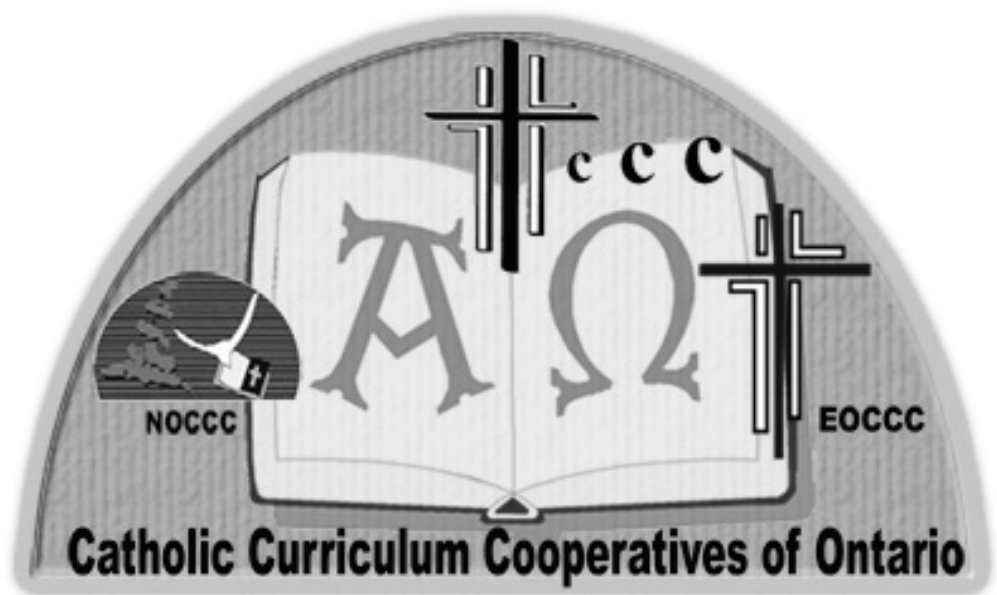

Writing Catholic Curriculum



Catholic Curriculum Cooperative—Central & Western Region
Eastern Ontario Catholic Curriculum Cooperative
Northern Ontario Catholic Curriculum Cooperative

June 2006

© *June 2006*

NO PART OF THIS DOCUMENT MAY BE REPRODUCED IN ANY FORM
WITHOUT THE PRIOR WRITTEN CONSENT OF THE
ONTARIO CATHOLIC CURRICULUM COOPERATIVE
All Rights Reserved

CONTACT: EXECUTIVE DIRECTOR
730 COUNTNEYPARK DRIVE WEST
MISSISSAUGA, ONTARIO, CANADA L5W 1L9
Tel: 905-564-8209 Email: info@catholic-curr-coop.org

Preface

I am pleased to commend to all who have the well-being, management, governance and supervision of curriculum of Ontario Catholic schools, this document, *Writing Catholic Curriculum*. It comprises five modules on different, but obviously complementary, aspects of writing Catholic curriculum designed to stimulate not only debate but, as appropriate, informed action and change in the Catholic school classroom.

Our Catholic school communities are at different points on their journey in faith. All have a glimpse, distant and hazy through frail human sight, of a shared vision. It is hoped that, provisional as they must be, these modules will help bring that vision into sharper focus and definition. These modules stand side by side with many documents to be found in Ontario Catholic Curriculum Cooperative publications, as well as those published at the Institute for Catholic Education.

As with all documents mentioned above, the modules have been written by Ontario Catholic educators with new insights and original thought. To all we owe an enormous debt of gratitude.

Sr. Joan Cronin, g.s.i.c.
Executive Director
Institute for Catholic Education

Acknowledgements

We would like to thank the following writers for their efforts in the creation of this course:

Gerry Bibby, Eastern Ontario Catholic Curriculum Cooperative

Gerry Blake, Catholic Curriculum Corporation, Central Region

Joanie Causarano, Halton Catholic District School Board

Vic Degutis, Waterloo Catholic District School Board

Chris Eaton, Waterloo Catholic District School Board

Betty Goulden, Catholic Curriculum Corporation, Central Region

Dale Henderson, Eastern Ontario Catholic Curriculum Cooperative

Corrine Jones, Northern Ontario Catholic Curriculum Cooperative

Carolyn McDonald, London Catholic District School Board

Marian O'Connor, Brant Haldimand Norfolk Catholic District School Board

Susan Paradiso, Halton Catholic District School Board

Ralph Peter, Toronto Catholic District School Board

Suzanne Wishak, Northern Ontario Catholic Curriculum Cooperative

Table of Contents

	Pages
Preface	3
Acknowledgements	4
Introduction	7
The Writing Curriculum Course	9
Prayer Service	12
Module 1—Why Have A Course for Writing Catholic Curriculum?	15
PowerPoint Slides 1-7	
Module 2—The Catholic World View	21
PowerPoint Slides 8-12	
Module 3—Infusing a Catholic World View into the Ontario Curriculum	27
PowerPoint Slides 13-14	
Module 4—Resources That Support a Catholic Curriculum	31
PowerPoint Slide 15	
Module 5—Criteria for Reviewing Catholic Resources	33
PowerPoint Slides 16-19	

continued...

...Table of Contents

	Pages
Appendices	37
Appendix 1—Scripture Selections	39
Appendix 2—Resources	41
Appendix 3—Checklist for Reviewing Resources for Use in Catholic Schools	47
Appendix 4—Activity: How to Infuse a Catholic World View Into the Curriculum	48
Appendix 5—Culture Watch • Teaching a Living Theology • Christian Education and Everyday Life	51
Appendix 6—The Catholic Educator	54
Appendix 7—A Guide to Research on the Internet	57
Appendix 8—Building Capacity for Writers of Catholic Curriculum	62
Appendix 9—Catholic Connections Curriculum Project: A Teacher Resource for Exemplars	69

Introduction

Catholic schools have the unique educational purpose of presenting a Catholic world view to their students.

A Catholic world view is a way of looking at the world through a Catholic Church lens. This world view is derived from Catholic Church teachings, scripture and Catholic Church traditions. These teachings, scripture and traditions form the basis of what is taught in Catholic schools.

