2016 Saskatchewan Curriculum

Catholic Studies 9

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Government of Saskatchewan
Ministry of Education

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Introduction

The purpose of this curriculum is to outline the provincial requirements for Catholic Studies 9.

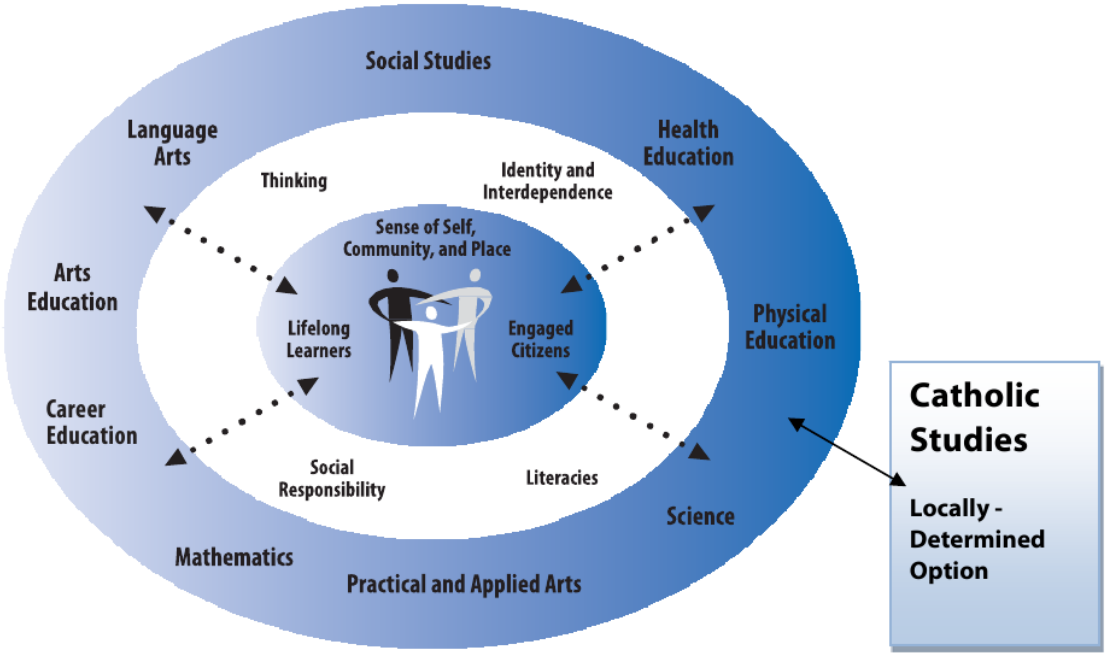
This curriculum provides the learning outcomes that students are expected to achieve in Catholic studies by the end of the year. Indicators accompany each outcome to represent the breadth and depth of what students should know and be able to do in order to achieve the learning outcomes.

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

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

Locally-Determined Option Policy and Time Allotment

Catholic Studies 9 is a locally-determined option. Time for locally determined options may be gained by reducing the Required Areas of Study by no more than 20% in any area. This creates a maximum of 300 minutes per week for locally determined options in Grade 9. (See *Registrar's Handbook for School Administrators*.)



Core Curriculum

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

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

Broad Areas of Learning

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

Lifelong Learners

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

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

Sense of Self, Community and Place

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

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

Engaged Citizens

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

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

Cross-curricular Competencies

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

Developing Thinking

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

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

Developing Identity and Interdependence

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

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

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

Developing Literacies

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

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

Developing Social Responsibility

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

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

The Goal and Methodology of the Catholic Church

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

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

i. proclaim Jesus Christ

ii. worship Christ through the sacraments

iii. form a communion of people

iv. give witness, and

v. serve.

Aim and Goals

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

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

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

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

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

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

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

An Effective Catholic Studies Program

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

Focus of Each Grade

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

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

The *Catholic Studies 9* curriculum focuses in part on the importance of community in supporting and deepening one's faith. In outcome CS9.4, for example, students investigate ethical implications of sin and virtue on their own lives and its impact on communities. In outcome CS9.7, students consider how individuals within Catholic communities can help the Church achieve her mission. In outcome CS9.8, students examine how dialogue can move faith communities towards greater unity.

