

# “Go and Make Disciples” Living the Great Commission

*“Go therefore and make disciples of all nations,  
baptizing them in the name of the Father and of the Son and of the Holy Spirit  
and teaching them to obey everything that I have commanded you.  
And remember I am with you always, to the end of the age.” (Mt. 28:19-20)*

Education is the most interesting and difficult adventure in life. Educating – from the Latin *educere* – means leading young people to move beyond themselves and introducing them to reality, towards a fullness that leads to growth. This process is fostered by the encounter of two freedoms, that of adults and that of the young. It calls for responsibility on the part of the learners, who must be open to being led to the knowledge of reality, and on the part of educators, who must be ready to give of themselves. For this reason, today more than ever we need authentic witnesses, and not simply people who parcel out rules and facts; we need witnesses capable of seeing farther than others because their life is so much broader. A witness is someone who first lives the life that he proposes to others.

*Pope Benedict, World Day of Peace, January 1, 2012.*

To be involved in educational itineraries of encounter and of dialogue, with a courageous and innovative faithfulness that is capable of bringing the different ‘souls’ of a multicultural society together with Catholic identity - the educator in Catholic schools, said Pope Francis, must first be very competent, qualified, and at the same time full of humanity, capable of being among the young people with [his] pedagogical style, to promote their human and spiritual growth.

*Pope Francis, The Plenary Assembly of the Congregation for Catholic Education, February, 2014.*

Again and again, the Church has acted as a mediator in finding solutions to problems affecting peace, social harmony, the land, the defense of life, human and civil rights, and so forth. And how much good has been done by Catholic schools and universities around the world! This is a good thing. Yet, we find it difficult to make people see that when we raise other questions less palatable to public opinion, we are doing so out of fidelity to precisely the same convictions about human dignity and the common good.

*Pope Francis, Evangelii Gaudium, 65.*

Proclaiming the Gospel message to different cultures also involves proclaiming it to professional, scientific and academic circles. This means an encounter between faith, reason and the sciences with a view to developing new approaches and arguments on the issue of credibility, a creative apologetics which would encourage greater openness to the Gospel on the part of all. When certain categories of reason and the sciences are taken up into the proclamation of the message, these categories then become tools of evangelization; water is changed into wine. Whatever is taken up is not just redeemed, but becomes an instrument of the Spirit for enlightening and renewing the world.

It is not enough that evangelizers be concerned to reach each person, or that the Gospel be proclaimed to the cultures as a whole. A theology – and not simply a pastoral theology – which is in dialogue with other sciences and human experiences is most important for our discernment on how best to bring the Gospel message to different cultural contexts and groups. The Church, in her commitment to evangelization, appreciates and encourages the charism of theologians and their scholarly efforts to advance dialogue with the world of cultures and sciences. I call on theologians to carry out this service as part of the Church’s saving mission. In doing so, however, they must always remember that the Church and theology exist to evangelize, and not be content with a desk-bound theology.

Universities are outstanding environments for articulating and developing this evangelizing commitment in an interdisciplinary and integrated way. Catholic schools, which always strive to join their work of education with the explicit proclamation of the Gospel, are a most valuable resource for the evangelization of culture, even in those countries and cities where hostile situations challenge us to greater creativity in our search for suitable methods.

*Pope Francis, Evangelii Gaudium, 132-134.*

# Table of Contents

Our Hopes for Catholic Education in Alberta.....	6
Religious Education .....	6
Evangelization.....	7
Catechesis .....	7
PROGRAM of SENIOR HIGH RELIGIOUS EDUCATION.....	9
Acknowledgements .....	10
Resource Development Team: .....	10
Special Contributors.....	10
PART ONE: FOUNDATIONAL DOCUMENTS.....	11
Wisdom from our Tradition .....	12
Alberta Bishops’ Letter .....	15
Catechism of the Catholic Church .....	17
The Compendium of the Catholic Church .....	18
The General Directory for Catechesis.....	19
The Compendium of Social Doctrine of the Church.....	21
PART TWO: FOREWORD.....	23
Rationale.....	24
Religious Education (Roman Catholic) 15 .....	24
Religious Education (Roman Catholic) 25 .....	25
Religious Education (Roman Catholic) 35 .....	25
Introduction .....	26
The Student in Need of Evangelization and Catechesis .....	26
Religious Education Programs and Delivery .....	28
The Teacher as Witness, Mentor, and Educator .....	29
Our Faith is Communal.....	30
Primary Resources.....	31
Student Assessment.....	32
Why do we need to assess and evaluate student work in Religious Education? .....	32
Cognitive and Affective Learning in Religious Education.....	32
Assessment of and for Learning in Religious Education.....	33

What to Assess? .....	35
Student Self-Evaluation .....	37
Teacher Self-Evaluation.....	37
Prayer .....	38
Charity, Justice, and the Common Good .....	39
Accommodations/Differentiated Instruction.....	40
<b>PART THREE: SCOPE AND SEQUENCE .....</b>	<b>41</b>
Course Descriptions .....	42
Religious Education (Roman Catholic) 15 – Christ and Culture.....	42
Religious Education (Roman Catholic) 25 – Jesus Christ: God’s Gift of Salvation .....	42
Religious Education (Roman Catholic) 35 – In Search of the Good.....	42
<b>RELIGIOUS EDUCATION (ROMAN CATHOLIC) 15.....</b>	<b>43</b>
General Outcomes.....	44
<b>RELIGIOUS EDUCATION (ROMAN CATHOLIC) 25.....</b>	<b>51</b>
General Outcomes.....	52
<b>RELIGIOUS EDUCATION (ROMAN CATHOLIC) 35.....</b>	<b>59</b>
General Outcomes.....	60
Recommended Resources .....	66

# Our Hopes for Catholic Education in Alberta

As an arm of the Church, Catholic schools hope to make disciples. Matthew's Gospel speaks of the mission Jesus assigned his first followers:

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember I am with you always, to the end of the age.”

(Matthew 28:19-20)

Religious education is the primary mandate of a Catholic educational institution; however, evangelization and catechesis are always essential responsibilities:

The aim of catechesis, or handing on the Gospel message, is maturity: spiritual, liturgical, sacramental and apostolic; this happens most especially in a local Church community. The aim of the school however, is knowledge. While it uses the same elements of the Gospel message, it tries to convey a sense of the nature of Christianity, and of how Christians are trying to live their lives. It is evident, of course, that religious instruction cannot help but strengthen the faith of a believing student, just as catechesis cannot help but increase one's knowledge of the Christian message. (*The Religious Dimension of Education in Catholic Schools* 69)

When students and their families become associated with Catholic schools because of the quality of education offered in the school, or for other possible reasons, catechetical activity is necessarily limited and even religious education—when possible—accentuates its cultural character. The contribution of such schools is always "a service of great value to men", as well as an internal element of evangelization of the Church. (*The General Directory for Catechesis* 260)

Because our students are at various stages in their faith journey, religious education teachers need to clearly understand the nature and purpose of religious education, evangelization and catechesis in order to be authentic witnesses.

## Religious Education

High school religious education courses ideally seek to build on what was learned in the primary and middle school years. The students' varied home and school experiences will mean teachers will be challenged to fill in the gaps by re-teaching what was missed, or perhaps misunderstood. For some, the courses will be their first introduction to the Catholic faith.

The special character of the Catholic school, the underlying reason for it, the reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the education of the people. (*Catechesi Tradendae* 69)

Religious Education courses seek to develop not only knowledge and skills but also to foster in students the attitudes and values that are part of faith and constitute the Catholic stance within the world. Religion courses help students engage in the conversation between the Catholic faith and culture.

## **Evangelization**

Religious education in schools fits into the evangelizing mission of the Church.

For the Church, evangelizing means bringing the Good News to all of humanity, and through its influence, transform humanity from within, making it new. (*Evangelii Nuntiandi* 18)

The kerygma is Trinitarian. The fire of the Spirit is given in the form of tongues and leads us to believe in Jesus Christ who, by his death and resurrection, reveals and communicates to us the Father's infinite mercy. On the lips of the catechist the first proclamation must ring out over and over: "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you." This first proclamation is called "first" not because it exists at the beginning and can then be forgotten or replaced by other more important things. It is first in a qualitative sense because it is the principal proclamation, the one which we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment. (*Pope Francis, Evangelii Gaudium* 164)

What does this require of teachers? They must understand that the purpose of evangelization is to facilitate this interior change or conversion in students. This means inviting students into a personal relationship with Jesus Christ that is nurtured by the Catholic faith community. This is an ongoing process that suggests both individual and community responsibility. The importance of the teacher possessing and sharing the Good News cannot be underestimated. The teacher and student working together result in an ongoing conversion of the evangelizer and the evangelized!

The whole Church is missionary, and the work of evangelization is a basic duty of the People of God. (*Ad Gentes* 35)

## **Catechesis**

The General Directory for Catechesis (GDC) defines catechesis as, "nothing other than the process of transmitting the Gospel, as the Christian community has received it, understands it, celebrates it, lives it and communicates it in many ways" (*GDC* 105).

The process of catechesis involves initial conversion and ongoing formation. The teachers' role is to intentionally lead students through prayer, reflection, worship, service, and community involvement to an ever deepening relationship with God.

In summary, religious education means teachers seek to build on the knowledge, skills, and attitudes students of every age bring to the present teachable moment. Evangelization is inviting the learner into a personal relationship with Jesus Christ through sharing the Word of God, nurturing conversion, incorporation and service. Catechesis is "echoing the teaching" meaning that teaching the Catholic faith is an interactive process in which the Word of God resounds between and among the teacher and student inviting all into an ever deepening relationship with God.



**PROGRAM of SENIOR HIGH  
RELIGIOUS EDUCATION  
For  
ALBERTA CATHOLIC SCHOOLS**

**RELIGIOUS EDUCATION (ROMAN CATHOLIC)  
15, 25, 35**

**Alberta Catholic Schools Trustees Association**

**2015**

## Acknowledgements

### **Resource Development Team:**

LeeAnn Arsenault, Faith Formation Lead Teacher, Red Deer Catholic Regional Schools

Anne Bourassa, Teacher, Christ the King Junior/Senior High, St. Thomas Aquinas R. C. Schools

Char Deslippe, Religious Education Consultant, Diocese of Victoria

Cecilia Fenrich, Programs Coordinator, Edmonton Catholic Schools

Tom Hickey, Religious Education Consultant, Calgary Catholic School District/  
Greater Saskatoon Catholic Schools

Kathy Inglis, Religious Education Coordinator (Retired), Red Deer Catholic Regional Schools

Dean Sarnecki, Executive Director, Alberta Catholic Schools Trustees' Association

Sandra Talarico, Religious Education Consultant, Edmonton Catholic School District/  
Director of Religious Education, Newman Theological College

### **Special Contributors:**

We acknowledge and particularly value the contributions of numerous pilot teachers and Religious Education Network (REN) members. The insights shared in feedback from individual submissions and many small group discussions gave shape to the final document.

The spiritual and financial support of the Bishops of Alberta, and in particular the liaison to the committee, Bishop Frederick Henry (Diocese of Calgary), is especially appreciated.

The revision of the Senior High Religious Education (Roman Catholic) Program has been fully supported by The Alberta Catholic School Trustees' Association (ACSTA), which is committed to ensuring that Catholic education is based on the Gospel of Jesus Christ in conformity with the teaching of the Catholic Church.

Thank you to the Council of Catholic School Superintendents of Alberta (CCSSA) who influences the development and direction of Catholic education in the province. Ms. Bernadette Provost of Lakeland Catholic School District and Dr. Cindi Vaselenak of Evergreen Catholic School Division who have worked diligently to ensure the concerns of all stakeholders are honored.

Finally, special thanks to the St. Thomas Aquinas Roman Catholic Schools, Red Deer Catholic Regional Schools and Newman Theological College for providing workspace, technical and logistic support for the Resource Development Team.

**PART ONE:  
FOUNDATIONAL DOCUMENTS**

**Wisdom from our Tradition**  
**Alberta Bishops' Letter**  
**Catechism of the Catholic Church**  
**Compendium to the Catechism of the Catholic Church**  
**General Directory for Catechesis**  
**Compendium of Social Doctrine of the Church**

## Wisdom from our Tradition

The following are excerpts from important documents related to Catholic Education:

### ***The Religious Dimension of Education in a Catholic School (RDECS)***

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, [a Catholic community,] illumined by the light of faith. The Second Vatican Council described this environment as one permeated with the Gospel spirit of love and freedom. (*Gravissimum Educationis* 8) In a Catholic school, everyone should be aware of the living presence of Jesus the “master” who, today as always is with us in our journey through life as the one genuine “Teacher,” the perfect Man in whom all human values find their fullest perfection.