A Catholic world view is infused into Catholic Curriculum when writers combine Ontario Catholic School Graduate Expectations and Ontario Ministry of Education expectations for a specific subject to create resources for teachers to use in Catholic classrooms.

The perspective of the Catholic Church permeates all of the content that teachers present in each subject area. Teachers make the students aware of the Church's position during lessons, discussions, and other curriculum activities. The integration of our faith into all aspects of our curriculum, demonstrates the oneness of ourselves, our world and God's vision for us.

The term "curriculum" is understood in its broadest sense, most fundamentally all learning within classrooms, but including all school activities such as liturgies, assemblies, fundraisers, community projects, ongoing adult faith formation, and school and system improvement planning. These include such aspects of school life as the general school environment, interactions among students, staff, and the community, and the values, attitudes and behaviours conveyed through the school.

While following Ministry's curriculum expectations for each subject area, Catholic curriculum is developed from the following foundational elements:

- ◆ scripture and Catholic Church teaching,
- ◆ Curriculum Support for Catholic Schools, EOCCC
- ◆ the Ontario Catholic School Graduate Expectations, ICE
- ◆ *Education for All*, Ontario Ministry of Education
- ◆ *Educating the Soul*, ICE

These resources embody and proclaim the philosophy and distinctiveness of Catholic curriculum.

continued...

In our classrooms, both teachers and students need to be able to articulate a Catholic world view. The challenge for writers of Catholic curriculum is to ensure that the Catholic world view is explicitly evident in their writing if they are to produce support resources that teachers can use with confidence that they reflect Catholic Church teachings.

The Writing Catholic Curriculum course has been designed to enable writers of Catholic curriculum to:

- ◆ discuss and reflect on what Catholic curriculum is;
- ◆ deepen their understanding of and ability to articulate a Catholic world view by becoming familiar with foundational resources upon which all Catholic curriculum should be built;
- ◆ write Catholic curriculum with explicit evidence of a Catholic world view in the product;
- ◆ use appropriate criteria to assess curriculum for use in Catholic classrooms;

Upon completion of this course, writers will be able to explicitly demonstrate the connection between the Ontario curriculum and the Catholic world view.

The Writing Catholic Curriculum Course

The Writing Catholic Curriculum course is intended to assist writers who will be working on writing projects designed by the Catholic Curriculum Cooperatives. The course will focus on how writers can infuse the Catholic world view into the content of their writing. It will explore what the Catholic world view is and provide resources that writers can use to make this world view explicit in the resources they provide for teachers.

The presenters of this course will use group discussions, active participation, assigned independent readings, access to support during and after the course, and reflections to help writers internalize the objectives of the course.

The course has been divided into the following five modules:

- Module 1 Why Have a Course for Writing Catholic Curriculum?**
- Module 2 The Catholic World View**
- Module 3 Infusing a Catholic World View into the Ontario Curriculum**
- Module 4 Resources that Support a Catholic Curriculum**
- Module 5 Criteria for Reviewing Catholic Curriculum**

All five modules will be included in the course. However, the length of time for each module to be presented will depend on:

- ◆ the parameters of the writing project
- ◆ how familiar the participants are with writing Catholic curriculum
- ◆ the delivery model of the course
- ◆ the format used to deliver the course.

The Writing Catholic Curriculum course may be presented as a two-day preface to a consortia or board-level writing project. Delivered in this manner, the course may be integrated with a specific writing project when the project lead and the Writing Catholic Curriculum course lead combine the purposes of both the project and this course. Throughout the course, specific references could be made to the content of the writing project through discussions and assigned readings.

The major component of the course is to be presented to the writing team as a whole group to allow for collaborative discussions and immediate feedback. However, portions of the course could be presented on-line, e.g. readings to be completed before the course begins could be made available on line or a discussion group could

continued...

be set up for the writers to use during writing. The specific purpose for which the course is being presented will determine the best model for delivery.

This course may also be used for purposes of professional development at either the cooperative level or the local board level where it might be delivered as:

- ◆ a Summer Institute
- ◆ an intensive 2-day session at the When Faith Meets Pedagogy conference
- ◆ professional development at the board level
- ◆ a professional development experience sponsored by the faculties of education for Catholic teachers.

Resources:

- ◆ It is the intent of the Catholic Curriculum Cooperatives to make a bank of resources available for presenters to download on the website of the Catholic Curriculum Cooperative: Central and Western Regions.
- ◆ This bank of resources will be added to over time as courses are presented and appropriate resources are submitted.

Course Preparation

In order to make the Writing Catholic Curriculum course an enriching experience for the participants, some advance preparation is required.

The presenter should:

- ◆ review this course and the accompanying PowerPoint presentation
- ◆ discuss with the Project Lead how this course connects to the focus of the writing project
- ◆ schedule the course allowing half a day for the Project Lead to demonstrate how the course relates directly to the current writing project
- ◆ obtain copies of the following for each participant.
- ◆ **Educating the Soul**
- ◆ **Ontario Catholic School Graduate Expectations**
- ◆ **Curriculum Support for Catholic Schools CD V2**
- ◆ **Education for All**
- ◆ prepare for the opening prayer
- ◆ choose an article for pre-course reading and make notes to focus the discussion of this article (e.g.: Appendices: *Teaching a Living Theology* or *The Catholic Educator*)
- ◆ make copies of assessment criteria
- ◆ make copies of quotes from scripture.
- ◆ become familiar with all components of the Curriculum Support for Catholic Schools CD V2
- ◆ have access to a computer and LCD projector

continued...

The project lead should:

- ◆ determine the time and location for the course to be delivered.
- ◆ become very familiar with the CSCS CD V2 and how it applies to the project
- ◆ have pertinent resources available for reference (see Appendix 2) .

Prayer Service

We are called to be Priests, Prophets, and Kings

Greeting:

God has a purpose for all of us. He has called us to be writers of Catholic Curriculum. He is always asking us, inviting us to be more like Him and see His goodness everywhere. God our loving Creator, help us to forget ourselves so that we may be true priests, prophets, and servant kings. We ask this through Jesus Christ, our Lord. Amen

Opening Prayer:

Father of power and mercy, send your spirit to help us be Catholic examples through our thoughts, words, and actions. Let us not forget that you have called us to be servants and not masters. Fill our hearts with love and help us to work together as a community of writers to grow close to God and to one another.