Inquiry

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

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

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

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

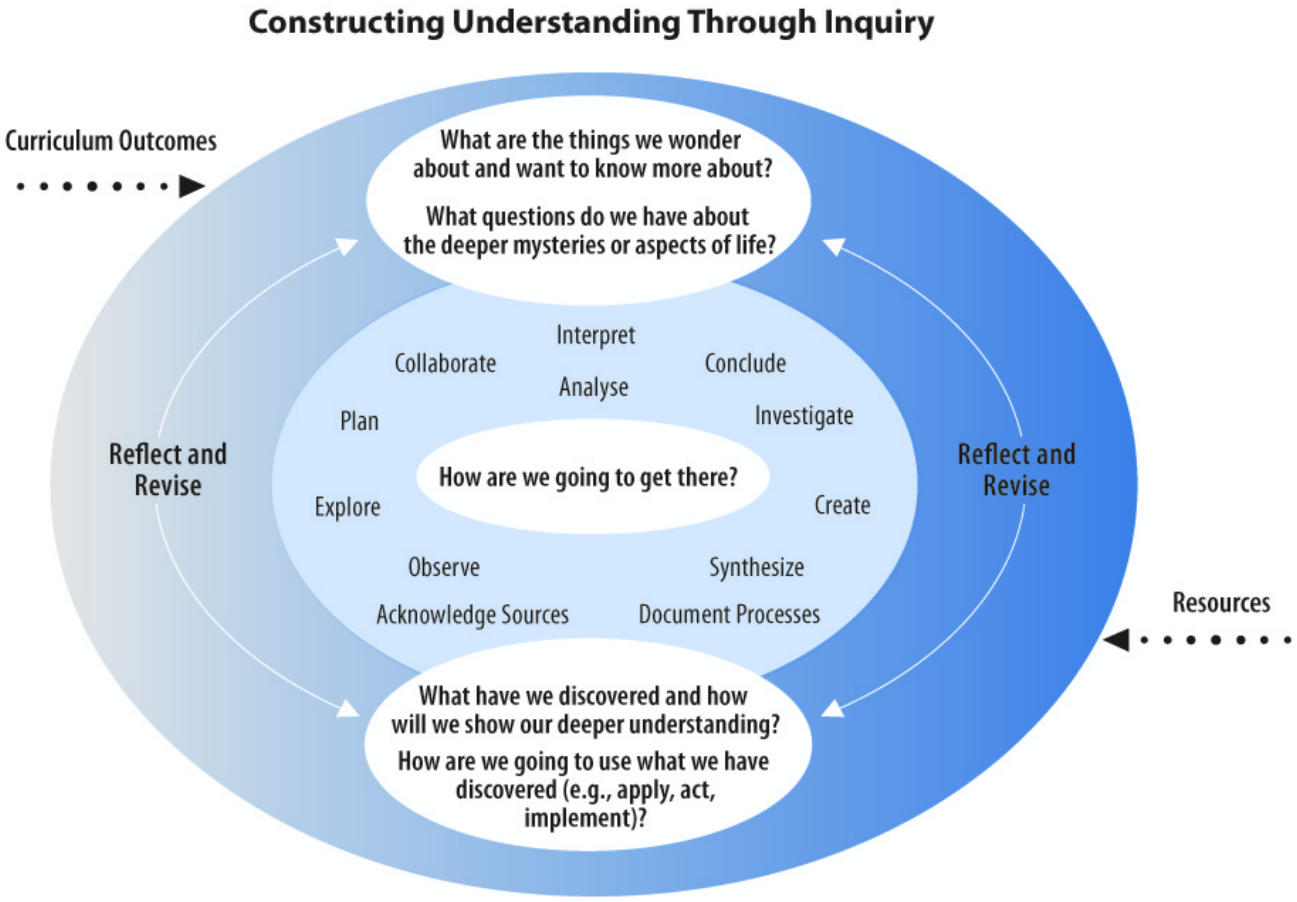
Students who are engaged in inquiry:

- construct deep knowledge and deep understanding rather than passively receiving information
- are directly involved and engaged in the discovery of new knowledge
- encounter alternative perspectives and differing ideas that transform prior knowledge and experience into deep understandings
- transfer new knowledge and skills to new circumstances
- take ownership and responsibility for their ongoing learning and mastery of curriculum content and skills.(Adapted from Kuhlthau & Todd, 2008)

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

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

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



Questions for Deeper Understanding

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

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

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

> *An essential question that arises from imaginative engagement is an important way to bring teacher, student and subject matter together in ways that enrich all three.*
>
> *(Clifford & Friesen, 2007*

Contexts for Inquiry

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

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

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

Following are the grades 9-12 contexts and codes:

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

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

Refer to Appendix C: Contexts and Big Ideas Continuum.

Sample Inquiry Questions

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

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

Salvation History [SH]

Big Ideas for Inquiry

- entering the covenant
- Adam and Eve
- Noah and the Flood
- Abraham and Sarah

Sample Inquiry Questions

- What do Adam and Eve, Noah, Abraham and Sarah teach about creation and the fall?
- What is the meaning of the phrase "We are made for relationships"?
- How does the phrase "God calls you" apply to your life?
- What are the dangers of manipulating Scripture for the purpose of defending personal beliefs and actions (e.g., extremist actions)?
- How do covenants, contracts, promises and treaties affect my life?
- What does it mean to be a steward of creation?

Knowing God [KG]

Big Ideas for Inquiry

- Creator, Father, Trinity
- image of God
- relationship with God

Sample Inquiry Questions

- How do we know that God exists and how can I come to know God?
- What is your image of God and how has your belief been influenced?
- What does it mean to be made in the image and likeness of God?
- How can I represent the Catholic teaching of Trinity?
- How does our understanding of creation inform our beliefs about the Creator?
- Is the universe "good"? Is humanity "good"?
- What is the difference between being childish and having a child-like relationship with God?
- Is it right to get angry with God? Why do bad things happen to good people?
- How do faithful obedience, peace, love, hope and truth lead to knowing God?
- What do Catholics mean when they say we are all equal?
- What does Jesus mean when He reminds us that great power comes with great responsibility? (Lk 12:48)

Dignity of the Human Person [DHP]

Big Ideas for Inquiry

- free will and conscience
- grace, virtue and sin
- choices and actions
- dignity of life

Sample Inquiry Questions

- Does one's conscience naturally lead one to God?
- What are the effects of sin in life and spiritual development?
- How can one overcome challenges to living a virtuous life?
- Where do I observe and experience grace in my daily life?
- How are my values reflected in my online activities?
- What are the effects of inappropriate digital action? How can it be addressed?
- How can technology addiction and its effects on individuals and society be addressed?
- What are the effects of separating the physical and emotional aspects of sex?
- What does it mean to say abstinence always involves chastity, but chastity does not always involve abstinence?
- Why is it important to distinguish between the inherent `value' of a person versus the `usefulness' of a person?
- What does it mean to have a "culture of life" as described by Saint Pope John Paul II?