The inspiration of Jesus must be translated from the ideal into the real. The Gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate. (*RDECS* 25)

The Catholic school has had a clear identity, not only as a presence of the Church in society, but also as a genuine and proper instrument of the Church. It is a place of evangelization, of authentic apostolate and of pastoral action – not through complementary or parallel or extra-curricular activity, but of its very nature: its work of educating the Christian person. (33)

The Catholic school finds its true justification in the mission of the Church, it is based on an educational philosophy in which faith, and culture and life are brought into harmony. Through it, the local Church evangelizes, educates, and contributes to the formation of [disciples, and] a healthy and morally sound life-style among its members. (34)

[St. John Paul II] affirmed that “the need for the Catholic school becomes evidently clear when we consider that it contributes to the development of the mission of the People of God, to the dialogue between Church and the human community, to the safeguarding of freedom of conscience...” Above all, according to [St. John Paul II], the Catholic school helps in achieving a double objective: “of its nature it guides men and women to human and Christian perfection and at the same time helps them to become mature in their faith. For those who believe in Christ, these are two facets of a single reality.” (34)

## ***The Catholic School on the Threshold of the Third Millennium***

The Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society which is strongly characterized by technical and scientific skill. But at the same time, it should be able, above all, to impart a solid Christian formation. And for the Catholic school to be a means of education in the modern world, we are convinced that certain fundamental characteristics need to be strengthened. (8)

The document identifies several important characteristics:

- The Catholic school sets out to be a school for the development of the whole human person in his or her material and spiritual needs, since this is at the heart of Christ's teaching and is done, in the awareness that all human values find their fulfillment and unity in Christ.
- Catholic schools are called to uphold deeply meaningful values and vision and ultimate objectives around man and life that society tends to obscure and neglect.
- Catholic schools reside at the heart of the Church, sharing its mission and identity and are a genuine instrument of the Church. The school too is a place of ecclesial experience, for many students it is the only place.
- In its ecclesial dimension another characteristic of the Catholic school has as its root: it is a school for all, with special attention to those who are weakest.

All of these characteristics demand an atmosphere characterized by the search for truth, in which competent, convinced and coherent educators, teachers of learning and of life, may be a reflection, albeit imperfect but still vivid, of the one Teacher. In this perspective, in the Christian educational project all subjects collaborate, each with its own specific content, to the formation of mature personalities.

From the nature of the Catholic school also stems one of the most significant elements of its educational project: the synthesis between culture and faith. Indeed, knowledge set in the context of faith becomes wisdom and life vision. The endeavor to interweave reason and faith, which has become the heart of individual subjects, makes for unity, articulation and coordination, bringing forth within what is learnt in school a Christian vision of the world, of life, of culture and of history.

In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. The various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered. (14)

## *Dominus Iesus*

While our culture often wants our young people to believe that the morality of our decisions is relative to the circumstances, our faith holds that there are ultimate truths and that there is divine wisdom to guide us.

As a remedy for this relativistic mentality, which is becoming ever more common, it is necessary above all to reassert the definitive and complete character of the revelation of Jesus Christ. In fact, it must be *firmly believed* that, in the mystery of Jesus Christ, the Incarnate Son of God, who is “the way, the truth, and the life” (Jn 14:6), the full revelation of divine truth is given: “No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him” (Mt 11:27); “No one has ever seen God; God the only Son, who is in the bosom of the Father, has revealed him” (Jn 1:18); “For in Christ the whole fullness of divinity dwells in bodily form” (Col 2:9-10).

Faithful to God's word, the Second Vatican Council teaches: “By this revelation then, the deepest truth about God and the salvation of man shines forth in Christ, who is at the same time the mediator and the fullness of all revelation”. Furthermore, “Jesus Christ, therefore, the Word made flesh, sent ‘as a man to men’, ‘speaks the words of God’ (Jn 3:34), and completes the work of salvation which his Father gave him to do (cf. Jn 5:36; 17:4). To see Jesus is to see his Father (cf. Jn 14:9). For this reason, Jesus perfected revelation by fulfilling it through his whole work of making himself present and manifesting himself: through his words and deeds, his signs and wonders, but especially through his death and glorious resurrection from the dead and finally with the sending of the Spirit of truth, he completed and perfected revelation and confirmed it with divine testimony... The Christian dispensation, therefore, as the new and definitive covenant, will never pass away, and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (cf. 1 Tim 6:14 and Tit 2:13).

Thus, the Encyclical *Redemptoris Missio* calls the Church once again to the task of announcing the Gospel as the fullness of truth: “In this definitive Word of his revelation, God has made himself known in the fullest possible way. He has revealed to mankind who he is. This definitive self-revelation of God is the fundamental reason why the Church is missionary by her very nature. She cannot do other than proclaim the Gospel, that is, the fullness of the truth which God has enabled us to know about himself”. Only the revelation of Jesus Christ, therefore, “introduces into our history a universal and ultimate truth which stirs the human mind to ceaseless effort”. (*Dominus Iesus* 5)

## Alberta Bishops' Letter

December 2014

Dear Brothers and Sisters in Christ,

In Matthew's Gospel we read the account of the Great Commissioning when Jesus instructed his disciples saying:

*All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age. (Matthew 28:18-20)*

The commission was mainly given to the disciples Jesus had spent three years training, mentoring, teaching, and supervising - but it applies to each of us as well. As contemporary followers or imitators of Christ, the biggest challenge teachers and students in Alberta Catholic schools face is becoming authentic witnesses of the Gospel. There are many steps in the work of **becoming and/or making disciples**. To understand this more easily one need only reflect on the images used by Jesus in the parables. Before there is a fruitful harvest, there must be cultivating the soil, planting the seed, watering the field and eradicating weeds.

### **Cultivating the Soil**

A first step for teachers involves inviting students to see the difference a personal commitment to Christ has made in their personal life. Hopefully this is exemplified in the teacher's own life. Baptism is the means of our entrance into the faith community and the beginning of our relationship with God. This initial relationship is the soil that must be nurtured. The fundamental lesson teachers must help students grasp is our belief that the only sure way to happiness is a life-long process of discerning Christ's will and observing his teaching.

### **Planting the Seed and Watering the Field**

The Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society which is strongly characterized by technical and scientific skill. But at the same time, it should be able, above all, to impart a solid Christian formation. And for the Catholic school to be a means of education in the modern world, we are convinced that certain fundamental characteristics need to be strengthened.

### **Eradicating Weeds**

In order to make disciples we must have pupils who are willing to be taught...willing to learn... and willing to obey. The life-long task of conversion - to doing "**all that I have commanded you**" means turning from sin and embracing the moral teaching detailed in the gospel, particularly in the Sermon on the Mount (Mt 5-7). What comfort to know we have the promise of Jesus to "**always be with us**" in spite of our personal and social sinfulness!

As we launch this new program, I particularly acknowledge and thank those involved in the development of “Go and Make Disciples: Living the Great Commission” the 2015 Alberta Program of Religious Education (Roman Catholic) for Alberta Catholic high school students. It has been carefully designed so that teachers have the necessary resources to distinguish what is core truth from what is purely cultural to ensure our faith informs culture rather than the other way around.

God bless all our efforts to become true disciples and witnesses.

Sincerely in Christ,

A handwritten signature in cursive script, appearing to read "F. Henry".

Frederick Henry  
Bishop of Calgary

## Catechism of the Catholic Church

In developing the 2015 Program of Studies for Alberta Catholic High Schools, the Resource Team benefitted from the work authored by many of our international and national colleagues.

The idea for the *Catechism of the Catholic Church (CCC)* grew out of the 1985 Synod of Bishops to mark the occasion of the 25th anniversary of Vatican Council II. The Catechism was intended to be a compendium of all Catholic doctrine regarding both faith and morals and was to be a source text for the catechisms composed in various countries. Preparation of the text lasted six years. The project was undertaken by a commission of twelve cardinals and bishops, and presided over by Cardinal Joseph Ratzinger, plus an editorial committee of seven bishops, theologians and catechists. In the course of their work, the committee consulted all Catholic bishops, their Episcopal conferences, and theological and catechetical institutions.

The *Catechism of the Catholic Church* is organized in four sections:

- The Profession of Faith (the Apostle's Creed)
- The Celebration of the Christian Mystery (the Sacred Liturgy, especially the sacraments)
- Life in Christ (including the Ten Commandments in Roman Catholic theology)
- Christian Prayer (including the Lord's Prayer)

This scheme is often referred to as the “Four Pillars” of the Faith. The contents are abundantly footnoted with references to sources of the teaching, in particular the Scriptures, the Church Fathers, and the Ecumenical Councils and other authoritative Catholic statements, principally those issued by recent Popes.

The intent of the Catechism is:

- To serve as an authentic source book for the teaching of Catholic doctrine;
- To be offered to the faithful who want to understand their faith;
- To give support to ecumenical efforts by demonstrating with precision the content of Catholic faith;
- Not to replace local catechisms; rather it is intended as a source book to assure that the presentation of Catholic teachings is authentic and faithful to the tradition.

Copies of the *Catechism of the Catholic Church* should be available in school libraries and ideally in the hands of all teachers. It can be of great assistance in dealing with questions that may arise concerning the teaching of the Church on a particular matter. As well, the Catechism provides essential reading as background to the objectives and topics of the high school program. The Catechism, with searchable text, can also be found on the Vatican website ([www.vatican.va](http://www.vatican.va)).

## **The Compendium of the Catholic Church**

The *Compendium of the Catechism of the Catholic Church* was published in 2005, and the first edition in English in 2006. It is a more concise and dialogic version of the CCC. It is a more reader-friendly version. The Compendium, with searchable text, can also be found on the Vatican website ([www.vatican.va](http://www.vatican.va)).

## The General Directory for Catechesis

An essential companion to the *Catechism of the Catholic Church* (CCC), the *General Directory for Catechesis* (GDC) provides religious educators, teachers, and catechists with a single point of reference for all aspects of catechetical instruction, for content and pedagogy, as well as for methodology.

The GDC and CCC are distinct in that:

- The *Catechism of the Catholic Church* is “a statement of the church's faith and of Catholic doctrine, attested to or illuminated by sacred Scripture, the apostolic tradition and the church's Magisterium.”
- The *General Directory for Catechesis* provides "the basic principles of pastoral theology taken from the Magisterium of the church and in a special way from the Second Vatican Council, by which pastoral action in the ministry of the word can be more fittingly directed and governed." (GDC 120)

These two instruments, each taken in accordance with its specific nature and authority, are mutually complementary.

Not all parts of the Directory have the same importance. Those dealing with divine revelation, the nature of catechesis, and the criteria governing the proclamation of the Gospel message are universally valid. Those, however, referring to present circumstances, to methodology and to the manner of adapting catechesis to diverse age groups and cultural contexts are to be understood rather as indications or guidelines. (GDC 10)

The authority and influence of the GDC guides and inspires the efforts of Catholic educators to provide students with authentic, meaningful and relevant courses of instruction in religious education.

The General Directory for Catechesis identifies some key concepts:

It is the **task of catechesis** to show who Jesus Christ is, his life and ministry, and to present the Christian faith as the following of his person.... The fact that Jesus Christ is the fullness of Revelation is the foundation for the ‘Christo-centricity’ of catechesis: the mystery of Christ, in the revealed message, is not another element alongside others; it is rather the center from which all other elements are structured and illumined. (GDC 41)

**Evangelization** or primary proclamation (the responsibility of all Christians) implies "a going-out, haste, a message, and “while catechesis” starts with the condition indicated by Jesus himself: ‘whosoever believes,’ whosoever converts, whosoever decides. Both activities are essential and mutually complementary: go and welcome, proclaim and educate, call and incorporate.” (GDC 61)

Although primary proclamation and **catechesis** are distinct, we cannot rigidly separate them. There must be some content, which provides the basis for the decision to follow Christ; thus the GDC speaks of a "kerygmatic catechesis" or a "pre-catechesis," which paves the way for "a solid option of faith." (*GDC* 61-62)

We are to have a single program of evangelization that is both missionary and catechumenal. (*GDC* 277)

The **object of catechesis** is communion with Jesus Christ. "The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ." All evangelizing activity is understood as promoting communion with Jesus Christ. Starting with the 'initial' conversion of a person to the Lord, catechesis seeks to solidify and mature this first adherence. (*GDC* 80)

All of our efforts are meant to introduce our students to the person of Jesus Christ.