Reflection:

As teachers we have been given the apostolic mission to teach the Gospel. Although we teach the catechesis of the Church, we need to expect in return that the Word of Christ will be lived in the daily lives of our students. We need to help our students move on to the next stage of their faith. We are called to bring our students to Christ and help them to see God in every aspect of their lives. This is our job as priests, remembering that Jesus empowers us saying, "I will be with you always."

We are also called to be prophets. We must help our students look at choices they make with informed consciences. It is our job to speak the Word of God and encourage value questions in order to form the leaders of the future, who will build the Kingdom of God on earth. To do this they will need the competence of knowledge but the conscience of faith.

We are called to the kingship of service and community. Jesus says that true greatness comes from serving others. By being centred in Christ in all of our relationships and using our talents for service, we not only hear God's word but we do it.

We need to ask ourselves: Are our relationships based on Christian values? Do we empower others to improve their lives? By asking ourselves who profits and who suffers from our decisions, we can see how our lives will be affected now and in the future.

As part of our call to servant kingship, we must build an atmosphere of trust, respect, support, and a willingness to serve. We must try to visibly display our faith through

prayer, liturgy, and sacramental life.

We are a community. When God calls us to a task, He is calling others to work with us. Together individual efforts will be multiplied.

Prayers of Petition:

Jesus is our high priest, yet we are priests to each other. With Him we teach, heal, lead our bodies, minds, and others to the kingdom of God.

That as priests we may help our students to find God in all things and ensure that all our teaching is rooted in Gospel values. We pray to the Lord.

Response: God hear our prayer.

That as priests, we may speak of the kingdom of God by our lives as well as our words. We pray to the Lord.

Response: Lord hear our prayer.

That as prophets, we may know the difference between formation and instruction so that we will enable students to become leaders with competence and conscience who will help build the kingdom of God. We pray to the Lord.

Response: Lord hear our prayer.

That as prophets, we may develop a common vision faithful to Christ's teachings. We pray to the Lord.

Response: Lord hear our prayer.

That as servant kings, we may develop an atmosphere of respect and love even in times of disagreement. We pray to the Lord.

Response: We pray to the Lord.

Closing Prayer:

Lord, our source of power and inspiration, give us strength and joy in serving you as followers of Christ.

Amen

*(Adapted from Celebrating Our Faith – Northern Ontario Catholic Curriculum Cooperative)
Prayers of the Faithful, Cycles A,B,C. Collegeville Minnesota: The Liturgical Press, p. 141.*

Prepared by Corrine Jones

Module 1:

Why have a course for Writing Catholic Curriculum?

PowerPoint Slide 1

Why have a course for Writing Catholic Curriculum?

Presenter's Notes:

Display the above question and ask the participants to make personal jot-notes about why this course might be necessary.

In a whole group setting, ask the participants to share some of their thinking. Record the points elicited, on chart paper or overhead, for use later in the course.

Ensure that the following aspects are covered in the discussion:

The course will help writers:

- ◆ deepen their understanding and ability to articulate a Catholic world view;
- ◆ infuse a Catholic world view into the curriculum they write;
- ◆ write Catholic curriculum with explicit evidence of the Catholicity in the product;
- ◆ become familiar with foundational resources upon which all Catholic curriculum should be built;
- ◆ use appropriate criteria to assess curriculum for use in Catholic classrooms.

Review and summarize the points presented.

Pre-course Reading Assignment:

Discuss the reading that was assigned to be read before the course began.

Use your jot notes about points to guide the discussion.

PowerPoint Slide 2

This course will:

- ◆ teach you how to write Catholic curriculum with explicit evidence of the Catholicity in the product
- ◆ use discussions to help you further understand and articulate a Catholic world view
- ◆ show how to infuse a Catholic world view into the curriculum
- ◆ present the Church's viewpoint on a number of issues
- ◆ identify and make you familiar with foundational resources upon which all Catholic curriculum should be built
- ◆ give you an opportunity to reflect on how you will infuse a Catholic world view into your future writing
- ◆ provide a list of resources/references that support a Catholic world view
- ◆ provide criteria that can be used to assess curriculum for use in Catholic classrooms

Upon completion of this course, your future writing will explicitly unite both the subject discipline and the connection between that discipline and the Catholic worldview.

Presenter's Notes:

Expand on each point, attempting to use examples that are explicit to the writing project that will follow this course.

The project lead should insert comments related to the specific writing project as these points are presented on the screen.

PowerPoint Slide 3

Educating the Soul

Ontario Catholic School Graduate Expectations

Curriculum Support for Catholic Schools

Education for All

Presenter Notes:

Distribute the above resources.

Display each one and describe its role in writing Catholic curriculum, e.g.,

Educating the Soul, published by The Institute for Catholic Education, is a foundational document for writers of Catholic curriculum. Writers should be thoroughly familiar with this document.

Ontario Catholic School Graduate Expectations, developed by The Institute for Catholic Education, describe the learning expectations which define what all students are expected to know, to do and to value when they graduate from secondary school.

Curriculum Support for Catholic Schools CD V2, published by the Eastern Ontario Catholic Curriculum Cooperative provides themes based in Scripture and Tradition that will bring many of the values of a Catholic vision, particularly those rooted in the Church's social teaching, into every dimension of teachers' work with the *Ontario Catholic School Graduate Expectations*.

Education for All: The Report of the Expert Panel on Literacy and Numeracy Instruction for Students with Special Education Needs, Kindergarten to Grade 6, published by the Ministry of Education, provides teachers with support for improving the quality of instruction for all students in their classrooms. While not specifically written for Catholic schools, this document reflects the values and beliefs of the Catholic teaching community and is consistent with the Ontario Catholic School Graduate Expectations.

Advise the writers that they should become familiar with these documents and use these as sources to constantly check to see if their writing is Catholic in nature.