Church [CH]

Big Ideas for Inquiry

- mission and purpose
- rites and models
- ecumenical and interfaith dialogue

Sample Inquiry Questions

- What is Church? Why go to Church?
- What does the following statement mean to you? Going to Church does not make one a good Christian, but a good Christian will want to go to Church.
- What is good liturgy?
- Why are some worshipping communities considered to be destructive cults?
- How is the Church affected by diversity of rites?
- What is good dialogue? What are the challenges in creating a unified Church inspired and motivated by Jesus' prayer: "That they may be one"? (John 17:21)
- How does a shared history among Jewish, Christian and Islamic faiths affect current relationships?
- How can ecumenical and interfaith dialogue be encouraged?
- How can Catholic identity be maintained within interfaith dialogue?

Seeking Spiritual Meaning [SSM]

Big Ideas for Inquiry

- faithful obedience, peace, love, hope and truth
- science, arts, spirituality and religion
- prayer

Sample Inquiry Questions

- How do I love others when loving them is difficult?
- What does it mean to live a life of faithful obedience?
- How do we know what is true? Is there such a thing as universal truth?
- In what ways do moments of being in awe of the wonder of creation influence faith? How are these experiences represented in art?
- Where did we come from and why are we here?
- How can the relationship between science and faith be described from a Catholic perspective?
- How can the arts both express and teach about faith?
- Why and how might individuals seek spiritual enrichment?
- How have cultural traditions influenced Catholic practices?
- What are the purposes of various prayers and ceremonies practiced within the diversity of First Nations in Saskatchewan?
- Why pray? Is there a right way to pray? Why are there different types of prayer?
- What are the advantages of private prayers and praying with community?

Student Reflection and Documentation

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

First Nations and Métis Worldviews

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

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

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

Multiple Rites and Traditions

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

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

The Ongoing Nature of Salvation History

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

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

Curriculum Philosophy

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

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

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

Engaging the Mind - Understanding and Explaining One's Faith

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

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

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

Engaging the Hands - Christian Action Projects

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

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

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

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

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

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

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

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

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

Engaging the Heart - Feeling Faith through Rally or Retreat Experiences

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

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

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

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

Catholic Studies 9 rallies and retreats might focus on:

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

- an invitation to a journey of faith (C.S. 9.1, 9.2, 9.3, 9.6)
- the wonders of Creation (C.S. 9.1)
- virtuous living (C.S. 9.4)
- conscience (C.S. 9.5)
- the Church and me (C.S. 9.7, 9.12)
- promoting the dignity of human life (C.S. 9.9)
- theology of the body (C.S. 9.10)
- dignity and respect in a virtual world (C.S. 9.11).

Outcomes and Indicators - Overview

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

Critical characteristics of an outcome include the following:

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

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

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

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

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

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

Foundational Components

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

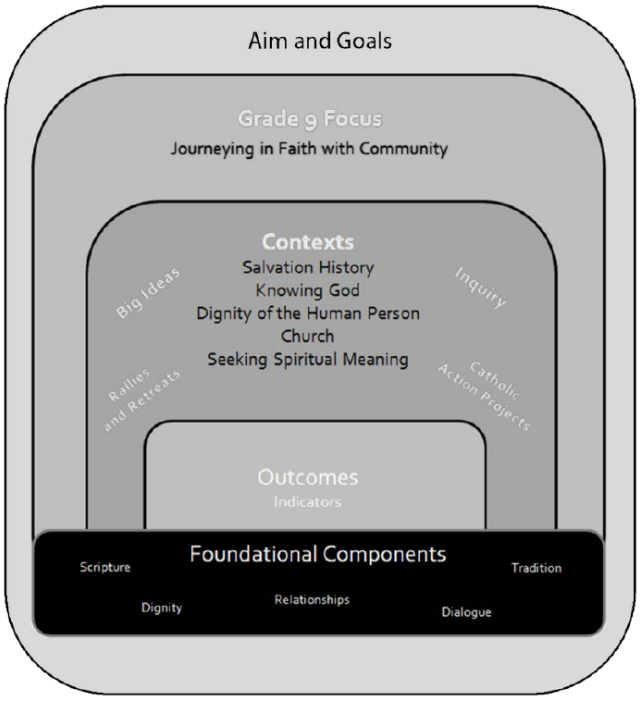
Scripture and Tradition - are complementary components. Scripture (i.e., The Word) and Tradition (i.e., Living the Word) develop students' understanding of the ongoing nature of Salvation History. Deep reflection on the call of God and their personal responses is encouraged. Students also learn about Apostolic Tradition, ecclesial traditions and the identity of the Church as the people of God.

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

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

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

The following graphic displays the curriculum structure.