## **The Compendium of Social Doctrine of the Church**

The resource is composed of carefully selected quotations from ancient and modern documents and is indexed by sources (25 pp.) and by topics and subtopics (165 pp.). It is a unique document in the history of the Church. The Compendium is divided into five sections: an introduction, three parts, and a conclusion entitled "For a Civilization of Love."

This is an excellent resource for leaders of social ministry at the diocesan and parish level as well as those in religious education, schools, and youth and young adult ministry.

It is particularly important as a resource to support schools in making connections between the service learning that occurs in Catholic schools and our Catholic teachings. Works of charity are not unique to Catholic institutions. Indeed, public schools are just as capable of making a positive difference in the community through service. Catholic teachers and administrators are tasked with the additional responsibility of ensuring that this work is truly inspired by and in response to a life of faith as a disciple of Christ; that it is directed and supported by the mission and vision of the Church; and that it is always marked by Christian charity and concern for the dignity of human persons, serving as a clear reminder that Christ is still present in this world.



# **PART TWO: FOREWORD**

**Rationale**  
**Introduction**  
**Primary Resources**  
**Student Assessment**  
**Prayer**  
**Charity, Justice, and the Common Good**  
**Accommodations/Differentiated Instruction**

## Rationale

### ***Matthew 28:19-20***

*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember I am with you always, to the end of the age.*

The Christian faith is grounded in the love and grace of God, experienced through Jesus Christ, and empowered by the Holy Spirit. The Christian life of discipleship is our response to God's love and grace. It is how we live out our understanding of who we are in our relationships to God, one another and to our world.

A disciple is a "learner". Both teachers and students become disciples of Jesus Christ when they deepen their relationship with him. At every age, discipleship is a conscious decision on one's behalf. It means asking over and over, "What is it that I believe? Why do I believe? How does this belief impact my life and the lives of others?"

Catholic Church teachings bring about a deeper understanding of discipleship and what it means to follow and imitate Jesus. Learning how to be a disciple in the modern world by being a servant to humanity, growing in self-knowledge, seeking union with Christ, showing concern for the poor, struggling to build peace, dialoging with people of other faiths or philosophical systems of thought, and believing in God's love...all are addressed in the courses our students are offered.

Discipleship focuses on actively following in the footsteps of Jesus. As Christian disciples, we are called to be enthusiastic participants in God's activity in the world with our fellow Catholics as well as believers of other religions. Because of what God has done for all of us, we arrange our lives in ways to be Christ's physical presence in our families, workplaces, communities, and the world. It is about loving God as Jesus commanded with all of our heart, soul and mind to the extent that we are "in love" with God and want every minute of our day to be filled with God's loving presence. There are many ways we can deepen our knowledge and love of God and Catholic Schools as a whole and Catholic classrooms and teachers individually are called to assist students in using the tools of prayer, worship, Bible study and rich classroom dialogue.

Fundamentally then, a Christian disciple is someone who lives by Gospel values. The core stories of Scripture are the foundational pieces of our faith. Belief in the Exodus event and the death and resurrection of Jesus are defining characteristics of Catholic Christians. The dogmatic truths and doctrinal teaching found in these events form the central focus of our teaching from which all other elements of the Catholic life flow, e.g. morality, liturgy, prayer, and spirituality.

### **Religious Education (Roman Catholic) 15**

Students will examine the culture in which they are maturing, and reflect on Christ's invitation to transform it. They will be encouraged to demonstrate through word and action the teaching of Christ: that a disciple's life is a life lived for others and in service of Christ and his Church. Through the study of various print and visual texts, as well as discussion and reflection, the

course provides opportunity for students to more fully explore their relationships with God, others and self as presented in their own and other cultures and from a Catholic perspective.

### **Religious Education (Roman Catholic) 25**

Students will closely examine the life, death, resurrection and ascension of Jesus Christ. They will deepen their understanding of the joy and sacrifice of discipleship by considering the invitation to seek the Truth in all things, and make decisions based on love of God, self and neighbour. In this course, students will have an opportunity to demonstrate their learning, through a variety of print, visual and oral media, and deepen their understanding of the Old Testament, each of the four Gospels as four distinct accounts of the message of Jesus and the role of Paul in the early years of Church development and history.

### **Religious Education (Roman Catholic) 35**

Students will explore their creativity in the ways they choose to communicate what they have learned and their response to the call to discipleship. They will explore ethical and moral guides for living and learn that the major life decisions of a disciple of Christ must flow from a living relationship of love with the Lord and the wisdom acquired through that relationship. As true disciples, students will strive to live in the world conscious that their choices should be rooted in their relationship with Christ and fidelity to his call. They will focus on making moral and ethical decisions based on Truth.

## Introduction

Jesus' call in the Gospels to "come follow me" is as meaningful today as it was when Christ walked the earth. The goal of Christian formation is inexorably tied up with the person of Jesus Christ and his summons to discipleship. Because of this, Catholic schools bear the responsibility of not only equipping students engaged thinkers with knowledge, skills, and attitudes, but also helping students respond to the Good News as disciples and ethical citizens who will contribute to their communities and the world.

Religion courses necessarily call students into this type of relationship with God. Through these courses, students are invited to deepen their relationship with Christ through knowledge of His Revelation and become Christ-like in their words, thoughts and actions.

They are:

- encouraged to become engaged in examining Catholic dogmas, doctrines, disciplines and devotions
- challenged to engage the world as ethical citizens, seeking to make it a more just and loving place for all peoples
- encouraged to reflect on and explore the great philosophical and existential questions that have always inspired humankind in the light of Christ and his Church
- drawn into a deep respect for and a greater understanding of their neighbours and the faiths that guide their worship, moral life and celebrations

All religious education in Catholic schools is seen as a partnership, involving the student, the school, family, parish and the wider community. At our best we are supporting student learning and their entrepreneurial goals by accessing all of these resources, honouring each in their respective role. Students will develop their own understanding and entrepreneurial spirit as we guide them along the path of inquiry, knowledge acquisition, and experience of what it means for people to live a life rooted in faith.

In our attempt to encourage students to grow in discipleship, there are some important considerations. First, we must recognize as stated in *Nostra Aetate*, that the Church does not reject any natural truth (moral or metaphysical) that other religions may have as they may be a reflection of a ray of truth from Jesus, who is Truth Incarnate. Second, in order to understand the question, one must know oneself, that is, the one who asks the question. And third, we want to lead students to appreciate that Catholics teach and believe that we belong to God as beloved children. Indeed, it is our belief that God loved us first and has called all people into friendship with Him through His Son Jesus. This is the essence of our faith and the focus of the Religious Education Program in Alberta Catholic Schools.

### **The Student in Need of Evangelization and Catechesis**

Students attend Catholic secondary schools for a variety of reasons. Religious education, though foremost in the intentions of some of them, does not constitute a primary motivation for many of our students. The reality in Alberta is that most of our students come from families whose attachment and commitment to the Church is relatively fragile. They do not attend Sunday Mass

on a regular basis and their knowledge of Scripture, in spite of the best of efforts at the elementary level, remains inadequate. Their understanding of the moral teaching of the Church is often fragmentary and does not penetrate deeply into major areas of their lives and relationships. The first need of most of our students is for evangelization.

They belong to a world that is secularized, in which faith and religion tend to be relegated to the private sphere. Such a culture can often see all truth as relative: a servant to modern sensibilities and conveniences. Though Canadian culture continues to manifest some aspects of its Christian heritage through an interest in the common good and a respect of individual freedom and dignity, it is becoming more and more shaped by the forces of technological resources, the mass media, of peer groups and of the free market. Not only do our children and our young people face a world without ethical absolutes or clear beliefs, they are often led to believe that such absolutes and beliefs are dangerous to human society and obstacles to critical thought.

The challenges faced by the educators in the typical Catholic secondary school are enormous. Catholic schools exist to foster in their students not only an understanding of the connection between faith and life, but a commitment to establishing, nourishing and strengthening that connection. Yet students have difficulty expressing the basic contents and structures of the Christian, Catholic faith, as do some teachers. They have difficulty stepping back from their busy lives to reflect on the importance of that faith for their lives. Their interest in devoting precious time and energy to courses dealing with these issues is often minimal.

Students come to us from various cultural frameworks, backgrounds, family structures, value systems, intellectual stories and limitations. This prior experience or participation in life is the starting point for new learning; it is what the *General Directory for Catechesis* refers to as “the soil of the believer.” The naming and exploration of this prior experience can occur explicitly or can be assumed but it must be addressed as part of the process of transformation and growth.

It is through the application of new learning to real-life situations that students move forward in the acquisition of knowledge and proficiency in the skills necessary for living life to its fullest as light and salt for the world. Understanding is not fully realized until the students have been able to appropriate what they have heard, read, researched or discovered in the previous learning step. Story, film, brainstorming, review of knowledge and inquiring questions are just some of the strategies used. Through journals, essays, projects and portfolios, we ask them to apply learning to contemporary events or past history, and so demonstrate learning.

What the student is willing to share about their growth in faith must be respected. Here we are talking about the divine action of God in the life of the person. Here a teacher-catechist must rely on the movement of the Holy Spirit and trust in the catechetical process to help discern and facilitate the transformation of students over time and in culture.

All are loved by God. Many of them, being baptized, have been incorporated into the very Body of Christ by the power of the Holy Spirit. They might be unaware of the great dignity bestowed upon them in becoming children of God, yet that dignity remains undiminished. The power of the Spirit abides in them and seeks to free them from the tyranny of fashions and trends to help them become all they are called to be. It is important that students come to know that God has

called them into a relationship and it is God who will affect the transformation. Their role is to co-operate out of a humble heart and loving will to be one with God, allowing God to bring them to the fullness of life. To that end, the cultivation of an authentic prayer life is an essential component of our programs.

Students should be [taught how to, and] encouraged to, pray with the same sentiments with which he (Jesus) turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit.  
(GDC 85)

The Religious Education program exists for the sake of all of these students and their ultimate happiness which we believe and teach can only be found in, through, and with Christ.

### **Religious Education Programs and Delivery**

Religious Education enables young people to discover the truth, nurture the attitudes and develop the skills necessary to grow as young Catholics in these changing times. For these reasons, Religious Education is designed to promote a Catholic identity that will assist them in the task of becoming life-long disciples within a multi-religious and sometimes anti-religious society. It is also designed to assist in the process of ethical and moral formation within a culture that all too often fails to recognize the call of God upon men and women, the fundamental dignity of the human person and the existence of absolute ethical norms.

In Catholic secondary schools, Religious Education functions as the academic component within the nexus of activities that seek to evangelize and catechize students. As such, it plays an essential role in the learning experiences of students and complements the various faith-related activities (e.g., chaplaincy services, community outreach, peer ministry, liturgical celebrations) that take place within the instructional setting of these schools.

It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. Through interdisciplinary dialogue religious instruction in schools underpins, activates, develops and completes the educational activity of the school. (GDC 73)

It is possible, therefore, to distinguish between Religious Education as a classroom *educational* activity and Religious Education as a classroom *religious* activity (prayer, meditation, celebrations). While the two should not be seen as mutually exclusive, this differentiation is important when the subject of assessment is considered. Not all classroom activities need or should be assessed for evaluation purposes. As an educational activity, Religious Education courses provide learning opportunities for the development of students' knowledge of religious language, concepts, and ideas. In doing so, students are able to gain access to religious literacy as expressed within the Catholic faith as well as to the religious attitudes and life skills related to a religious worldview. Learning takes place within an environment where subject matter and

teaching strategies are planned in age-appropriate ways and with sensitivity to the affective and personal dimensions of students' lived experience.

Catechesis challenges students to explore their lived experiences in light of revelation, encouraging students to deepen their understanding of themselves and their relationship with God, with others and with the world. Information for the student is drawn from a number of resources: Sacred Scripture, the *Catechism of the Catholic Church*, approved textbooks, the sciences, cultural studies, philosophy, the media, and technology. They offer a new way of understanding that confronts and challenges us. We cannot grow in self-understanding unless we are willing to consider a higher viewpoint, a clearer explanation, or a more comprehensive view.