Power Point Slide 4

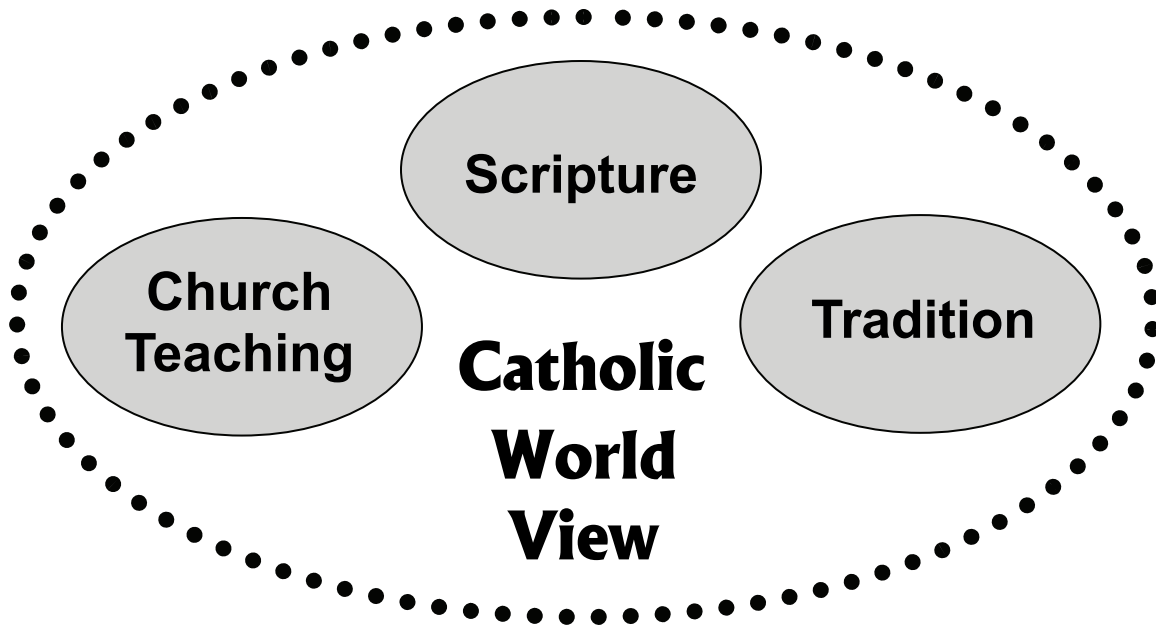
**The perspectives
contained in these foundational documents
should be explicitly evident
in your writing.**

Presenter Notes:

Reinforce this point throughout your presentation giving examples when appropriate.

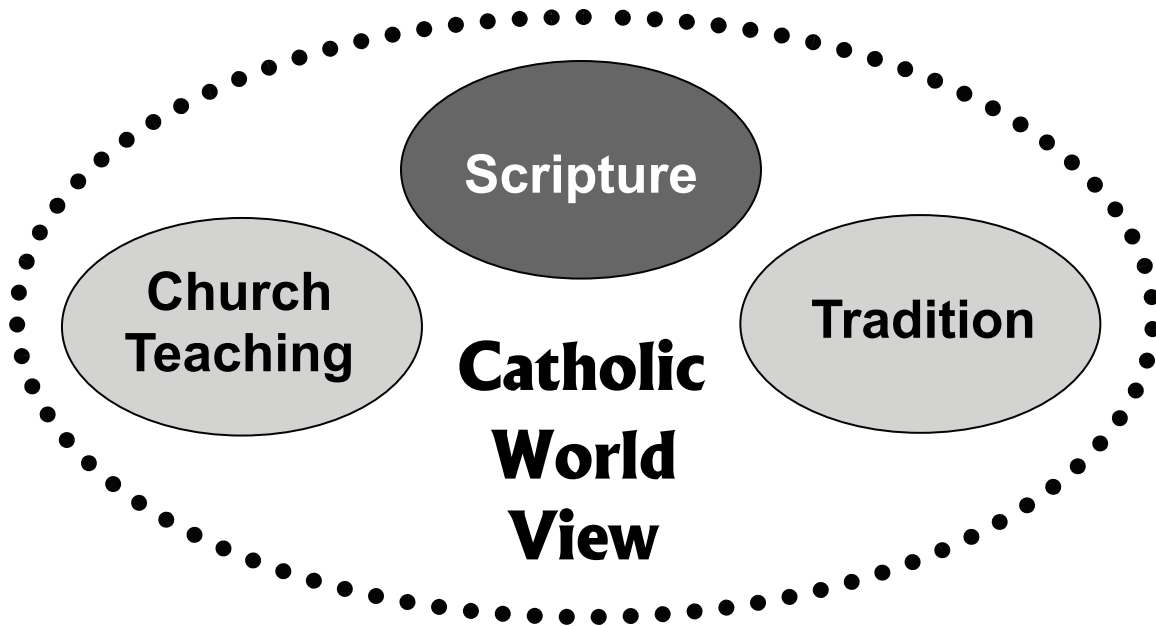
Module 2:

The Catholic World View

Power Point Slide 5:**Presenter Notes:**

Advise the writers that, when they are writing Catholic curriculum, they employ the lens of a Catholic educator with respect to Scripture, Church Teaching, and Church Tradition.

Power Point Slide 6 :



Presenters Notes:

The Holy Bible teaches us how to relate to God, to ourselves, to others, and to our environment.

