortation Familiaris Consortio – The Role of the Family in the Modern World</i>).</p>
<p>CS20.12 Examine the benefits and challenges of ecumenical dialogue.</p> <p>[CH, SSM]</p>	<p>a. Discuss effects on Christianity of the Great Schism of 1054.</p> <p>b. Investigate influences of the Protestant Reformation and Catholic counter-reformation on Christianity and inter-denominational relations.</p>

	<p>c. Contrast Catholic and Protestant teachings such as:</p> <ul style="list-style-type: none"> • Revelation (e.g., Martin Luther’s “Bible alone”) • interpretation of Scripture (e.g., literalists and contextualists) • the presence of Christ in the Eucharist (e.g., real or symbolic presence) • the role, training, gender and marital status of the clergy • the nature of salvation by faith alone vs. the union, by grace, of faith and works • the theological or scriptural basis for varying number of sacraments. <p>d. Describe the impact of influential events in modern Church history, including the Second Vatican Council on the Christian call to unity (e.g., <i>Restoration of Unity</i>, 1964).</p> <p>e. Discuss examples of Christian churches coming together, seeking to be faithful to Christ’s desire that his disciples be one, through:</p> <ul style="list-style-type: none"> • common mission or service (e.g., the Anglican rite in communion with Catholics of North America, two or more local Christian denominations working together to feed the hungry, shelter the homeless, provide warm clothing to those need) • joint witness (e.g., joint communion where appropriate, pro-life rally) • common prayer (e.g., peace vigils, Week of Prayer for Christian Unity) • a chance to learn from each other (e.g., <i>The Common Witness Project</i>). <p>f. Discuss wounds to Christian unity such as:</p> <ul style="list-style-type: none"> • historical divisions (e.g., Church heresies such as Gnosticism, Arianism) • modern divisions (e.g., the emergence of new sects, churches and cults) • cultural conflicts including First Nations residential school experiences and others (e.g., misrepresentations of various Christian identities in media and popular culture, pro-life groups pitting church against society).
<p>CS20.13 Analyze the personal and societal effects of an imperfect Church institution and imperfect individuals responding to the call for holiness.</p> <p>[CH, DHP, SSM]</p>	<p>a. Contrast holiness with perfection using John 8:1-11.</p> <p>b. Collaborate to interpret what it means for the Church to be holy and what it means for people, as individuals, to be holy.</p> <p>c. Examine impacts of sin, acknowledgment of sin, reconciliation and conversion on personal and societal relationships.</p> <p>d. Analyze and discuss how a person’s faith and religious views may be impacted by religious role models who struggle with issues such as:</p> <ul style="list-style-type: none"> • addictions (e.g., drugs, alcohol, gambling, pornography) • crises of personal faith • sexual abuse (e.g., as victims or perpetrators). <p>e. Analyze effects of the Church’s holy missionary work including First Nations residential school experiences and other examples such as:</p> <ul style="list-style-type: none"> • World Youth Day • the establishment and maintenance of holy pilgrimage sites • the Crusades • Catholic education throughout the world • Catholic health care • Catholic social services. <p>f. Explain the relevance of the Beatitudes for those seeking to heed the call to holiness.</p>

<p>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.</p> <p>[DHP, SSM]</p>	<ol style="list-style-type: none"> 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, faith development and understanding of Catholic identity. c. Examine the impact of faith-motivated service and communal endeavors on individuals and communities.
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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), Denesūtiné (also referred to as Chipewyan), Očéti Šakówin (sometimes referred to as Sioux, Assiniboine or Stony). The Dakota, Nakota and Lakota are all part of the Očéti Šakówin.