Learning occurs through the skilful use of many learning strategies such as research, comparative essay writing, reading, and presentation, to name but a few. The teacher relies on a variety of learning strategies to address the diversity of students' lived realities as well as to present them with information in new and innovative ways. Again, we turn to the *General Directory for Catechesis* and hear echoed once more a need for a respect for the soil of the believer.

Young people need help to put their faith into words. They should be able to express what they believe in language that is common to believers around the world. This need is met through many teaching techniques: addressing multiple intelligences, memorization of key concepts, and journaling. Students should achieve a genuine understanding of Catholic teachings so that their learning is not simply a memorizing of formulae but is an intelligent articulation of their lived, developing faith in a language that is appropriate to both the Catholic tradition and to their age and ability.

The Church, in transmitting the faith, discerns contemporary methods in the light of the pedagogy of God and uses with liberty “everything that is true, everything that is noble, everything that is good and pure, everything that we live and honour and everything that can be thought virtuous or worthy of praise” (Philippians 4:8). In short she uses those methods which are not contrary to the Gospel and aids her mission of evangelization and catechesis (*GDC* 148).

## **The Teacher as Witness, Mentor, and Educator**

“Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (Pope Paul VI)

It is therefore primarily by her conduct and by her life that the Church will evangelize the world, in other words, by her living witness of fidelity to the Lord Jesus. In the daily life of a teacher this means a personal relationship with the Lord, commitment to prayer, participation in the Mass and sacraments, being a person of the beatitudes, the witness of poverty and detachment, of freedom in the face of the powers of this world, in short, the witness of sanctity.

Catholic educators of any course, embrace for themselves the ministry of catechist within their teaching profession. They are called to be transmitters of the faith as they help prepare young people to be “clothed in Christ” and become “salt for the earth and light for the world”. This mandate is even more specific to those who teach a course in Religious Education, for its

purpose is two-fold: teachers impart knowledge about the Catholic Faith Tradition; that is, they bring revelation to bear on their lives, and teachers encourage young people to follow in the footsteps of Christ; that is, to act on God's behalf for the good of all creation.

The teacher as evangelist and catechist is called to:

- witness to the Gospel and speak on behalf of the faith community
- share with students the divine invitation to encounter the love of God in Jesus Christ
- educate to the faith, to teach not only the content of faith but also its meaning
- mentor young people in their journey, to accompany them as they struggle with this knowledge and seek to integrate it in their daily lives

Religious Education is the responsibility of the entire Catholic community. It is more than teaching life skills or sharing information. It is an on-going invitation to students to participate in the essential mission of the Church to proclaim the Good News, and to recognize the importance and significance of a baptismal commitment. Religious Education seeks to form, inform and transform. The aim of all evangelization and catechesis is the transmission of our Catholic faith. We seek to foster our students' growth in faith, so that it may be living, conscious and active. We endeavour to assist students to examine how Catholics follow Christ, embrace the truth, contribute to the common good, and build a more just society with and for others.

## **Our Faith is Communal**

While it is very much a personal matter, our Catholic faith is not a private relationship between the individual and God. It is a faith lived out in community – from family to parish and school, to neighbourhood, and to the world community of believers. The Church's creeds and doctrinal statements bind us together in a community of faith seeking understanding. The communal relationship within the Holy Trinity serves as a foundation and model for all community relationships: God with us, humankind with God, humans with each other and the rest of creation. This communitarian relationship is at the heart of the Church's commitment to development and peace and service to the world. In Catholic secondary schools therefore, Religious Education courses contribute to the preparation for and understanding of the meaning of moral commitment to beatitude living, communal worship and the social teachings of the Church, especially in relation to the common good of society and the coming of God's reign. Both our schools and our programs encourage student involvement in works of both charity and justice and an understanding of these actions as a response to the example of Jesus Christ.

The cultural relativism and individualism to which our students are exposed on a daily basis discourages them from acknowledging that there are ethical and moral values given to us by God on which relationships and decisions should be made. Our courses endeavour to offer students development in critical thinking and analytical skills to guide them in developing a Catholic worldview as they work through issues such as respect for life, poverty eradication, violence reduction, lessening of various forms of discrimination, care of the environment and wise stewardship of resources.

**Note:** Portions of the document Ontario Catholic Secondary Curriculum Policy for Religious Education (2006) are used in our Introductory Materials with permission.

## Primary Resources

The Alberta Program of Studies for Religious Education (Roman Catholic) 15, 25, and 35 is approved by Alberta Education.

The **primary** resources for each level are as follows:

Religious Education (Roman Catholic) 15     *Christ and Culture*. Ottawa, Ontario: Concacan, CCCB, 2004

Religious Education (Roman Catholic) 25     *Encountering Jesus in the New Testament*. Notre Dame, Indiana: Ave Maria Press, 2009

*Jesus Christ: God's Love Made Visible*. Winona, Minnesota: St. Mary's Press, 2011

*Jesus Christ: God's Revelation to the World*. Notre Dame, Indiana: Ave Maria Press, 2009

*Jesus of History, Christ of Faith*. Winona, Minnesota: St. Mary's Press, 1999

Religious Education (Roman Catholic) 35     *In Search of the Good: A Catholic Understanding of Moral Living*. Ottawa, Ontario, Concacan, CCCB, 2004

Religious Education (Roman Catholic) 15, 25 & 35     *World Religions: A Canadian Catholic Perspective*. Toronto, Ontario: Novalis/Nelson, 2011

*New Revised Standard Version (NRSV) Bible*

*Catechism of the Catholic Church*

In the Religious Education (Roman Catholic) Program, teachers are encouraged to make use of a variety of resources to assist in the delivery of the content. The outline for each course provides references to specific approved resources. In addition, teachers may choose to provide additional resources that address the content covered from a Catholic perspective.

## Student Assessment

### Why do we need to assess and evaluate student work in Religious Education?

Because religious education is a required course, it makes sense to have its assessment similar to that of other required subjects. This not only gives credence to the importance of religious education, but highlights the knowledge and skills found within the program. Assessment is an essential part of the entire teaching and learning process, including religious education: assessment includes the ongoing observation and reflection on specific expectations by students and evaluation involves the demonstration of those desired expectations.

The Province of Alberta School Act 1996 establishes teachers' authority for the assessment of student learning and for the periodic reporting of learning to students, parents/guardians and the board. (Section 18, 1e) Assessment enables teachers to identify strengths and weaknesses in students' attainments and to plan the next steps in their learning. It provides the means to chart progress, and enables them to make students and their parents/guardians clear about particular achievements and targets for improvement.

Effective assessment in each course requires:

- Clear planning of broad objectives
- Identification of a clear focus for a unit or lesson
- Careful consideration of learning experiences
- Instruction that addresses the needs of the students and modifications to instruction that allow each learner to attain the understanding and skills required to reach the next level of learning
- Opportunities to demonstrate achievement
- Regular evaluation

### Cognitive and Affective Learning in Religious Education

Religious instruction in schools should be handled just as any other course is handled, and should not be considered a less important subject. It should have the same systematic demands and the same rigor as other disciplines. (*GDC 73*)

The approach to learning in Religious Education is outcomes based. Hence, there are two related and interdependent processes involved: the *cognitive* (learning *about* religion in its varied dimensions – the content) and the *affective* (acquiring and ‘digesting’ the content to draw out its meaning – learning *from* religion). The cognitive component is centered on the student’s growth in knowledge and understanding as well as skills (communication, thinking, inquiry and application of knowledge). It includes such elements as beliefs, practices, history, symbols, stories, texts, rituals, ethical/moral understandings, and structure of one’s own and others’ religious traditions. The cognitive realm develops rationality, one of the characteristics of Catholicity. This component is the central focus and starting point of religious education; it requires systematic and coherent presentation of religion and that it be explored broadly as well

as with some depth. All students, regardless of their own personal belief, can learn *about* religion and thus undertake religious education in the cognitive realm.

Thomas Groome, noted religious educator, writes that evaluation of the knowledge component of religious education can be as “academically rigorous and challenging as any other approach to teaching in such a context” (*Sharing Faith*, 276).

In addition, he notes that assessment of learning in religious education calls for evaluations that invite (a) an accurate expression of and familiarity with the cognitive content, (b) understanding that reflects the students’ own analysis of and critical thinking about the cognitive content (most reliably evidenced in an ability to express it clearly in their own way), (c) students’ own evaluation and judgment of the cognitive content encountered, and (d) their chosen and tested perception of its meaning and significance for themselves and others who take it seriously. (*Sharing Faith*, 276)

The focus of the affective component of religious education is making personal sense of what the student learns at the cognitive level – it is the internalization of content learning. In religious education, the student is challenged to consider the implications of the content of religion for his or her own life and/or to connect it to current or past life experiences. The affective realm, with its capacity to awaken a range of feelings, may lead to integrating the content with one’s own life experience, making creative responses to the content, being drawn into greater awareness of one’s own personal beliefs, and/or having a deeper reflection on and/or engagement with them. It is not possible for a teacher to determine whether affective outcomes have been achieved by the students. This does not preclude them from the teacher’s plan and expectations.

Touching the students’ affective life (their feelings, attitudes, values and/or beliefs) assists the students’ formation in faith, an important dimension of Catholic education. Affective outcomes are personal and are developed over the long term and, out of respect for student’s freedom, are NOT assessed. Nonetheless, in their planning, teachers need to include affective elements along with the cognitive ones. Even though it is not possible to assess the affective domain, it is essential to student learning that there be affective learning (the head *and* the heart are important). “The cognitive domain is like a skeleton without the skin if we forget to nourish the affective domain.” (Griffin and Nguyen, 2006). Through providing opportunities for reflection and response (e.g., reflective writing, personal journals, meditation, anonymous surveys, conversations/dialogue, music, art) the teacher helps students make their affective learning explicit and enhances student learning even in the cognitive domain.

### **Assessment of and for Learning in Religious Education**

There are two general forms of assessment – *of learning* which embodies the familiar tests and hand-in assignments of traditional classrooms and *for learning* which helps both teachers and students track their learning goals and measure their progress in attaining those targets.

As in every other subject area, this model of assessing *for* and *of* learning is an important process with which both students and teachers in Religious Education (Roman Catholic) need to engage. Both are aimed at helping students achieve the learning outcomes of their current course of

studies and of assisting the teacher to make changes in the classroom strategies to facilitate this learning. These strategies are also about helping students see themselves as life-long learners, continually evaluating how much they know, what they need to know next and how to accomplish that learning.

Assessment for learning is a particularly powerful tool for students who find learning difficult or for other reasons may not be fully engaged in the subject and daily classroom process. As teachers grow in their ability to assess for learning they will help students grow in their ability to master the learning outcomes in each subject and strengthen their accomplishments during their high school educational experience. For some teachers this is new territory and for others it has been their natural way of organizing classroom learning. It involves becoming familiar with the styles of learning of their students, growing in knowledge of student motivation, learning more about flexibility and increasing both the student's and teacher's understanding of the goals for learning in a particular subject or program of studies.

As students and teachers both become more aware of what and how they can accomplish the learning goals of each course they become collaborators in the learning process. As students, particularly those who in the past struggled with large course outcomes see themselves accomplishing the small steps towards a larger goal and finding those steps rewarded and applauded, their engagement in the learning process strengthens.

All assessment should be developed to support student learning. Assessment for learning is the most direct tool in meeting this goal. Ideally it helps students recognize what they already know, what the targets are and what steps are needed to meet these goals. Then, together with the teacher they identify what resources are needed, how learning will proceed and what assessment tools will assist and finally measure their progress. As teachers meet the wide variety of learners that grace the classrooms of our schools, it is important to recognize the need to make resources available so that instruction and assessment meet the challenges of differentiation.

At the beginning of each course a background knowledge check would be very helpful. As in other courses, religious literacy requires a great deal of vocabulary, the development of dialogue and comparison skills, a deepening appreciation for the role of faith in daily life, and the ability to add perspective and background knowledge to media reports.

Pre-assessment will help the teacher determine if remedial outcomes need to be set for certain students and how that learning can be accomplished. By the end of the first month in the course, students should have determined the direction for their major project and laid out a plan for intermediary steps where assessment for learning would facilitate their progress. Students should also, by this time in the course, have developed a strategy for keeping track of the vocabulary and core concepts that make them knowledgeable in every day conversation about the topics under study.