Scripture

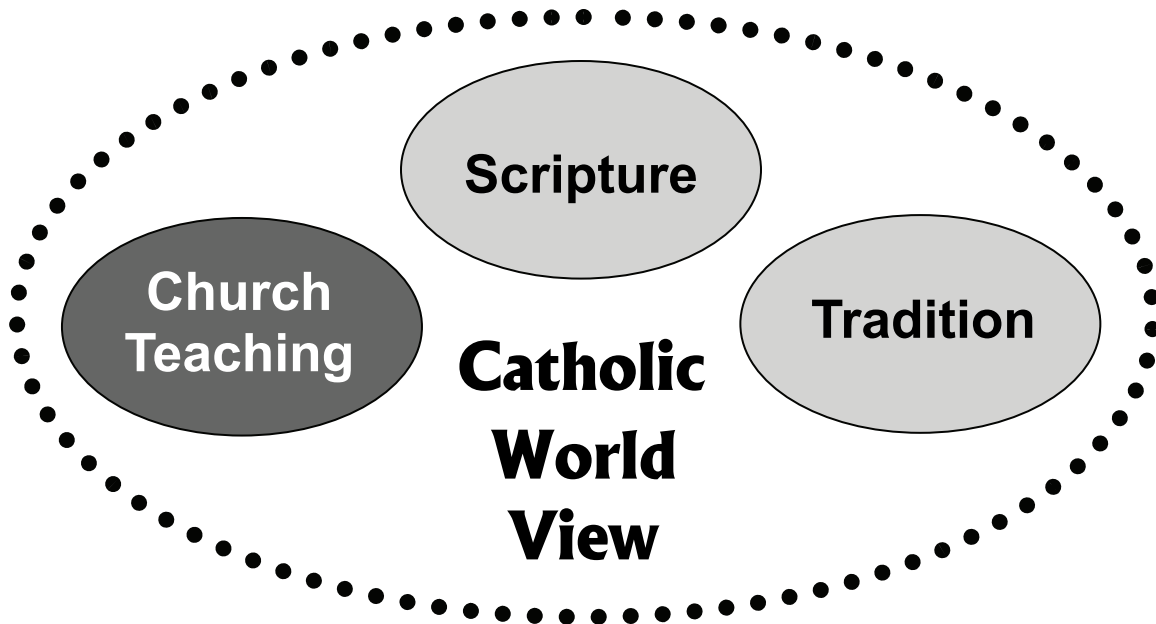
- ◆ is the foundation of our faith
- ◆ provides guidelines for our actions -- a moral compass
- ◆ reflects the Gospel message of Jesus Christ in word and deed

Quotes from scripture should be used throughout your writing to support the message that is delivered in subject content.

Refer to handout of quotes from Scripture (Appendix 1) and discuss how they might be included in the writing related to the specific project.

The project lead should contribute ideas related to the specific project at this point.

Power Point Slide 7:



Presenters Notes:

The purpose of Catholic schools is to present a Catholic world view to their students.

Church Teaching is:

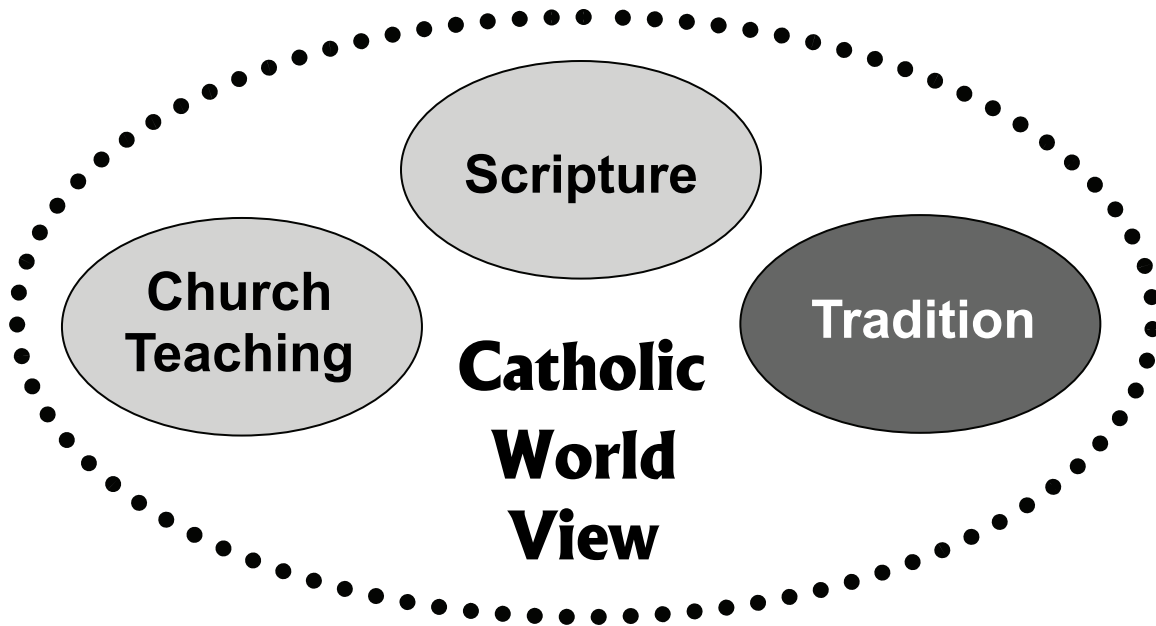
- ◆ rooted in the Holy Bible
- ◆ evident in the Catechism of the Catholic Church
- ◆ available in statements the Church has made about its position on various issues.

(see Resources section)

Church teaching should be the basis of any writing that the writers produce.

The Resources section of this course will provide access to statements the Church has made.

When writers need to know the Church's viewpoint on any issue about which they are writing, these resources should be consulted.

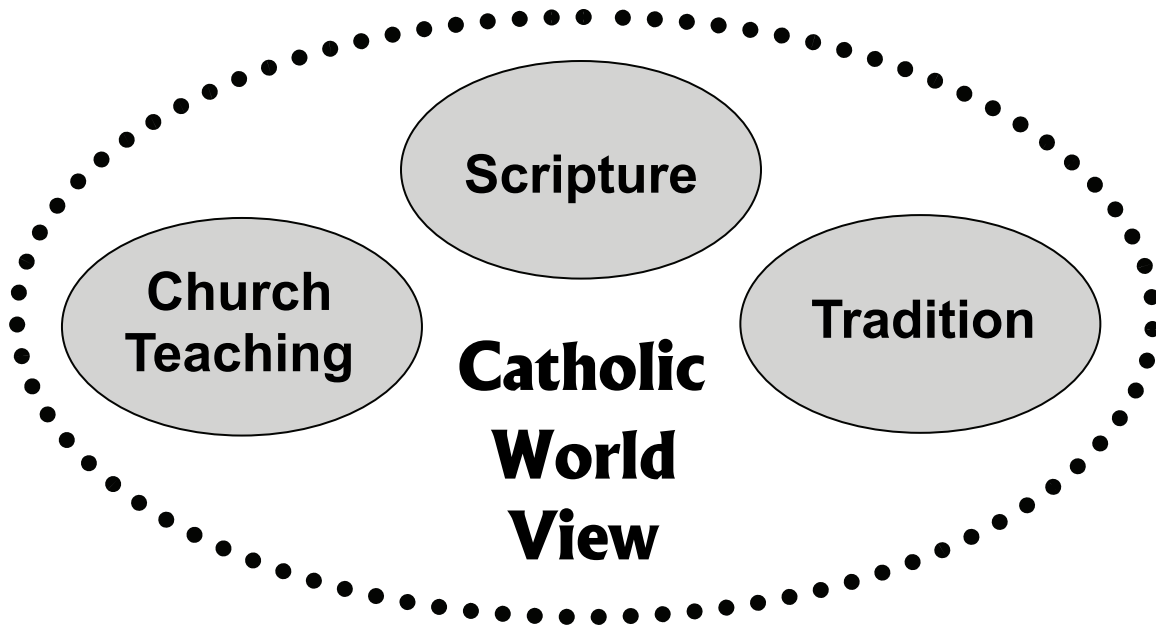
Power Point Slide 8:**Presenter's Notes:**