Outcomes at a Glance

Journeying in Faith with Community
CS9.1 Examine how science and religion influence understanding of creation and faith formation. [SH, KG, SSM]
CS9.2 Examine the significance of God's covenantal relationship with humanity through the stories of: • Adam and Eve • Noah • Abraham and Sarah. [SH, KG]
CS9.3 Express Catholic perspectives on faithful obedience, peace, love, hope and truth within the ongoing nature of salvation history. [SH, SSM]
CS9.4 Investigate Catholic perspectives on sin and virtue and consider ethical and moral implications for one's life and community. [DHP, CH]
CS9.5 Examine challenges and benefits of developing and living according to one's conscience. [DHP, CH]
CS9.6 Express how and why an individual would develop a personal relationship with God. [KG, CH, SSM]
CS9.7 Investigate how individuals within Catholic communities can help the Church achieve her mission. [SH, CH]
CS9.8 Examine how religious and spiritual dialogue can develop understanding and move faith communities towards greater unity. [SH, KG, DHP, CH, SSM]
CS9.9 Investigate what it means to be pro-life and describe the benefits and challenges of building a society that values the dignity of life. [DHP]
CS9.10 Examine personal and societal impacts and ethical perspectives surrounding chastity, abstinence and sexual activity. [DHP, CH]
CS9.11 Assess benefits, risks and responsibilities of digital citizenship from a Catholic perspective. [DHP]
CS9.12 Investigate how diverse Catholic rites are varying expressions of the same faith. [SH, KG, CH]
CS9.13 Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's life and understanding of the Catholic faith. [DHP, SSM]

Outcomes and Indicators

Legend

CS9.1a

CS9	Course name	**[SH]**	Salvation History
1	Outcome number	**[KG]**	Knowing God
a	Indicator	**[DHP]**	Dignity of the Human Person
[SH, KG, DHP, CH, SSM]	Learning context(s) that best support this outcome	**[CH]**	Church
		[SSM]	Seeking Spiritual Meaning

Journeying in Faith with Community

Outcome	Indicators
CS9.1 ***Examine how science and religion influence understanding of creation and faith formation. [SH, KG, SSM]***	a. Conduct an inquiry into questions about the origins of the universe and humanity (e.g., Where did we come from? Why are we here?). b. Describe similarities and differences in various creation accounts, stories and theories including First Nations teachings (e.g., Genesis, cultural teachings about how the earth and life were formed, scientific theory of evolution). c. Describe how Catholic teachings, scientific evidence and other perspectives influence one's faith and beliefs about the origin and evolution of life (e.g., Aquinas' five proofs, Trinity, Big Bang, theory of evolution, Turtle Island, New Atheism). d. Describe the difference between contextual and literal approaches to Scripture and the implications for one's faith. e. Provide personal perspectives on the following statements: • "*... science and faith are not opposed to each other, but, on the contrary, need and complete each other*" (Saint Pope John Paul II, 2001). • " *Science without religion is lame, religion without science is blind*" (Albert Einstein, 1941). • " *Western scientists tell us that we are born of the union of male and female, but we know that only relates to our material selves*" (Elder Noel Starblanket, 2001). f. Express how moments of being in awe of the wonders of the universe can enrich spiritual and religious development (e.g., inspire artistic expression, commitment to sustainability, prayer, service). g. Respond to artistic concepts and representations of creation such as: • *Sky Woman* by Shelley Niro in the Canadian Museum of History • Michelangelo's images from Genesis painted on the Sistine Chapel ceiling • calligraphy or geometric designs to convey the language and greatness of the universe in Muslim art

Outcome	Indicators
CS9.2 ***Examine the significance of God's covenantal relationship with humanity through the stories of:*** • ***Adam and Eve*** • ***Noah*** • ***Abraham and Sarah.*** ***[SH, KG]***	a. Describe what is meant by Catholic bible literacy (e.g., locating scriptural passages, recognizing differences among Christian bibles, understanding Catholic interpretations of Scripture). b. Describe similarities and differences among covenants, contracts, promises, alliances and treaties. c. Investigate the development and relevance to daily life of the covenantal relationship between God and humanity through stories of: • the days of creation (Gen. 1:1 - 2:4a) • another account of creation (Gen. 2:4b -25) • the first sin and breaking of the covenant (Gen. 3) • Noah and the flood (Gen. 6-9) • the call and covenant of Abram (Gen. 12: 1 - 9 , Gen. 15) • Abraham, Sarah, their children and the covenant (Gen. 16 - 18:15, 21-22). d. Describe ways of developing positive relationships with: • God (e.g., prayer, scripture study) • God's creation (e.g., sustainability) • Others (e.g., demonstrating charity, acting on Truth and Reconciliation recommendations) • Self (e.g., forgiveness, maintaining wellness). e. Discuss Catholic understanding of good and evil and the teaching that immoral acts do not change the goodness and dignity of humanity. f. Discuss responsibilities within the covenantal relationship (e.g., anointed as priest, prophet and king; stewardship; God's responsibilities to His people).