## What to Assess?

Religious educators have distinguished four different aspects of learning: 1) knowledge of material; 2) critical thinking and interaction with the material; 3) individual acceptance of the material as meaningful; and 4) actual incorporation into one's personal life. Religious educators strive to achieve all four outcomes, and to the extent that these outcomes are achieved or not, perceive their efforts as successful or failing. Which of these lend themselves to evaluation and grading?

- a) *Knowledge of the material.* Here we are in the realm of the cognitive, and can speak of the grasp of religious information. This can be formally tested and graded, just as in another school subject. Some courses are more informational than others. Doctrine, Church history, information and knowledge about world religions, theological questions, and scripture studies contain a good deal of such content whose mastery can be measured. On the other hand, topics such as prayer or morality, with their stress on process, may be less amenable to such calculation but completion and self-analysis are also useful measures.
- b) *Critical thinking and interaction with the material.* This can and should be graded. It is not as objectively measurable as the grasp of information, but a teacher can make a fair judgment of the degree to which the student wrestled with the issues and actively contributed to individual and group learning. Such an assessment is very appropriate in topics which stress the processes of discussion, research and experience.
- c) *Individual acceptance of the material as meaningful.* This is realization of personal belief. This embraces the subjective as well as the objective realm. It is what the teacher hopes and strives for but cannot make happen without the student's totally free response. It can be elicited and assessed, but should not be formally tested or graded. Having said that, it is part of the whole atmosphere and ethos of Catholic education.
- d) *Actual incorporation into one's personal life.* Here we are dealing with transformation, with what may be called lived faith. Sometimes this can be observed, but only on the external level, and can rarely be verbalized adequately. Neither the presence nor the absence of this incorporation can be legitimately graded; otherwise we would be judging not academic performance, but the personal life of the student. There is irony here: the most important outcome of our efforts is the one we are most stringently forbidden to reward or penalize. It is also part of the life-long activity of catechesis and again is part of the agenda and responsibility of the whole of the Catholic school education experience.

Once teachers have clarified for themselves what it is that they are marking and how they arrive at the grades, they should strive not only to be fair, but also to be perceived as fair. Assigning marks is often a potential source of misunderstanding and resentment. To minimize this danger, students should be informed, clearly and explicitly, how they will be graded. The use of marking rubrics are suggested in many programs and there are samples available in these courses that help students know their target and know what are the acceptable standards as well as the standards of excellence.

Students must also be reassured that their grades are not a function of their belief or disbelief, or of their agreement or disagreement with the teacher on controversial questions. For this reason, teachers should be careful in marking exercises – essays or research papers – which ask for opinions rather than retention or explanation of information. Nothing must be permitted which would damage the atmosphere of honesty and trust that the teacher has built in the classroom. Marking rubrics and clear standards mean that students can aspire to achieve full marks each step of the way through these courses if they meet the highest levels of standards of excellence.

When evaluating students' performance, it is well to distinguish different degrees of learning. There is passive retention, whereby the student can recognize the right answer (e.g. in a multiple choice test) or follow the line of reasoning in a teacher's presentation or understand a piece of writing. Then there is active retention, in which the student can recall what is demanded. This active grasp, which is a superior degree of learning, is demonstrated by the ability to express oneself, to verbalize both by the spoken and the written word. These degrees of skill are important when we remember that the goal of Catholic education is to nurture graduates who are not only well-informed and discriminating, but also articulate and capable of communication and leadership. Religion teachers probably may not expect this of all students, but they should certainly give recognition and encouragement to those who seem to be on the way to achieving it. Higher order thinking skills of synthesis, application, design, etc., are the standards to which the most capable of students are called.

Finally, assessment need not be a one-way street. Just as teachers help students by evaluating their work and pointing out their achievements and shortcomings, so also students can help teachers by offering constructive criticism of their work. Administrators can supply specially constructed forms that enable students, anonymously, to offer positive as well as critical observations. These evaluation instruments touch on such items as command of subject, organization, clarity of presentation, ability to sustain interests, fairness, and relationships with students. Some teachers find this process threatening, and indeed, it is sometimes humbling. But, it can also be encouraging and even surprising. There is no better way to assess how one is really doing in the classroom. The use of evaluation instruments is highly recommended to all teachers, from novices to veterans. It is never too early or too late to learn.

Knowledge of material and critical thinking and interaction can and should be graded, but not personal belief and incorporation into one's life. A person's relationship with God is a matter of conscience, the internal forum of the soul. God alone is the arbiter of souls. It is important, therefore, that we avoid the grading or evaluation of a student's faith.

In evaluating student performance, different levels of learning should be considered, from passive recognition and recall to active mastery, articulate expression and on to synthesis and creativity. We grade the knowledge the student has acquired based on the program of studies and the skills the student is able to show in articulating his/her knowledge. In mixed ability classes that teachers encounter, it is reasonable to suggest that students who demonstrate basic recall and understanding should be able to achieve a passing grade. Once again however, for those who are capable and for whom the motivation is there to excel, the standards of excellence should include demonstration of the highest order of thinking skills and writing ability.

We acknowledge the contribution of Fr. James J. DiGiacomo, SJ, shared in Chapter 8, *Teaching Religion in a Catholic Secondary School*, 1989.

## **Student Self-Evaluation**

We encourage teachers to always be mindful of the aesthetic expectations that reside at the heart of the mission of religious education and to find ways to engage students in self-evaluation of various virtues and guidelines. Students might like to develop or set their own behavior goals at the start of a course from lists (e.g., 10 Commandments, 6 Precepts of the Church, behavior codes of respect and affirmation for family and fellow students) then at each reporting period they can engage in a self-assessment against their chosen criteria.

## **Teacher Self-Evaluation**

Teachers should also engage in reflective practice. While it is not possible to fully understand the work of the Spirit in the inner lives of our students, teachers might wish to reflect on their own journey as a witness, mentor, and educator in the context of the classroom, e.g. The students in my care may have been successful in terms of academics and learning outcomes, but to what degree did my practice touch minds, change hearts, and nurture growth? Like student self-evaluation, teachers may find it helpful to develop or set their own affective goals at the start of a course that could be used to guide professional and personal development. These beliefs, attitudes, and values goals could involve student attitudes towards a particular Church teaching or practice, improvements in students' care towards one another, or growth in the appreciation of and desire to pray. Although many of our most important goals are not appropriate to grade, it would be irresponsible to avoid assessing these goals in some other way.

## Prayer

Prayer is an essential part of the Religion classroom experience. The teacher should model a life of prayer as a faith leader and students should be able to identify with their Religion classmates in a prayerful and praying community. This may take a number of different forms and will vary depending on the group, but the following suggestions might be helpful for planning purposes:

- Begin each class with a prayer, possibly including one of the day's scripture readings and intentions offered by the students.
- Introduce *Lectio Divina* as a way to pray both as a group and as a part of one's personal prayer life.
- Celebrate important liturgical seasons and feast days with classroom liturgies.
- Spend time on Fridays reflecting on the upcoming Sunday readings to encourage greater attentiveness and participation at Mass.
- Plan trips to the school chapel or local parish to learn about and experience prayer. Where possible, invite a parish worker to speak to students about prayer practices (the Rosary) that have been important to Catholics throughout the years.
- Spend time both studying and praying with scripture. Jesus should be presented as the Son of God who became man, a friend, a teacher, the Risen Savior, and someone who can be both revered and emulated.
- Encourage students to keep a prayer journal that can be used throughout the course in connection with the themes being studied.
- Encourage and challenge students to attend Eucharistic Liturgies, particularly Sunday Mass, and to participate in this important communal prayer by volunteering for parish and school ministries where possible.
- Share stories of how you have been blessed by prayer. What prayer practices have been important in your own faith life? It may also be helpful to invite other students or teachers that are known to the class to speak about their own prayer lives.
- Pray through song by using appropriate liturgical and meditative music.

## Charity, Justice, and the Common Good

Just as the Sacraments offer a visible sign of God's invisible grace, we too as Christians are called to be sacraments in the world: to be continuing proof of God's everlasting love for His people. Indeed, the Gospel is meant to be lived! The Church has used the words charity and justice to describe her call to social ministry. Although intimately connected, charity and justice are two distinctive responses to the call to bring life to the world. In *Caritas in Veritate*, Pope Benedict XVI writes:

Charity goes beyond justice, because to love is to give, to offer what is 'mine' to the other; but it never lacks justice, which prompts us to give the other what is 'his,' what is due to him by reason of his being or his acting. I cannot 'give' what is mine to the other, without first giving him what pertains to him in justice. If we love others with charity, then first of all we are just towards them. (6)

The following are examples of activities that could promote *charity* in a school community:

- Supporting food banks
- Providing Christmas hampers or food baskets
- Promoting clothing centres
- Visiting the elderly
- Sponsoring a refugee family
- Volunteering with charitable organizations

The following are examples of activities that could promote *justice* in a school community:

- Teaching students to consider issues related to the dignity of human life when engaging in political dialogue, debate and activities.
- Raising funds for a needed local or international project that supports sustainable development
- Facilitating reflection on Catholic Social Teaching
- Organizing community development projects (e.g., community garden)
- Organizing educational campaigns about issues related to social justice

Regardless of the types of activities being promoted, the *common good* should always be an important consideration:

Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of "all of us", made up of individuals, families and intermediate groups who together constitute society. It is a good that is sought not for its own sake, but for the people who belong to the social community and who can only really and effectively pursue their good within it. To desire the *common good* and strive towards it *is a requirement of justice and charity.* (*Caritas in Veritate* 7)

## Accommodations/Differentiated Instruction

Religious Education classrooms in Alberta serve students with a variety of needs that include developmental delays, students needing physical accommodation tools – Braille translations, gifted students or Knowledge and Employability students. Accommodation suggestions have been made in various places in the Teacher Resource Manuals.

The teacher should consult Individualized Program Plans (IPP's) for specific directions on accommodation for individuals. Where applicable, consideration must also be given to address cultural diversity and, specifically, ELL students. The following is a list of suggested strategies to assist exceptional students:

- encourage students to choose from a variety of response methods: oral, written, pictorial, dramatic, and musical
- make use of a variety of teaching strategies to address various ability levels and learning styles such as storytelling, pictures, shared reading, small group discussions, handouts, and summative guides
- pair students of different abilities as work or study partners
- encourage ELL students to present the cultural interpretation of scripture stories from their place of origin
- direct some students to research with resources that are appropriate to their level of reading and comprehension - the school library staff is an excellent resource for accommodation material
- provide an independent research project to cover a part of the course that is elective and suits their personal interest as an option to the regular class assignment
- encourage students who have difficulty presenting to respond through audio or video messages
- reduce the quantity of work while retaining the demand for quality for students who are unable to complete assignments, e.g. assign fewer questions
- design assignments and rubrics that allow all students to successfully complete the course while challenging gifted students to aim for their highest potential
- create project based learning and performance assessments

# **PART THREE: SCOPE AND SEQUENCE**

	<b>Course Descriptions</b>
<b>Religious Education (Roman Catholic)</b>	<b>15</b>
<b>Religious Education (Roman Catholic)</b>	<b>25</b>
<b>Religious Education (Roman Catholic)</b>	<b>35</b>

## Course Descriptions

*“Go and Make Disciples”*: *Living the Great Commission* is the Program of Religious Education (Roman Catholic) for Alberta Catholic Schools. In each course, RE 15, RE 25, and RE 35, the general outcomes are developed through specific learning outcomes, recommended resources, and teaching time frames.

### **Religious Education (Roman Catholic) 15 – Christ and Culture**

The principal aim of *Christ and Culture* is to assist students, with the help of the Gospel, to participate as Christians in the shaping of our culture. The program explores major cultural issues from a Christological perspective. Beginning with their own life experiences, students acquire a deeper and more systematic knowledge of themselves, Christ’s message, and the Church. Connections between the Church and contemporary culture are explored in terms of what it means to be a responsible adolescent developing as a member of a Catholic, Christian community while living within the context of a broader culture.

### **Religious Education (Roman Catholic) 25 – Jesus Christ: God’s Gift of Salvation**

*Jesus Christ: God’s Gift of Salvation* invites students to deepen their relationship with Jesus through a prayerful study of Scripture. Students will explore the Jewish historical, religious, and cultural world into which the Messiah was born and the Old Testament covenant fulfilled. Using the Gospels as primary sources, the course explores Jesus’ birth, early life, and ministry; his preaching of the Kingdom of God; his special teachings, particularly the parables; and his miracles. It then focuses on the scriptural accounts of his death and Resurrection, and the Ascension, and their central significance for the church’s understanding of Jesus as the Christ, the Son of God.