The Catholic Church is rich in traditions which bring comfort to its faith community and direction to all.

These traditions are:

- ◆ rooted in the Church Sacraments which guide our worship and our prayer life
- ◆ confirmed in the celebration of the Eucharist
- ◆ embedded in the Church calendar, i.e. the way we celebrate Thanksgiving, Remembrance Day, Christmas, the Easter Story, the beginning of a new Church year,
- ◆ connected to scripture/teachings
- ◆ reflected in the contemplative tone of Catholic liturgies & prayer.

Writers of Catholic curriculum will incorporate these Church traditions into their writing.

PowerPoint Slide 9:**Presenter's Notes:**

Summarize how Scripture, Church Teaching and Tradition contribute to a Catholic world view.

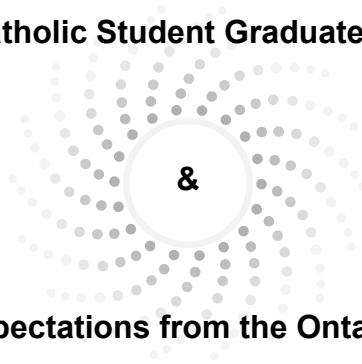
Module 3:

**Infusing a
Catholic World View
into
the Ontario Curriculum**

Power Point Slide 10:

How do you infuse a Catholic World View into your curriculum?

the Ontario Catholic Student Graduate Expectations



the overall expectations from the Ontario Curriculum

Presenter's Notes:

Have the writers brainstorm how to merge the OCSGEs and the overall expectations from the Ontario Curriculum that relates to the project.

Activity: Try Voting for the Common Good see Appendix 4

This appendix is intended to be used as an activity during the presentation of this course to give writers an example of how to find Catholic themes in a text. It is not intended for classroom use.

At the end of the activity, refer to the current writing project and discuss how they might infuse a Catholic world view into this project.

Remind them of the four foundational resources mentioned earlier:

Educating the Soul

Ontario Catholic School Graduate Expectations

Curriculum Support for Catholic Schools

Education for All

Curriculum Support for Catholic Schools

Enhancing the Religious Dimension of Catholic Education

Eastern Ontario Catholic Curriculum

Presenter's Notes:

The course presenter and the project lead should work together to present this module.

Introduce the CD ***Curriculum Support for Catholic Schools***

Using the LCD projector, review the following components of the CD: 20 – 30 minutes

Site Map - identify key components of the CD

Introductory Power Point

- ◆ Overview of Essential Elements
- ◆ Tutorial: How to Use This Resource

Connect the ideas in Curriculum Support for Catholic Schools to the current project.

Discuss which approach to incorporating Catholic themes could best be used during this writing.

See Appendix 8: *Building Capacity for Writers of Catholic Curriculum*

Examples that make these connections are available:

Curriculum Support for Catholic Schools CD - Templates section
Appendix 9: *Catholic Connections Curriculum Project*

Module 4:

Resources that

Support a Catholic Curriculum

Power Point Slide 11

Resources That Support Catholic Curriculum

Presenter's Notes:

Presenter and project lead choose several resources that are particularly relevant to the current writing project. Appendix 2 has a list of resources and sources for resources.

Make sure to include *Educating the Soul* and *Education for All*.

Using a jigsaw strategy, have writers become familiar with the resources and share relevance to the current writing project.

Using the Internet: Writers may use the internet during the writing project or students may use the internet when teachers are implementing the project resources. It is important that all users learn to assess the information that is presented.

See Appendix 7: *Guide to Research on the Internet*

Module 5:

**Criteria
For
Reviewing Catholic Resources**

**What should we look for in a resource
to ensure that it is
appropriate for use in Catholic schools?**



**How do we know
that a resource reflects
a Catholic world view?**

Presenter's Notes:

Review the importance of writing resources that explicitly reflect a Catholic world view.

The project lead will make contributions to this discussion.

Power Point Slide 13

Have these points appear one at a time...

- ◆ **Is the Catholic world view explicitly evident in all components of the writing?**
- ◆ **Is the Catholic world view authentic (seamless) in its integration, infusion or extension?**
- ◆ **Does the resource meet the intended Catholic outcomes? Does it attempt to answer the essential Catholic questions?**
- ◆ **Are the appropriate Ontario Catholic School Graduate Expectations firmly rooted in the writing project?**
- ◆ **Is the way the Catholic world view is presented suitable for the intended audience?**
- ◆ **Are the resources used (or suggested) consistent with Catholic teaching?**
- ◆ **Are the assessment strategies fair and equitable for all students?**
- ◆ **Have copyright laws been adhered to?**

Presenter's Notes:

Tell the writers to keep these questions in mind as they are choosing resources to use.

For reviewing purposes, this generic checklist contains questions that can be asked during a review of:

- writing that is a part of a curriculum project
- recommended teacher resources
- recommended student resources

In addition to the above questions, the project lead will create content-specific questions that will be used to review resources written by the writing team.