Outcome	Indicators
CS9.3 ***Express Catholic perspectives on faithful obedience, peace, love, hope and truth within the ongoing nature of salvation history. [SH, SSM]***	a. Describe Jesus as a model for faithful obedience, peace, love, hope and truth. b. Examine how individuals, although flawed, can exemplify characteristics of: • faithful obedience lived (e.g., Mary mother of Jesus, Saint Thomas More, Saint Katharine Drexel, Venerable Father Michael McGivney, Saint Ignatius of Loyola) • peace lived (e.g., Saint Mother Teresa, David Shepherd and Travis Price, Joan Baez) • love lived (e.g., Victoria Leigh Soto, Florence Nightingale, Saint Nicholas of Myra) • hope lived (e.g., Terry Fox, Clara Hughes, Walter Dieter, Special Olympians) • truth lived (e.g., Sister Nuala Kenny M.D., Dr. Josephine Lombardi, Medger Evers, Saint John Chrysostom). c. Describe personal and societal benefits of living a life of faithful obedience, peace, love, hope and truth. d. Explain how faithful obedience, peace, love, hope and truth can help to persevere against sin. e. Discuss benefits and challenges of loving your enemies and praying for those who persecute you (i.e., Matthew 5:44). f. Create a representation (e.g., dance, written, digital) of the difference between faithful obedience and blind obedience. g. Discuss the importance of hope in one's prayer life during times of adversity. h. Discuss love (e.g., family, unconditional, romantic) and its representation in society (e.g., fine art, pop culture depictions).

Outcome	Indicators
CS9.4 ***Investigate Catholic perspectives on sin and virtue and consider ethical and moral implications for one's life and community. [DHP, CH]***	a. Distinguish between ethics and morality. b. Discuss the role of free will in relation to sin, virtue, ethics and morality. c. Contrast a legalistic view of sin from a relational view of sin according to Jesus' teachings. d. Research the Catechism's three categories of sin (i.e., original, personal and social). e. Discuss the relationship between Catholic virtues and the seven capital (i.e., deadly) sins. f. Describe how Jesus' teachings of the Beatitudes lead to virtuous living. g. Describe how Jesus' teachings on sin and virtue can influence one's daily actions. h. Examine Catholic perspective on grace. i. Reflect on one's moral development using an ethical theory or model such as: • Thomas Aquinas' concept of natural law • Immanuel Kant's ethics of duty • Emmanuel Levinas' ethics of the face of the other • Lawrence Kohlberg's moral development stages • Carol Gilligan and Nel Nodding's ethic of care. j. Assess the ethical and moral implications of the scriptural question: "Am I my brother's keeper?" (i.e., Gen. 4:9). k. Describe the impact of forgiveness in one's life and community (e.g., Truth and Reconciliation, sexual abuse, mass shootings).

Outcome	Indicators
CS9.5 ***Examine challenges and benefits of developing and living according to one's conscience. [DHP, CH]***	a. Propose questions for inquiry and express key principles of Catholic social teachings (e.g., life and dignity of the human person, options for the poor and vulnerable, care for God's creation, dignity of work and rights of workers). b. Discuss the value of setting high standards of personal behaviour stemming from one's conscience. c. Describe the challenges faced when attempting to live according to high moral and ethical standards (e.g., temptation, peer pressure, personal vices, human weakness). d. Discuss the value and challenges of reconciliation with others and the ability to forgive oneself (e.g., living with guilt, anger, sorrow). e. Investigate what the Church means by the 'primacy of the conscience' and 'the sense of the faithful'. f. Discuss factors that contribute to the development of conscience, such as: • empirical data, reason and logic • Catholic social teachings • theological and cardinal virtues • grace • moral and ethical theories. g. Express views about personal and societal risks of: • failure to develop one's conscience • sole reliance on empirical data to form one's conscience • blind faith in a religious organization to form one's conscience. h. Differentiate between Church teachings being easy to understand versus easy to live up to (e.g., lying, chastity, stealing, illegal downloading).

Outcome	Indicators
CS9.6 ***Express how and why an individual would develop a personal relationship with God. [KG, CH, SSM]***	a. Examine the influence of a community of believers (e.g., Church, destructive cult) in the development of a personal relationship with God. b. Research and construct a classroom definition for the following terms: • God, Creator, Trinity • faith, spirituality • religion, sect, church, cult. c. Compare the development of a relationship with God to that of another person (e.g., communicating, spending time together). d. Discuss the role of humility in a maturing faith and prayer life. e. Discuss diverse expressions of prayer such as: • five types of prayer in the Catechism (i.e., petition, intercession, thanksgiving, blessing/adoration and praise) including commentaries on prayer types (e.g., Rev. Dr. Eileen Conway in The Common Witness Project) • Catholic prayer rituals (e.g., Rosary, Novenas, forms of examination of conscience, mealtime prayers, praise and worship music and hymns, intercession of the saints) • traditional First Nations prayer (e.g., smudging, use of medicine wheel, sweats, tipi teachings, Sun Dance, pipe ceremonies) • infusion of traditional First Nations spiritual practices in Catholic liturgical celebrations (e.g., smudging, praying towards the four directions, using a star blanket to take up the collection) • Jewish prayer rituals (e.g., Rosh Hashana blessings, the Blessing of the Sun or other natural phenomena, affixing a Mezuzah, ritual prayers for Shabbat, Chanukkah candle lighting) • Muslim call to prayer (i.e., 5 daily prayers and postures) • Evangelical praise and worship (e.g., through song). f. Describe benefits of worship and prayer for individuals and communities. g. Represent the Catholic concept of the Communion of Saints. h. Examine personal and societal challenges to developing a personal relationship with God. i. Describe how destructive cults may influence those seeking a personal relationship with God (e.g., psychological coercion, providing community and meaning, charismatic attraction of a false prophet). j. Describe how following the five precepts of the Church listed in the Catechism of the Catholic Church can support people in the development of a personal relationship with God.