### **Religious Education (Roman Catholic) 35 – In Search of the Good**

*In Search of the Good* challenges students to understand themselves as moral persons called to discipleship by living the way of Christ. Through an examination of ethical theories, the revelation of Sacred Scripture, and the lived experience and teaching of the Catholic Church, the course invites students to mature as active participants in their faith. At the heart of catechesis is the human search for happiness as the completion of the superabundant love of God. The same tension which exists between the revelation of God’s love and the explorations of human reason are worked out in the areas of freedom, justice, human relations, ecology, reconciliation, life in community and political life.

**RELIGIOUS EDUCATION (ROMAN CATHOLIC) 15**  
**CHRIST AND CULTURE**

**CHRIST AND CULTURE**  
**RELIGIOUS EDUCATION (ROMAN CATHOLIC) 15**  
**General Outcomes**

**Students will:**

- A. Explore what creation stories from a variety of World Religions and Church teachings reveal about what it means to be human
- B. Understand the dynamic nature of culture, the need for adaptability and optimism, and our role as agents within culture
- C. Understand how the signs, symbols and rituals of various World Religions, including Canada's FNMI communities, influence culture
- D. Examine the impact that faith in Christ, and the God who Jesus reveals, should have upon culture
- E. Explore ideas about and challenges that arise when examining relationships with self, others, and God as presented both in culture and from a Catholic perspective
- F. (5 Credit Course Only) Recognize that Christians are called to relate to the world as disciples and witnesses
- G. Understand and experience humility and open-mindedness through active participation in the prayer life of the Eucharistic community

<b>General Learning Outcome</b>	<b>Specific Learning Outcomes</b>	<b>Recommended Resource</b>	<b>Remember</b>
<p><b>Students will:</b></p> <p>A. Explore what creation stories from a variety of World Religions and Church teachings reveal about what it means to be human</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Examine Scripture passages in Genesis to discover a Catholic understanding of what it means to be human</li> <li>• Compare and contrast creation stories from a variety of World Religions with the creation stories in Genesis</li> <li>• Understand the need to have a profound respect for the dignity and mystery of persons as social beings created in the image and likeness of God</li> <li>• Understand that human beings through their connectedness with God and by their nature and vocation are directed toward the good despite the capacity for disorder and sin</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Christ and Culture</i> TRM: Unit 1, Theme 1 pgs. 21-33</p> <p><i>Teachers and students will use the Catholic understanding of Jesus to compare and contrast world religions</i></p> <p><i>Christ and Culture</i> TRM: Unit 1, Theme 2 pgs. 34-44</p> <p><i>Christ and Culture</i> TRM: Unit 1, Theme 3 pgs. 46-55</p>	<p><b>Remember, to be human is:</b></p> <ul style="list-style-type: none"> <li>• To be a person created in the image and likeness of God</li> <li>• To be a person in relationship with others and to live in communities</li> <li>• To be essentially good, despite the capacity for disorder and sin</li> <li>• To know that without the help of God (grace) we are more likely to choose selfishly and against charity</li> </ul>
<p><b>Students will:</b></p> <p>B. Understand the dynamic nature of culture, the need for adaptability and optimism, and our role as agents within culture</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Identify culture as a set of meanings, beliefs, values and practices that identify us as belonging to a particular group while giving meaning to the world in which we live</li> <li>• Describe their experiences of culture, identifying how they form and are formed by culture</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Christ and Culture</i> TRM: Unit 2, Theme 4 pgs. 57-66 Theme 5 pgs. 68-78</p> <p><i>Christ and Culture</i> TRM: Unit 2, Theme 4 pgs. 58-66 Theme 5 pgs. 68-78</p>	<p><b>Remember, to be human is:</b></p> <ul style="list-style-type: none"> <li>• To live in a culture of shared beliefs, values and meanings</li> </ul>

<p><b>Students will:</b></p> <p>C. Understand how the signs, symbols and rituals of various World Religions, including Canada's FNMI communities, influence culture</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Discuss and investigate religion as integral to culture as a source of identity, belonging and meaning in life</li> <li>• Critique the values, beliefs, symbols, rules and meanings of their culture in light of Church teachings and consider the role of believers in the Church as important for the betterment of society</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Christ and Culture</i> TRM: Unit 2, Theme 5 pgs. 68-78 Theme 6 pgs. 80-91</p> <p><i>Christ and Culture</i> TRM: Unit 2, Theme 6 pgs. 80-91</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• To live with specific symbols and rituals that help us understand ourselves, God, and the world where religion plays an essential role in how we look at and live in the world</li> </ul>
<p><b>Students will:</b></p> <p>D. Examine the impact that faith in Christ, and the God who Jesus reveals, should have upon culture</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Describe how God's self-revelation to Moses shaped the Hebrew culture and Jewish rituals of today</li> <li>• Understand that through the Incarnation, God became human in the person of Jesus and reveals God to us</li> <li>• Examine the challenges of remaining faithful to our religious convictions within a contemporary and primarily secular culture</li> <li>• Explore how Christ is made present and active in Canadian culture, through the Christian actions of persons</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Christ and Culture</i> TRM: Unit 3, Theme 7 pgs. 93-105</p> <p><i>Christ and Culture</i> TRM: Unit 3, Theme 8 pgs. 106-119</p> <p><i>Christ and Culture</i> TRM: Unit 3, Theme 9 pgs. 120-133</p> <p><i>Christ and Culture</i> TRM: Unit 3, Theme 9 pgs. 120-133</p>	<p><b>Remember, to be Catholic in culture is:</b></p> <ul style="list-style-type: none"> <li>• To recognize that we form our relationship with God within culture.</li> <li>• To commit oneself to the kingdom of God proclaimed by and personified in Jesus Christ .</li> <li>• To see manifest in creation and human society God's goodness and generosity by participating in the life of the Church.</li> </ul>

<p><b>Students will:</b></p> <p>E. Explore ideas about and challenges that arise when examining relationships with self, others, and God as presented both in culture and from a Catholic perspective</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Understand their potential in living as a child of God</li> <li>• Understand that the other is an image of the face of God</li> <li>• Describe a Christian understanding of both <i>agape</i>-love and <i>Eros</i>-love</li> <li>• Examine their own understanding and experience of friendship, intimacy, and the Sacrament of Marriage</li> <li>• Understand and respect other persons as not being sexual objects</li> <li>• Explore how love and goodness are gifts that lead to their ability to love and be generous</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Christ and Culture</i> TRM: Unit 4, Themes 10 &amp; 11 pgs. 135 - 155</p> <p><i>Christ and Culture</i> TRM: Unit 5, Theme 12 pgs. 157-166</p> <p><i>Christ and Culture</i> TRM: Unit 5, Theme 13 pgs. 168-178</p> <p><i>Christ and Culture</i> TRM: Unit 5, Theme 12 pgs. 157-166 Theme 13 pgs. 168-178</p> <p><i>Christ and Culture</i> TRM: Unit 5, Theme 13 pgs. 168-178</p> <p><i>Christ and Culture</i> TRM: Unit 5, Theme 14 pgs. 180-189</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• The Golden Rule: “Do to others as you would have them do unto you”.</li> <li>• Grace, God’s over-abundant love for us, is made manifest in the person of Jesus Christ.</li> <li>• Sexuality relates to our natural ability to form bonds of communion with others.</li> <li>• The Gift of God’s love allows us to imitate Jesus’ selfless love of others.</li> </ul>
<p><b>Students will:</b></p> <p>F. (5 Credit Course Only) Recognize that Christians are called to relate to the world as disciples and witnesses</p>	<p><b>Students will:</b></p> <p><b>(Relating to the Other)</b></p> <ul style="list-style-type: none"> <li>• To explore the dynamics of relationships within society’s institutions</li> </ul> <p><b>(Relating to Civil Society)</b></p> <ul style="list-style-type: none"> <li>• Investigate how Sunday Eucharist and the liturgical calendar (Lent, Easter, Advent, Christmas) celebrate the mystery of Christ throughout the year</li> <li>• Compare the Christian understanding of time and its purpose with that of the prevalent culture (i.e. what is time for?)</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Christ and Culture</i> TRM – Unit 5, Theme 15 pgs. 190-201</p> <p><i>Christ and Culture</i> TRM – Unit 6, Theme 16 pgs. 203-214</p> <p><i>Christ and Culture</i> TRM– Unit 6, Theme 16 pgs. 203-214</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• For Christians, the Resurrection is the central revelation of God the revelation of Jesus as the Lord and Christ.</li> <li>• Catholics gather on Sunday to celebrate the gift of Jesus, truly present, in the Eucharist.</li> <li>• Papal Social Encyclicals and Bishops’ Letters help us to put the golden rule in practice, both in our economy and our social life.</li> </ul>

	<ul style="list-style-type: none"> <li>Analyse and discuss the Christian understanding of peace as something that exists between people or between people and God, and is linked to justice, truth, grace, faithfulness and love</li> <li>Explain the relationship between power and service from a Catholic perspective</li> </ul> <p><b>(Relating to Church)</b></p> <ul style="list-style-type: none"> <li>Investigate how the Church is an effective sign of salvation for us</li> <li>Study how the tasks of the Church include bearing witness to Christ and serving those in most need</li> <li>Analyse and discuss the contributions the Church has made to society (e.g. education, health, art, distribution of goods, political policy/law)</li> <li>Examine what it means to belong to the Body of Christ in all its human frailty</li> </ul>	<p><i>Christ and Culture TRM – Unit 6, Theme 17 pgs. 216-226</i>  <i>Theme 18 pgs. 228-238</i></p> <p><i>Christ and Culture TRM – Unit 6, Theme 19 pgs. 240-246</i></p> <p><i>Christ and Culture TRM – Unit 7, Theme 20 pgs. 247-259</i></p> <p><i>Christ and Culture TRM – Unit 7, Theme 21 pgs. 260-269</i></p> <p><i>Christ and Culture TRM – Unit 7, Theme 21 pgs. 260-269</i></p> <p><i>Christ and Culture TRM – Unit 7, Theme 22 pgs. 270-279</i></p>	<ul style="list-style-type: none"> <li>Jesus set the example of service as the use of power for the benefit and wellbeing of others, for the common good.</li> <li>Service seeks to uphold the dignity of all, not honour and privilege for the one who serves. The role of government and the Church is one of service for the common good.</li> <li>The Catholic Church is called to be the effective presence and sign of Christ in the world today.</li> <li>The mission of the Church is the proclamation of Jesus Christ, the worship of Christ through the Sacraments, the formation of a communion of people, the giving of witness to the Gospel and service to those in need.</li> <li>The Sacraments (sacred mysteries) are effective signs of God’s saving actions in the world, instituted by Christ and entrusted to the Church.</li> </ul>
--	---	---	---

**(Relating to the World: Disciples and Witnesses)**

- Reflect and respond to the idea that the choices we make have both a personal and global impact
- Identify the important witness given by contemporary and historical Christian persons to bear on social issues through social action
- Discuss their own ability to contribute as a witness of Christ within their community
- Understand that all Catholics have as their mission to work for the common good of a society by bringing their Gospel values to works of charity and justice

*Christ and Culture* TRM – Unit 8, Theme 23 pgs. 281-290

*Christ and Culture* TRM – Unit 8, Theme 23 pgs. 281-290

*Christ and Culture* TRM – Unit 8, Theme 24 pgs. 292-300

*Christ and Culture* TRM – Unit 8, Theme 25 pgs. 302-311

- The purpose of the sacraments is to make us holy, to build up the Body of Christ, and to give praise and worship to God.
- The Holy Spirit shapes the Church community into the image and likeness of Christ. Through the Holy Spirit, we are called into communion with Christ and for service according to our gifts.
- A witness is one who gives testimony to the truth. To be a witness to Christ is to be faithful to Christ in our daily lives.
- Social witness is living according to the teachings of Jesus within the community, extending respect to all people and love for neighbour.
- Globalization has the potential for great good and equal distribution of goods but it also has the potential for evil and the unfair distribution of goods. Economic growth must support equality and ecological sustainability.