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		
<ul style="list-style-type: none"> 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 	<ul style="list-style-type: none"> 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 	<ul style="list-style-type: none"> 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:		
<ul style="list-style-type: none"> 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		
<ul style="list-style-type: none"> 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 	<ul style="list-style-type: none"> 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 	<ul style="list-style-type: none"> 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 | • Labour issues | • A life of service |
| • Assimilation policies | • Private, communal and government ownership of resources | • Abuse (e.g., clergy, family, friends) |
| • Truth and Reconciliation and Calls to Action | • Leaders and role models | • Catholic churches that are infusing First Nations traditions/culture |
| • Marginalization | • Personal and cultural identity | • Influence of family and culture |
| • Poverty | • Overcoming interfaith challenges | • Diversity of beliefs |
| • Social teachings and programs | • The value of life | • Peace and unity |
| • Justice issues | • Healing | • Medicine wheel |
| • Residential schools | • Elders’ teachings | • The Sixties Scoop |
| • Recognizing gifts | • Protocols | • Resiliency |
| • Social and environmental sustainability | | • 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 | • Personal and cultural identity | • Catholic churches that are infusing First Nations traditions/culture |
| • First Nations and Métis artistic expressions | • Overcoming interfaith challenges | • Respect for the land and environmental stewardship |
| • Marginalization | • A life of service | • Influence of family and culture |
| • Economic relationships | • Residential school legacies | • Evolving relationships through dialogue |
| • Social action | • Abuse (e.g., clergy, family, friends) | • Diversity of beliefs |
| • Private, communal and government ownership of resources | • Life decisions influenced by spiritual and ritual traditions | • Peace and unity |
| • Spirituality and religion | • Wisdom, truth and freedom | • Truth and Reconciliation and Calls to Action |
| • Elders’ teachings | • Healing and growing through dialogue | • Protocols |
| • Community action | | |

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: <ul style="list-style-type: none"> Adam and Eve Noah Abraham and Sarah. 	CS10.1 Examine the significance of God's covenantal relationship with humanity through the stories of: <ul style="list-style-type: none"> 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: <ul style="list-style-type: none"> 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: <ul style="list-style-type: none"> 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.	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)	<ul style="list-style-type: none"> entering the covenant Adam and Eve Noah and the Flood Abraham and Sarah 	<ul style="list-style-type: none"> growing in the covenant Moses and the Law David Old Testament prophets and books of wisdom 	<ul style="list-style-type: none"> commitment to the covenant daily discipleship and living the Beatitudes the Eucharist God's grace, joy of salvation and eternal life 	<ul style="list-style-type: none"> living the covenant Evangelical Christians First Nations and Métis spirituality Eastern religions and spirituality Catholic Christians
Knowing God (KG)	<ul style="list-style-type: none"> Creator, Father, Trinity image of God relationship with God 	<ul style="list-style-type: none"> Jesus as Messiah History of the Gospels the Messiah and the Gospels 	<ul style="list-style-type: none"> Jesus as Lord teachings in the Gospels Pascal Mystery Resurrection 	<ul style="list-style-type: none"> Holy Spirit Pentacost and birth of the Church the Commissioning
Dignity of the Human Person (DHP)	<ul style="list-style-type: none"> free will and conscience grace, virtue and sin choices and actions dignity of life 	<ul style="list-style-type: none"> morality and sin social justice reverence for life the marginalized social sin 	<ul style="list-style-type: none"> social teachings labour and environmental issues sexual morality and reproductive ethics 	<ul style="list-style-type: none"> free will and conscience morality and ethics value of human life peace and unity
Church (CH)	<ul style="list-style-type: none"> mission and purpose rites and models ecumenical and interfaith dialogue 	<ul style="list-style-type: none"> evangelization miracles church members as engaged citizens interfaith dialogue among Judaism, Christianity and Islam 	<ul style="list-style-type: none"> actualizing the mission the Living Church Tradition and tradition Mary as Mother of the Church ecumenical dialogue 	<ul style="list-style-type: none"> the place of self, Church and Christ in society past, present and future interfaith dialogue transforming society
Seeking Spiritual Meaning (SSM)	<ul style="list-style-type: none"> faithful obedience, peace, love, hope and truth science, arts spirituality and religion prayer 	<ul style="list-style-type: none"> forgiveness, mercy, generosity, justice and joy prayer life after death 	<ul style="list-style-type: none"> life of service call to holiness suffering and hope death and the joy of resurrection Catholic identity 	<ul style="list-style-type: none"> relationships prayer, grace and miracles vocations and discernment 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. Donald Bolen
Bishop of Saskatoon

Most Rev. Albert Thevenot
Bishop of Prince Albert

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 Paul 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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