Appendices

Appendices

1. Scripture Selections
2. Resources
3. Checklist for Reviewing Resources for Use in Catholic Schools
4. Connecting World Events with the Curriculum
5. Teaching a Living Theology
6. The Catholic Educator
7. Guide to Research on the Internet
8. Building Capacity for Writers of Catholic Curriculum
9. Catholic Connections Curriculum Project: A Teacher Resource for Exemplars
Created by Teachers for Teachers,
Dufferin-Peel Catholic District School Board

SCRIPTURE SELECTIONS

Most Catholics would readily agree that the following principles, values or moral imperatives are among those that are at the heart and center of the gospel:

1. The call to love another. Jesus said that our love for one another is the sign by which others will know that we are his disciples (Jn 12:34-35).
2. The call to love even our enemies. “Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If you love those who love you,” Jesus said, “what credit is that to you? For even sinners love those who love them” (Lk 6:27, 32).
3. The call to forgive one another. Jesus said that we cannot ask forgiveness for our own sins unless we are also ready to forgive those who sin against us (Mt 6:12).
4. The call always to seek reconciliation with one another. Jesus said that we should not presume to offer sacrifice to God unless and until we have been reconciled with our brother or sister (Mt 5:23-24).
5. The call to renounce revenge, “If anyone strikes you on the cheek,” Jesus said, “offer the other also” (Lk 6:29).
6. The call to avoid judging and condemning others. “Do not judge,” Jesus said, “and you will not be judged; do not condemn, and you will not be condemned. ...First take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour’s eye” (Lk 6:37, 42).
7. The call to avoid self-righteousness, presumption and resentment toward others. Jesus repudiated the proud Pharisee (Lk. 18:10-14) and the resentful elder brother in the parable of the prodigal son (15:25-30). He condemned those who try to shut the doors of the kingdom of God so that others could not enter it (23:13) and said the publicans and prostitutes would enter the kingdom before their detractors would (21:32-32).
8. The call to befriend those whom society looks down upon. Jesus made himself the friend of outcasts (Mt 11:19) and did not avoid their company (Mk 2:16).
9. The call to serve one another, humbly and unselfishly. Jesus gave us an example when he washed the feet of his disciples (Mt 12:4-15; see also Lk 22:27). “But when you give a banquet,” he said, “invite the poor, the crippled, the lame and the blind. And you will be blessed because they cannot repay you, for you will be repaid at the resurrection of the righteous” (Lk 14:13-14).

continued...

Appendix 1—page two of two

10. The call to serve the poor. Jesus singled out the poor in the beatitudes, insisting that the right of God will be theirs (Lk 6:20), as did Mary in her Magnificat: “He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty” (1:52-53). Jesus’ parable of Lazarus and the rich man (16:19-31) is particularly compelling. Indeed, Pope John Paul II frequently cites it in summoning the church to the service of the poor and the powerless.

11. The corresponding call to beware of riches and the attachment to possessions. Jesus said it would be easier for a camel to pass through the eye of a needle than for a rich person to enter into the kingdom of God (Mk 10:25). He said that those who would be his disciples should be ready to sell all that they have and give to the poor (10:21).

12. The call always to be just in our dealings with others. Jesus attacked the scribes and Pharisees for straining at gnats and swallowing camels and for neglecting the weightier matters of the law, including justice first (Mt 23:23).

****adapted from the work of Richard McBrien

Without closing off all discussion and pastoral initiatives on the sex- and gender- related issues, would it not be possible for the church to invest a little more time and energy in emphasizing those central moral imperatives – and in trying to live up to them as well?

NCR-Vol. 30, No. 37(2)
13th April 1996
(*National Catholic Reporter*)

Resources

The suggested resource materials are offered with the hope that they may be of value to you in your efforts to introduce or expand the Faith dimension in various curricula.

“A professional educator in a Catholic System is called on to assume the responsibility of teaching religious truth not simply from a personal perspective, but as it is officially formulated by the Catholic Church.” (OCSOA) Educators need to be acquainted with the categories of Church teaching.

Official Catholic teaching falls into either one of two categories, known as *dogma* and *doctrine*.

I) **Dogma:**

1. By definition, a “dogma” is a settled or fixed truth, a “given” not open to debate.
2. The decision about whether or not a truth can be declared to be “dogmatic” rests on three key factors: 1) it has to be a teaching which the faithful have accepted as true over a long period of time; 2) it must have a foundation (explicit or implicit) in Scripture; 3) it must be officially proclaimed as dogma by the Church authority whose role it is to reach a decision in such a matter.

Most of our dogmas are enshrined in the two creeds (Nicene and Apostles’) which we use often. (e.g., in our Eucharistic Liturgy.)

While dogmatic truths are open to the development of new insights, the basic truth cannot be changed.

The formal denial of a dogma is called heresy.

Whose role is it to proclaim a truth to be “dogmatic”?

There are two sources for this type of proclamation:

- a) The first of these is a General or Ecumenical Council of the Church. Such a Council is composed of Bishops from around the world in union with the Pope. While the Second Vatican Council did not proclaim any dogmas, it was a General (Ecumenical) Council of the Church and it could have done so.

continued...

- b) Since the end of the First Vatican Council in the 1870's the Pope must publicly declare that he is making the proclamation in his role as the official and legitimate successor of St. Peter—the Vicar of Christ on earth—and that the truth he is proclaiming fits the criteria mentioned above.

As Catholics, we believe that when dogmas are legitimately proclaimed they are proclaimed under the guidance of the Holy Spirit.

II) **Doctrine:**

The second category of Church teaching is called doctrine.

This is a vast body of Catholic teaching related to every field of human life, development and endeavor. It arises from, and is complementary to, dogmatic teaching.

Much of our doctrine arises naturally from basic Christian belief and does not need the backing of any authority. Examples of this are: love for one's neighbour; special concern for the poor; the importance of doing penance, etc. Sunday homilies are an example of how these doctrines are passed on and developed.

Unlike dogmas, doctrinal truths are not fixed and are open to change as well as development by the competent teaching authority within the Church and other competent people.

The sources of doctrine which concern us are those which speak formally to specific issues and from which we can draw the recognized view of the Church on social and other issues of human living.

These basic sources are papal encyclicals and pastoral letters from national and regional conferences of bishops. e.g., *This Moment of Promise; The Catholic School; On Evangelization in the Modern World*.

General Professional Reading:

Knox, Ian, C.S. Sp., *Theology For Teachers*, Novalis, St. Paul University, Ottawa, Canada, 1994.