<p><b>Students will:</b></p> <p>G. Understand and experience humility and open-mindedness through active participation in the prayer life of the Eucharistic community</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Identify prayer as one way that followers of Christ witness to the love of God</li> <li>• Understand that all of life as an opportunity for prayer</li> <li>• Plan a thematic prayer celebration incorporating appropriate prayer forms and ritual action</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Christ and Culture</i> TRM – Unit 9, Themes 26-27 pgs. 313-331</p> <p><i>Christ and Culture</i> TRM – Unit 9, Themes 26-27 pgs. 313-331</p> <p><i>Christ and Culture</i> TRM – Unit 9, Themes 27 pgs. 324-331</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• Scripture, symbols, music, and movement are important components in planning a thematic liturgy</li> </ul>
--	--	---	---

**RELIGIOUS EDUCATION (ROMAN CATHOLIC) 25  
JESUS CHRIST, GOD'S GIFT OF SALVATION**

# **JESUS CHRIST, GOD’S GIFT OF SALVATION**

## **RELIGIOUS EDUCATION (ROMAN CATHOLIC) 25**

### **General Outcomes**

**Students will:**

- A. Identify Scripture and Tradition as the primary sources of Christian belief
- B. Explore the history of Judaism as a foundation of Christianity while demonstrating respect, empathy and compassion for the history of the Jewish people
- C. Know the Christian response to Jesus’ question: “Who do people say I am?”
- D. Explore salvation doctrine of other World Religions
- E. Understand the ministry and core teachings of Jesus and their implications for Christian life through a study of the gospels
- F. Explain, working with multiple perspectives, ways contemporary Christians cooperate in bringing about the Reign of God
- G. (5 Credit Course Only) Learn about Paul’s life, missionary journeys and his letters
- H. (5 Credit Course Only) Examine how the church developed and expanded following the Apostolic Era
- I. Explore the many ways Catholics pray using Scripture

General Learning Outcome	Specific Learning Outcomes	Recommended Resources	Remember
<p><b>Students will:</b></p> <p>A. Identify Scripture and Tradition as the primary sources of Christian belief</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• understand that Catholics interpret the Bible in a unique way accepting and studying Scripture as God’s living word</li> <li>• reflect on and respond to praying with Scripture in order to understand the deeper meaning of contemporary realities</li> </ul>	<p><b>Recommended Resources:</b></p> <p><i>Encountering Jesus in the New Testament</i> TRM: Chapter 1: pgs. 24 – 53</p> <p><i>Jesus Christ: God’s Revelation to the World</i> TRM: Chapter 2: pgs. 42 – 64</p> <p><i>Jesus Christ: God’s Love Made Visible</i> TRM: Unit 1: pgs. 14 – 31 Student Text: Articles 11-17, pgs. 42-63</p> <p><i>Jesus of History, Christ of Faith</i> TRM: Chapters 2: pgs. 60 – 71</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• The Bible is God’s essential word for us and is read prayerfully with the help of the Holy Spirit</li> <li>• God initiates the relationship with us by revealing himself to us. Our response is lived out through discipleship</li> </ul>
<p><b>Students will:</b></p> <p>B. Explore the history of Judaism as a foundation of Christianity while demonstrating respect, empathy and compassion for the history of the Jewish people</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• summarize the core covenant stories of the Old and New Testament</li> <li>• explain the meaning of covenant and the importance of having a relationship with Jesus</li> <li>• increase their knowledge of Palestine during the time of Jesus and the early Church by studying the political and social environment, religious beliefs and groups, and the changes, over time, to the Holy Land</li> </ul>	<p><b>Recommended Resources:</b></p> <p><i>Encountering Jesus in the New Testament</i> TRM: Chapter 2: pgs. 54 – 81</p> <p><i>Jesus Christ: God’s Revelation to the World</i> <b>CHOOSE FROM:</b> TRM: Chapter 3: pgs. 66 – 93 TRM: Chapter 4: pgs. 94 - 118 TRM: Chapter 5: pgs. 120 – 148</p> <p><i>Jesus Christ: God’s Love Made Visible</i> No material clearly aligns with this Learning Outcome</p> <p><i>Jesus of History, Christ of Faith</i> TRM: Chapters 3: pgs. 72 - 104</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• God reveals himself to us through Scripture, Tradition, the Church, our everyday lives, the people in our lives, and creation</li> </ul>

<p><b>Students will:</b></p> <p>C. Know the Christian response to Jesus' question, "Who do people say I am?"</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• describe how God is revealed to us in the Incarnation and in the Trinity</li> <li>• explore the understanding that Jesus Christ was and is, at the same time, both fully human and fully divine</li> <li>• understand that belief in the resurrected Jesus is central to Christian Catholic beliefs</li> </ul>	<p><b>Recommended Resources:</b></p> <p><i>Encountering Jesus in the New Testament</i> TRM: Introduction: pgs. 2 – 23</p> <p><i>Jesus Christ: God's Revelation to the World</i> TRM: Chapter 1: pgs. 16 - 40 TRM: Chapter 10: pgs. 264 - 287</p> <p><i>Jesus Christ: God's Love Made Visible</i> TRM: Unit 3: pgs. 98 - 114 Student Text: Articles 25-33, pgs. 87 - 113</p> <p><i>Jesus of History, Christ of Faith</i> TRM: Chapter 1, pgs. 45 - 59</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• Jesus was both fully human and fully divine at the same time</li> <li>• The times and place Jesus lived affected how he lived and taught</li> <li>• Jesus Christ made God's love visible to us in a perfect way</li> </ul>
<p><b>Students will:</b></p> <p>D. Explore salvation doctrine of other World Religions</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• research what other world religions teach about Jesus and the Catholic salvation doctrine</li> <li>• investigate religious doctrines of salvation in other World Religions</li> <li>• compare and contrast the Catholic understanding of Jesus with perspectives from other World Religions</li> </ul>	<p><b>Recommended Resources:</b></p> <p><i>Teachers and students will use a variety of resources to research other world religions</i></p> <p><i>Teachers and students will use the Catholic understanding of Jesus to compare and contrast world religions</i></p>	

<p><b>Students will:</b></p> <p>E. Understand the ministry and core teachings of Jesus and their implications for Christian life through a study of the gospels</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• compare the infancy narratives recorded by the evangelists Matthew and Luke</li> <li>• reflect and respond to their understanding of the values expressed in the vision and mission of Jesus</li> <li>• identify in the parables, lessons that reveal truths about the Kingdom of God</li> <li>• explain why Jesus desires us to take seriously his commandments to love God and others</li> <li>• understand how Jesus redeems humanity through his Death and Resurrection</li> </ul>	<p><b>Recommended Resources: (Choose selections from the following resources)</b></p> <p>For Infancy Narratives: <i>NRSV Holy Bible</i> Matthew 1: 18 – 2: 12 Luke 1: 5 – 2: 52</p> <p><i>Encountering Jesus in the New Testament</i> TRM: Chapter 3: pgs. 82 – 109 <b>CHOOSE FROM:</b> TRM: Chapter 4: pgs. 110 –137 TRM: Chapter 5: pgs. 138-163 TRM: Chapter 6: pgs. 164-193 TRM: Chapter 7: pgs. 194-219</p> <p><i>Jesus Christ: God’s Revelation to the World</i> TRM: Chapter 6: pgs. 150 – 175 TRM: Chapter 7: pgs. 176 - 204 TRM: Chapter 8: 206 – 235</p> <p><i>Jesus Christ: God’s Love Made Visible</i> TRM: Unit 5: pgs. 166-188 Student Text: Articles 43, 53-57, pgs.142 – 144 and 172 - 185</p> <p><i>Jesus of History, Christ of Faith</i> TRM: Chapters 5, 6, 7, 8, 9 and 10: pgs. 105 - 204</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• Jesus’ commandments to love God and neighbour are explained in the Sermon on the Mount</li> <li>• Jesus’ parables help us to understand the Kingdom of God</li> <li>• Jesus desires us to take seriously his commandments to love God and others</li> <li>• Treating all of creation with respect and dignity enables us to grow in faith and as disciples</li> <li>• The Resurrection of Jesus is the bedrock truth of the Christian faith</li> </ul>
---	--	---	---

<p><b>Students will:</b></p> <p>F. Explain, working with multiple perspectives, ways contemporary Christians cooperate in bringing about the Reign of God</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• understand that discipleship is following Jesus in one’s thoughts, words, and actions</li> <li>• identify persons who model the Christian way of life and follow the way of the cross with faith and hope</li> <li>• understand that commitment to Christian service is an expression of a response to the call of discipleship</li> <li>• identify how discipleship demands that all creation be treated with respect and dignity</li> </ul>	<p><b>Recommended Resources:</b></p> <p><i>Encountering Jesus in the New Testament</i> TRM: Chapter 10: pgs. 266 – 285</p> <p><i>Jesus Christ: God’s Revelation to the World</i> No material clearly aligns with this Learning Outcome</p> <p><i>Jesus Christ: God’s Love Made Visible</i> TRM: Unit 4: pgs. 134 – 149 TRM: Unit 5: pgs. 174 – 176 Student Text: Articles 26, 62-67. Pgs. 90-93 and 199 - 214</p> <p><i>Jesus of History, Christ of Faith</i> TRM: Chapter 13: pgs. 233 - 253</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• One of the ways Jesus is present in the world is through the words and actions of his followers</li> <li>• Jesus identified with the poor, the lowly, the outcast, and all those not accepted by the well-established, and we must also do so</li> <li>• We are the hands and feet of Christ in the world today</li> </ul>
---	---	---	---

<p><b>Students will:</b></p> <p>G. (5 Credit Course Only) Learn about Paul’s life, missionary journeys and his letters</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• outline key points in Paul’s life including his three missionary journeys</li> <li>• identify the major themes of Paul’s seven letters</li> <li>• survey the background and content of the Deutero-pauline letters</li> </ul>	<p><b>Recommended Resources:</b></p> <p><i>Encountering Jesus in the New Testament</i> TRM: Chapter 8: pgs. 220 – 244</p> <p><i>Jesus Christ: God’s Revelation to the World</i> TRM: Chapter 10: pgs. 264 - 287</p> <p><i>Jesus Christ: God’s Love Made Visible</i> No material clearly aligns with this Learning Outcome</p> <p><i>Jesus of History, Christ of Faith</i> TRM: Chapter 11: pgs. 205 - 214</p>	
<p><b>Students will:</b></p> <p>H. (5 Credit Course Only) Examine how the church developed and expanded following the Apostolic Era</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• synthesise various titles that reflect the New Testament Christology</li> <li>• summarize several heretical Christological teachings accompanied by the Church’s response</li> <li>• review the tenets of the Nicene Creed</li> </ul>	<p><b>Recommended Resources:</b></p> <p><i>Encountering Jesus in the New Testament</i> TRM: Chapter 9: pgs. 258 – 265</p> <p><i>Jesus Christ: God’s Revelation to the World</i> No material clearly aligns with this Learning Outcome</p> <p><i>Jesus Christ: God’s Love Made Visible</i> TRM: Unit 2: pgs. 74 - 80 Student Text: Articles 6 – 10, pgs. 26 – 39</p> <p><i>Jesus of History, Christ of Faith</i> No material clearly aligns with this Learning Outcome</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• Each title reveals something profound about the identity and unique person of Jesus Christ</li> <li>• The Nicene Creed</li> </ul>

<p><b>Students will:</b></p> <p>I. Explore the many ways Catholics pray using Scripture.</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>demonstrate awareness of the Catholic understanding that a life of prayer empowers believers to love as Christ loved</li> </ul>	<p><b>Recommended Resources:</b></p> <p><i>The NRSV Bible</i></p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>Prayer helps us establish a lasting relationship and deeper friendship with Jesus Christ</li> </ul>
--	---	---	--

**RELIGIOUS EDUCATION (ROMAN CATHOLIC) 35  
IN SEARCH OF THE GOOD**

# **IN SEARCH OF THE GOOD**

## **RELIGIOUS EDUCATION (ROMAN CATHOLIC) 35**

### **General Outcomes**

**Students will:**

- A. Understand themselves through critical thinking and personal discovery as moral persons invited to live the way of Christ through an examination of ethical theories.
- B. Understand the self-revelation of God through the interpretation of Exodus and the prophetic call narratives
- C. Recognize revelation and the Tradition of the Catholic Church as a guide to moral living
- D. Explore and respect how other World Religions understand their sacred texts as guides to moral living
- E. Understand the spiritual dimension of relationships, marriage and family life
- F. Examine how other World Religions approach current moral issues
- G. (5 Credit Course Only) Identify through prayerful reflection what contributes to happiness and the good life
- H. (5 Credit Course Only) Recognize the nature of human freedom, both as individuals and as members of their community