Outcome	Indicators
CS9.7 ***Investigate how individuals within Catholic communities can help the Church achieve her mission. [SH, CH]***	a. Express diverse perspectives on the mission of the Church (e.g., CCC773). b. Recognize individual responsibility within Catholic communities to help achieve the Church's mission and describe how students can help. c. Discuss personal and societal benefits of being a contributing member in Catholic and other Christian communities. d. Describe how the Church's mission of uniting people through love is supported by models of church proposed by Cardinal Avery Dulles (i.e., institution, mystical communion, sacrament, herald, servant, community of disciples). e. Describe how tragic events in Church history (e.g., residential school experiences, religious wars, sexual abuse scandals) have harmed individuals, the Church and her mission. f. Express how loving acts involving the Church and her teachings (e.g., charity, education, health care, reconciliation, cultural understanding) can help unite communities locally and globally in support of the Church's mission. g. Recognize how one's daily actions reflect the five actions identified by the Canadian Conference of Catholic Bishops to support the mission of the Church (i.e., proclaim Jesus, worship Christ through the sacraments, form a communion of people, give witness to Jesus Christ, serve in the model of Jesus). h. Examine individual responsibility to share the story of salvation (i.e., evangelize) and encourage accountability for one's actions (e.g., standing up to bullying). i. Distinguish the mission and recruitment methods of the Church from those of destructive cults, extremist groups, and those seeking to proselytize.

Outcome	Indicators
CS9.8 ***Examine how religious and spiritual dialogue can develop understanding and move faith communities towards greater unity. [SH, KG, DHP, CH, SSM]***	a. Discuss differences between ecumenical and interfaith dialogue considering, for example: • ecumenical dialogue is based on a shared life in Christ and an imperative to seek unity with other Christians (e.g., Jesus prays to the Father in John 17:11-21 that his disciples become one) • the goal of interfaith dialogue is not unity, but overcoming misunderstandings so as to discern where people of all faith traditions can act together in pursuit of the common good • distinctions in prayer (e.g., ecumenical members praying to the same God, interfaith members coming together to pray according to their own traditions). b. Recognize positive and negative effects of language (e.g., spoken, written, body) on individuals and society. c. Discuss factors that contribute to effective religious and spiritual dialogue such as: • recognizing the dignity of the person • ethics (i.e., the search for the good) • use of prayer • hospitality towards all • valuing 'right relationships'. d. Describe how individuals can help develop and engage in what Pope Francis describes as a 'culture of encounter' (e.g., *The Common Witness Project*). e. Discuss the relevance of the Prayer of St. Francis for Catholics engaging in dialogue. f. Describe the importance of expressing and holding true to one's beliefs and identity when engaging in dialogue (e.g., ecumenical, interfaith, non-religious). g. Provide examples of how the following can affect dialogue: • striving for unity versus uniformity • engaging to learn versus indifference or stereotyping • intending to collaborate versus to convert. h. Investigate commonalities among Christianity, Judaism and Islam beginning with Abraham and his two sons Isaac and Ishmael.

Outcome	Indicators
CS9.9 ***Investigate what it means to be pro-life and describe the benefits and challenges of building a society that values the dignity of life. [DHP]***	a. Generate inquiry questions considering the scope of a pro-life stance (e.g., How is the "culture of life" described by Saint Pope John Paul II relevant to daily living? How can a pro-life stance deepen understanding of issues related to capital punishment, gender equality and palliative care?). b. Describe the importance of forgiveness for oneself and others in building a society that places emphasis on reconciliation rather than judgement. c. Investigate the concept of a pastoral approach and discuss its value in supporting others (e.g., Evangelium Vitae – 99, Catholic Christian Outreach movement). d. Describe how individuals and communities believing in inherent human dignity can take action to support, for example: • people affected by pregnancy • people with disabilities • perpetrators of crime • those who are struggling with ethical decisions or regret • people who are sick or suffering • other marginalized groups and individuals. e. Describe examples of legality and morality coming into conflict (e.g., child labour laws, sanctioned military action, medical abortion or doctor-assisted suicide, capital punishment). f. Discuss ways of building a culture that values the dignity of life (e.g., demonstrating compassion and empathy for others). g. Examine ways that science can deepen understanding within pro-life debates. h. Provide examples and implications of the ethical concept of 'slippery slope' (e.g., euthanasia). i. Analyze how concepts such as peace, love, hope, faithful obedience and truth apply to the development of a society with a culture of life (e.g., Evangelium Vitae).

Outcome	Indicators
CS9.10 ***Examine personal and societal impacts and ethical perspectives surrounding chastity, abstinence and sexual activity. [DHP, CH]***	a. Discuss the following concepts of Saint Pope John Paul II's theology of the body: • sex as an expression of love and a gift from God (e.g., the sacred nature or fundamental 'goodness' of sex) • the body expressing the person (e.g., sex is a part of one's body language) • differentiating love from lust. b. Describe Catholic teachings and moral implications of the two purposes of sex (i.e., the unitive and loving purpose and being open to the possibility of procreation). c. Explain chastity from a Catholic perspective. d. Express personal views about romantic relationships and dating considering influences such as peer pressure and support, emotional complexity, diverse societal and religious messages. e. Discuss the importance of clear personal consent in all sexual encounters and the influence of popular culture terminology within this discussion (e.g., cultural of sexual consent, no means no, silence is not consent, rape culture). f. Describe various types of birth avoidance (e.g., contraceptives, sterilization, abortifacients, abortion) and control (e.g., Natural Family Planning) in terms of their: • method of use and reliability • ethics and effects on individuals and society. g. Discuss effects of attitudes and actions towards people based on gender, sexuality or sexual activity (e.g., double standards, rumours, judgements, stereotypes, supports, affirmations). h. Discuss the meaning, value and power of modesty in contemporary society.