General Learning Outcome	Specific Learning Outcomes	Recommended Resource	Remember
<p><b>Students will:</b></p> <p>A. Understand themselves through critical thinking and personal discovery as moral persons invited to live the way of Christ through an examination of ethical theories.</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Distinguish between and discern ethical and moral experiences</li> <li>• Examine three ethical theorists (Aristotle, Kant, Levinas) and apply their theories to their own experiences</li> <li>• Articulate a clear understanding of the nature of human action</li> <li>• Describe the importance of human actions in the shaping of the self</li> <li>• Appreciate the need to grow in self-awareness as moral persons called to service</li> <li>• Define conscience and recognize the importance of forming and informing the conscience for moral decision making</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>In Search of the Good</i> TRM: Chapter 1, Theme 1 pgs. 24-26</p> <p><i>In Search of the Good</i> TRM: Chapter 1, Theme 2 pgs. 26-27</p> <p><i>In Search of the Good</i> TRM: Chapter 2, Theme 1 pgs. 36-38</p> <p><i>In Search of the Good</i> TRM: Chapter 2, Theme 2 pgs. 38-41</p> <p><i>In Search of the Good</i> TRM: Chapter 2, Theme 3 pgs. 42-43</p> <p><i>In Search of the Good</i> TRM: Chapter 3 pgs. 48-58</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• “Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment: For man has in his heart a law inscribed by God: His conscience is man’s most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” CCC (1776)</li> <li>• St. Augustine, and St. Thomas Aquinas among other great Catholic thinkers contributed to our understanding of the “Good Life”</li> </ul>

<p><b>Students will:</b></p> <p>B. Understand the self-revelation of God through the interpretation of Exodus and the prophetic call narratives</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Identify the role of Scripture and Tradition in ethics and in moral decision-making</li> <li>• Appreciate Scripture as a source of life for the Church</li> <li>• Recognize the self-revelation of God in the book of Exodus and the prophetic call stories</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>In Search of the Good</i> TRM: Chapter 4, Theme 1-2 pgs. 60-65</p> <p><i>In Search of the Good</i> TRM: Chapter 4, Theme 3 pgs. 60-65</p> <p><i>In Search of the Good</i> TRM: Chapter 4, Theme 3 pgs. 65-67</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• Christian morality includes the natural law and the cardinal and theological virtues</li> <li>• The Ten Commandments</li> </ul>
<p><b>Students will:</b></p> <p>C. Recognize revelation and the Tradition of the Catholic Church as a guide to moral living</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Explain the ethical and moral implications of the Kingdom of God</li> <li>• Explore the stories of contemporary community leaders who are witnesses to God's love</li> <li>• Articulate a Catholic understanding of Grace</li> <li>• Summarize the values/expectations of members the early Church as described in the letters of Paul and Acts of the Apostles</li> <li>• Appreciate the Church as a source of moral formation</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>In Search of the Good</i> TRM: Chapter 5, pgs. 68-77</p> <p><i>In Search of the Good</i> TRM: Chapter 5, Theme 2, pgs.75-79</p> <p><i>In Search of the Good</i> TRM: Chapter 6, Theme 1 pgs. 82-83</p> <p><i>In Search of the Good</i> TRM: Chapter 6, Theme 2 pg. 84</p> <p><i>In Search of the Good</i> TRM: Chapter 6, Theme 3 pgs. 85-87</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• The challenges presented to us in the Sermon on the Mount</li> <li>• The Church guards and maintains moral tradition, shapes moral character and is a community of moral deliberation</li> </ul>

<p><b>Students will:</b></p> <p>D. Explore and respect how other World Religions understand their sacred texts as guides to moral living</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• research how other world religions understand their sacred texts as guides to moral living</li> <li>• compare and contrast the Catholic understanding of Scripture with sacred texts from other World Religions</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Teachers and students will use a variety of resources to research other world religions</i></p> <p><i>Teachers and students will use the Catholic understanding of Scripture to compare and contrast world religions</i></p>	
<p><b>Students will:</b></p> <p>E. Understand the spiritual dimension of relationships, marriage and family life</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Understand the religious significance of marriage, particularly its sacramental nature</li> <li>• Reflect on the commitment necessary for a faithful marriage</li> <li>• Explore the Church’s understanding of the vocation of a Catholic family as the Domestic Church</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>In Search of the Good</i> TRM: Chapter 16 Theme 1 pgs. 230-236</p> <p><i>In Search of the Good</i> TRM: Chapter 16, Theme 2 -3 pgs. 236-242</p> <p><i>In Search of the Good</i> TRM: Chapter 17, Theme 3 pgs. 250-257</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• “Love rejoices in the truth, bears all things, believes all things, endures all things.” (1 Corinthians 13:4-7)</li> <li>• The family is the domestic church responsible for the spiritual development of children</li> </ul>
<p><b>Students will:</b></p> <p>F. Examine how other World Religions approach current moral issues</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• research how other world religions approach current moral issues</li> <li>• compare and contrast the Catholic understanding of morality and ethics with how other World Religions approach current moral issues</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>Teachers and students will use a variety of resources to research other world religions</i></p> <p><i>Teachers and students will use the Catholic understanding of morality and ethics to compare and contrast other World Religions’ approach to current moral issues</i></p>	

<p><b>Students will:</b></p> <p><b>G. (5 Credit Course Only)</b> Identify through prayerful reflection what contributes to happiness and the good life</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Describe how various philosophers have understood the good life (e.g. Plato, Aristotle, Aquinas, Kant, and Levinas)</li> <li>• Reflect on the role of virtues in shaping a happy and healthy human world</li> <li>• Describe the relationships among freedom, obligation and goodwill</li> <li>• Describe the nature and importance of norms, rules, laws, natural law, principles and commandments</li> <li>• Explain the relationship between the Beatitudes and our vocation to happiness</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>In Search of the Good</i> TRM: Chapter 7, Theme 1 pgs. 98-100</p> <p><i>In Search of the Good</i> TRM: Chapter 7, Theme 1 pgs. 100-102</p> <p><i>In Search of the Good</i> TRM: Chapter 8, Theme 1 pgs. 108-112</p> <p><i>In Search of the Good</i> TRM: Chapter 8, Theme 2 pgs. 112-114</p> <p><i>In Search of the Good</i> TRM: Chapter 9, Theme 1 pgs. 124-126</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• One cannot live ethically without regard for the other – solicitude</li> <li>• Moral norms, laws and rules as well as the institutions that uphold them seek to promote the common good</li> <li>• The Beatitudes give us an orientation in life that recognizes that love is at the heart of moral decision-making and the search for the good</li> </ul>
--	---	---	---

<p><b>Students will:</b></p> <p>H. (5 Credit Course Only) Recognize the nature of human freedom, both as individuals and as members of their community</p>	<p><b>Students will:</b></p> <ul style="list-style-type: none"> <li>• Understand that human freedom is a God-given capacity of the self</li> <li>• Reflect on their own ethical and moral development in light of prominent theories of personality, moral, and faith development (Erickson, Kohlberg, Fowler)</li> <li>• Describe limits of human freedom (e.g. living with a disability, rejection)</li> <li>• Reflect on current notions of human freedom in light of prominent political theories (e.g. Hobbes, Locke, Rousseau, Rawls)</li> <li>• Recognize freedom as an invitation to generosity, both as an individual and as a community</li> <li>• Compare the political structures and practices of Canadian politics with the image of Christian politics outlined in, “The Church in the Modern World”</li> </ul>	<p><b>Recommended Resource:</b></p> <p><i>In Search of the Good</i> TRM: Chapter 10, Theme 1, pgs. 146-149</p> <p><i>In Search of the Good</i> TRM: Chapter 10, Theme 2 pgs. 149-151</p> <p><i>In Search of the Good</i> TRM: Chapter 10, Theme 2 pgs. 152 – 160</p> <p><i>In Search of the Good</i> TRM: Chapter 11 Theme 1 pgs. 162 – 166</p> <p><i>In Search of the Good</i> TRM: Chapter 11, Theme 2-3 pgs. 166-169</p> <p><i>In Search of the Good</i> TRM: Chapter 18, Theme 1 pgs. 258-262</p>	<p><b>Remember:</b></p> <ul style="list-style-type: none"> <li>• “The more one does what is good, the freer one becomes” CCC n. 1733</li> <li>• “Freedom is exercised in relationships between human beings.” CCC n. 1738</li> <li>• “Grace is participation in the life of God. It introduces us into the intimacy of Trinitarian life.” (CCC n. 1997). It responds to the basic human yearning for freedom, perfects freedom, and calls the freedom it perfects to cooperation with it</li> <li>• The objective of politics is the achievement of liberty, justice and peace for all</li> <li>• The Church’s mission is to bring Christ’s message into the public forum</li> <li>• “Give back to Caesar what belongs to Caesar – and to God what belongs to God” (Matthew 22:19-21)</li> </ul>
--	--	---	--

# Recommended Resources

## Teacher/Student Primary Resources

- *Catechism of the Catholic Church* (Second Edition). Doubleday, 1997
- *Christ and Culture*. Ottawa, Ontario: Concacan, CCCB, 2004
- *Encountering Jesus in the New Testament*, Notre Dame, Indiana: Ave Maria Press, 2009
- *In Search of the Good: A Catholic Understanding of Moral Living*, Ottawa, Ontario, Concacan, CCCB, 2004
- *Jesus Christ: God's Love Made Visible*. Winona, Minnesota: St. Mary's Press, 2011
- *Jesus Christ: God's Revelation to the World*. Notre Dame, Indiana: Ave Maria Press, 2009
- *Jesus of History, Christ of Faith*. Winona, Minnesota: St. Mary's Press, 1999
- *World Religions: A Canadian Catholic Perspective*. Toronto, Ontario: Novalis/Nelson, 2011

## Student Supplementary Texts

- *Catholic Youth Bible* (NRSV)
- *YouCat (Youth Catechism of the Catholic Church)*, San Francisco, CA, Ignatius Press, 2010
- *Theology of the Body for Teens: Discovering God's Plan for Love and Life*, West Chester, Pennsylvania: Ascension Press, 2008

## Teacher Supplementary Print Materials

- Benedict XVI, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, New York: Doubleday, 2007
- Benedict XVI, *Jesus of Nazareth: Holy Week: From the Entrance Into Jerusalem to the Resurrection*, New York: Doubleday, 2011
- Brock, Daniel. *Teaching Teens Religion: How to Make It a Favourite Class*, Toronto, Ontario: Novalis, 2009
- Griffith, Kimberly and Anna Nguyen. "Are Educators Prepared to Affect the Affective Domain?" *National Forum of Teacher Education Journal-Electronic* v.16 no.3E (2005)
- Groome, Thomas. *Sharing Faith*, Eugene, Oregon: Wipf and Stock, 1990
- McMahon, Christopher. *Jesus Our Salvation*, Winona, Minnesota: Anselm Academic, 2007
- Pinckaers, Servais. *The Pursuit of Happiness – God's Way: Living the Beatitudes*, New York, New York: Alba House, 1998
- Scholz, Daniel. *Jesus in the Gospels and Acts: Introduction to the New Testament*, Winona, Minnesota: Anselm Academic, 2009
- *The Catechetical Documents: A Parish Resource*, Liturgy Training Publications, 1996
- *The Catholic Connections Handbook*. Winona, Minnesota: St. Mary's Press, 2009
- *The Catholic Source Book*, Harcourt Religion Publishers, 2007
- *The New Testament: The Good News of Jesus Christ*, Winona, Minnesota, St. Mary's Press, 2012
- West, Christopher. *Theology of the Body for Beginners*, West Chester, Pennsylvania: Ascension Press, 2009
- Zalot, Joseph and Benedict Guevin, OSB, *Catholic Ethics in Today's World*. Winona, Minnesota: Anselm Academic, 2007

## Teacher Supplementary AV

- *Jesus Christ (Video Collection)*. Notre Dame, Indiana: Ave Maria Press, 2011
- *Catholicism*. Word on Fire Catholic Ministries: Skokie, Illinois, 2011 (Fr. Robert Barron)
- *Film Clips for Catholic Youth Faith Formation (series)*. Oxnard, California: Paulist Productions, 2011