Outcome	Indicators
CS9.11 ***Assess benefits, risks and responsibilities of digital citizenship from a Catholic perspective. [DHP]***	a. Co-create a class 'responsible use policy' for digital behaviour, using Ribble's nine elements, that reflects Catholic values (e.g., social teachings, human dignity, communion of people, Ten Commandments, Beatitudes, good Samaritan). b. Review common practices and assess personal behaviours in digital environments (e.g., downloading video, posting images of others) considering morality and legality. c. Describe personal, social and legal consequences of inappropriate online behaviour and content (e.g., spreading inaccurate information and rumours, cyberbullying, texting while driving, sexting, pornography, child exploitation). d. Describe how one's identity and reputation can be influenced both positively and negatively by one's digital actions and communications. e. Examine how digital behaviour can develop, sustain, or harm relationships (e.g., chat rooms, text messaging, social media, online tutorials). f. Discuss challenges and benefits of leading a healthy lifestyle involving both virtual and real world experiences.

Outcome	Indicators
CS9.12 ***Investigate how diverse Catholic rites are varying expressions of the same faith. [SH, KG, CH]***	a. Identify and discuss key characteristics of the seven rites of the Catholic Church (i.e., Latin, Byzantine, Alexandrian, Syriac, Armenian, Maronite, and Chaldean). b. Represent the concept of multiple traditions but one faith. c. Give examples to show the difference between: • Apostolic or Holy Tradition (e.g., Marian devotion, writings of Church authorities, hierarchy of the Church built on the witness of Peter, the apostles and their successors) • ecclesial traditions (e.g., language of the mass, Ukrainian traditions within the Byzantine rite, First Nations and Metis smudging and music in Catholic liturgy, Filipino Good Friday cultural practices, Greek Orthodox celebrations). d. Express how varying religious expression within the rites of Catholicism are complementary rather than contradictory (e.g., sacramental rituals, expressions of Marian devotion or prayers through the communion of saints).

Outcome	Indicators
CS9.13 ***Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's life and understanding of the Catholic faith. [DHP, SSM]***	a. Create, in collaboration with one's peers and teacher, a plan for participation in a Christian Action Project, rally and/or retreat. b. Explain how the planned Christian Action Project, rally and/or retreat might affect one's life and faith development. c. Examine the impact of faith-motivated service and communal endeavors on individuals and communities.

Assessment and Evaluation of Student Learning

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

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

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

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

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

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

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

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

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

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

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

Connections with Other Areas of Study

Although some learning outcomes or subject area knowledge may be better achieved through discipline-specific instruction, deeper understanding may be attained through the integration of the disciplines. Some outcomes for each area of study complement each other and offer opportunities for subject area integration. Integrating Catholic studies with another area of study can help students apply their understanding within multiple contexts. Integrated, interdisciplinary instruction in a thematic unit, however, must be more than just a series of activities. An integrated unit must facilitate students' learning of the related disciplines and their understanding of the conceptual connections. The unit must address each individual subject area's outcomes and ensure that in-depth learning occurs. If deep understanding is to occur, the unit cannot be based on superficial or arbitrarily connected activities (Brophy & Alleman, 1991). The outcomes and activities of one area of study must not be obscured by the outcomes or activities of another area of study (Education Review Office, 1996, p. 13).

The following chart provides examples of how Catholic studies may be integrated with outcomes and contexts from other areas of study.

	Grade 9 Outcomes	Grade 9 Catholic Studies
Arts Education	CP9.11 Select and use appropriate forms, technologies, images, and art-making processes to convey ideas about a topic of concern to youth.	CS9.11 Assess benefits, risks and responsibilities of digital citizenship from a Catholic perspective.
Career Education	LW9.2 Use acquired knowledge to create a plan for life and work based on one's preferred future.	CS9.9 Investigate what it means to be pro- life and describe the benefits and challenges of building a society that values the dignity of life.
Health Education	USC9.9 Develop and demonstrate the personal insight, motivation, and skills necessary to enhance and promote sexual health and avoid health-compromising sexual attitudes and behaviours.	CS9.10 Examine personal and societal impacts and ethical perspectives surrounding chastity, abstinence and sexual activity.
Language Arts	CR9.7a Read independently and demonstrate comprehension of a variety of information texts including expository essays, historical accounts, news articles, and scientific writing.	CS9.2 Examine the significance of God's covenantal relationship with humanity through the stories of: • Adam and Eve • Noah • Abraham and Sarah.
Mathematics	SP9.1 Demonstrate understanding of the effect of: • bias • use of language • ethics • cost • time and timing • privacy • cultural sensitivity and • population or sample on data collection. [C, PS, R, T]	CS9.5 Examine challenges and benefits of developing and living according to one's conscience.
Science	EU9.2 Analyze scientific explanations of the formation and evolution of our solar system and the universe. [SI]	CS9.1 Examine how science and religion influence understanding of creation and faith formation.
Social Studies	N9.2 Compare the factors that shape worldviews in a society, including time and place, culture, language, religion, gender identity, socio-economic situation, and education.	CS9.3 Express Catholic perspectives on faithful obedience, peace, love, hope and truth within the ongoing nature of salvation history.
Physical Education	PE9.13 Identify and analyze personal perspectives on how to manage the contemporary opportunities and challenges that influence one's ability to develop as a skillful mover, to live a balanced, active lifestyle, and to develop and maintain safe and respectful relationships.	CS9.6 Express how and why an individual would develop a personal relationship with God.

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

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

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

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

Scripture and Tradition

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

Sample Inquiry Questions:

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

Relationship

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

Sample Inquiry Questions:

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

Dignity

- Colonization and de-colonization
- Assimilation policies
- Truth and Reconciliation and Calls to Action
- Marginalization
- Poverty
- Social teachings and programs
- Justice issues
- Residential schools
- Recognizing gifts
- Social and environmental sustainability

- Labour issues
- Private, communal and government ownership of resources
- Leaders and role models
- Personal and cultural identity
- Overcoming interfaith challenges
- The value of life
- Healing
- Elders' teachings
- Protocols

- A life of service
- Abuse (e.g., clergy, family, friends)
- Catholic churches that are infusing First Nations traditions/culture
- Influence of family and culture
- Diversity of beliefs
- Peace and unity
- Medicine wheel
- The Sixties Scoop
- Resiliency
- Reclaiming cultures, languages and identities

Sample Inquiry Questions:

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

Dialogue

- Interfaith dialogue
- First Nations and Métis artistic expressions
- Marginalization
- Economic relationships
- Social action
- Private, communal and government ownership of resources
- Spirituality and religion
- Elders' teachings
- Community action

- Personal and cultural identity
- Overcoming interfaith challenges
- A life of service
- Residential school legacies
- Abuse (e.g., clergy, family, friends)
- Life decisions influenced by spiritual and ritual traditions
- Wisdom, truth and freedom
- Healing and growing through dialogue

- Catholic churches that are infusing First Nations traditions/culture
- Respect for the land and environmental stewardship
- Influence of family and culture
- Evolving relationships through dialogue
- Diversity of beliefs
- Peace and unity
- Truth and Reconciliation and Calls to Action
- Protocols

Sample Inquiry Questions:

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

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

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

Appendix B: Developmental Continuum of Outcomes

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

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

CS9.13 Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's life and understanding of the Catholic faith.	**CS10.13** Describe how one's experience in a Christian Action Project, rally and/or retreat affects one's life and understanding of the call to evangelize.

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

Appendix C: Contexts and Big Ideas Continuum

Salvation History (SH)

Big Ideas for Inquiry			
Grade 9	**Catholic Studies 10**	**Catholic Studies 20**	**Catholic Studies 30**
• entering the covenant • Adam and Eve • Noah and the Flood • Abraham and Sarah	• growing in the covenant • Moses and the Law • David • Old Testament prophets and books of wisdom	• commitment to the covenant • daily discipleship and living the Beatitudes • the Eucharist • God's grace, joy of salvation and eternal life	• living the covenant • Evangelical Christians • First Nations and Métis spirituality • Eastern religions and spirituality • Catholic Christians

Knowing God (KG)

Big Ideas for Inquiry			
Grade 9	**Catholic Studies 10**	**Catholic Studies 20**	**Catholic Studies 30**
• Creator, Father, Trinity • image of God • relationship with God	• Jesus as Messiah • History of the Gospels • the Messiah and the Gospels	• Jesus as Lord • teachings in the Gospels • Pascal Mystery • Resurrection	• Holy Spirit • Pentacost and birth of the Church • the Commissioning

Dignity of the Human Person (DHP)

Big Ideas for Inquiry			
Grade 9	**Catholic Studies 10**	**Catholic Studies 20**	**Catholic Studies 30**
• free will and conscience • grace, virtue and sin • choices and actions • dignity of life	• morality and sin • social justice • reverence for life • the marginalized • social sin	• social teachings • labour and environmental issues • sexual morality and reproductive ethics	• free will and conscience • morality and ethics • value of human life • peace and unity

Church (CH)

Big Ideas for Inquiry			
Grade 9	**Catholic Studies 10**	**Catholic Studies 20**	**Catholic Studies 30**
• mission and purpose • rites and models • ecumenical and interfaith dialogue	• evangelization • miracles • church members as engaged citizens • interfaith dialogue among Judaism, Christianity and Islam	• actualizing the mission • the Living Church • Tradition and tradition • Mary as Mother of the Church • ecumenical dialogue	• the place of self, Church and Christ in society • past, present and future • interfaith dialogue • transforming society

Seeking Spiritual Meaning (SSM)

Big Ideas for Inquiry			
Grade 9	**Catholic Studies 10**	**Catholic Studies 20**	**Catholic Studies 30**
• faithful obedience, peace, love, hope and truth • science, arts spirituality and religion • prayer	• forgiveness, mercy, generosity, justice and joy • prayer • life after death	• life of service • call to holiness • suffering and hope • death and the joy of resurrection • Catholic identity	• relationships • prayer, grace and miracles • vocations and discernment • living and expressing one's faith

Appendix D: Letter from the Bishops of Saskatchewan

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June 30, 2016

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

To whom it may concern,

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

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

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

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

Yours in Christ,

Very Rev. Lorne Crozon
Regina Diocesan Administrator

Most Rev. Albert Thevenot
Bishop of Prince Albert

Most Rev. Donald Bolen
Bishop of Saskatoon

Most Rev. Bryan Bayda
Ukrainian Eparchial Bishop of Saskatoon

Glossary

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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