A text suited to the curriculum guideline of the Institute For Catholic Education for those preparing to teach in Catholic Schools. The aim is to indicate the theological background and the theological principles that should be assimilated and known to successfully teach religious education.

ISBN 2-89088-733-2

Dunlop, Judith, *When You Teach in a Catholic School*, St. Anthony Messenger Press, Cincinnati, OH.

As teachers in Catholic Schools, we are called to bear witness to the Catholic faith to prepare students to be socially active, responsible, literate and moral. This concise book provides inspiration and practical ideas for teachers to share their faith in the school environment.

ISBN 0-86716-575-8

Parker, Palmer J., *The Courage To Teach*, Jossey-Bass Inc., Publishers, San Francisco, California, 1998.

We teach from who we are. Parker Palmer speaks to learning and teaching from the heart. This book focuses on the practice of teaching and the inner journey that teachers must make. Good teaching comes from self-knowledge and the author encourages teachers to reflect on their commitment to teaching as a vocation by sharing of themselves

ISBN 0-7879-1058-9

Teaching Tomorrow's Thinkers - A Curriculum Framework for Teaching Thinking, Community of Catholic School Boards and Waterloo Region RCSSB

This document will help educators to teach being mindful of the Catholic perspective. Its aim is to integrate thinking and effective thinking strategies into a holistic unity wherein Faith is real and alive. The discussion addresses the following areas:

1. The need for effective thinking skills and strategies for all faith development;
2. The need for effective thinking skills and strategies for theological reflection in today's church;
3. The need for effective thinking and strategies to critique and prevent false religious reasoning.

continued...

Monitoring Curriculum Implementation in Catholic Schools, The Catholic Principals' Council of Ontario/ACCEL, 2003.

Catholic Educators need to monitor the implementation process for curriculum. This provides a self reflection tool and questionnaire which will inform curriculum implementation decision-making and will encourage and assist self-reflection about the integration of Catholic perspective into the Ontario Curriculum.

Catechism of the Catholic Church, Canadian Conference of Catholic Bishops, Ottawa, 1996.

a statement of the Church's faith and Catholic doctrine ; attested to or illuminated by Sacred Scripture, the Apostolic tradition and the Church's magisterium.

Church Documents:

This Moment of Promise, Ontario Conference of Catholic Bishops, Toronto, 1989.

(Pastoral Letter of the Ontario Conference of Catholic Bishops on Catholic Education in Ontario)

Extended Government funding for Catholic Schools has presented both opportunity and risk in the history of Catholic education in Ontario. The Bishop's statement discusses the role of students, parents, professional educators, trustees and priests in ensuring the Catholic character of our schools.

Do Justice: Social Teaching of the Canadian Catholic Bishops (Edited by E.F. Sheridan, Edition Paulines and the Jesuit Centre for Social Faith and Justice, 1987).

A comprehensive collection of 59 social statements of the Canadian Conference of Catholic Bishops, 1945-1986. The introduction give background about the Church's role in social justice issues.

Fulfilling The Promise: The Challenge of Leadership, Ontario Conference of Catholic Bishops, 1993.

This document serves to enhance and support the earlier document, *This Moment of Promise*.

ICE DOCUMENTS - Institute for Catholic Education:

Curriculum Matters: A Resources for Catholic Teachers, Institute For Catholic Education, Toronto, 1996.

ICE developed this booklet to evoke discussion among the partners in Catholic education in Ontario so as to provide a curriculum whose foundation is based on the Roman Catholic tradition. The booklet contains the following five papers:

Ontario Catholic Education: Its Contemporary Context
 Its Philosophical Context
 Its Theological Context
 Its Curricular Context
 Contextualizing Curriculum

Institute for Catholic Education, ISBN 0-9699178-1-3

Writing Curriculum For Catholic Schools - A Framework, Institute for Catholic Education, Toronto, 1996

This document is intended to be used as a “Coles Notes” to accompany *Curriculum Matters*. It is very useful for Catholic educators who are writing curriculum units for any subject areas. Institute for Catholic Education ISBN 0-96992178-2-1

Educating the Soul: Writing Curriculum For Catholic Secondary Schools, Institute for Catholic Education, Toronto, 1998.

Ontario Catholic School Graduate Expectations, Institute for Catholic Education, Toronto, Fourth Printing, 2003

The starting point for designing a provincial curriculum framework begins with the learning expectations that outline what students should know, do, and value when they graduate from secondary school.

The knowledge, skills and values described in this document provide a common reference point from which Catholic curriculum writers can develop comprehensive and specific curriculum in each subject area.

Curriculum Support for Catholic Schools - Enhancing the Religious Dimension of Catholic Education, Version 2, Eastern Ontario Catholic Curriculum Cooperative, 2005.
Religious Education Programs

Born of the Spirit Series, Gr. 1-6, NORE
We Are Strong Together Series, Gr. 7-10, NORE

Websites:

Catholic Information Service Society

- <http://www.biblegujarat.org>

Catechists Magazine Article Archives

- <http://www.peterli.com/cat/resources/articles/srchcat.shtm>

Church Documents

- <http://www.vaticanii.org/search/>

Curriculum Development for Catholic Schools

- www.tcdsb.org

Rubrics for Teachers

- <http://www.rubistar.4steacher.org/>

Checklist for Reviewing Resources for Use in Catholic Schools

- Is the Catholic world view explicitly evident in all components of the writing?
- Is the Catholic world view authentic (seamless) in its integration, infusion or extension?
- Does the resource meet the intended Catholic outcomes? Does it attempt to answer the essential Catholic questions?
- Are the appropriate Ontario Catholic School Graduate Expectations firmly rooted in the writing project?
- Is the way the Catholic world view is presented suitable for the intended audience?
- Are the resources used (or suggested) consistent with Catholic teaching?
- Are the assessment pieces fair and equitable for all students?
- Have the copyright laws been adhered to?

Activity: How to infuse a Catholic world view into the curriculum

Connecting World Events with the Curriculum

As educators we often want to connect current events from the world around us with the curriculum in the classroom. The following article and discussion questions have been provided as an example of how a newspaper opinion piece can be connected to a topic on social justice. This article was written just prior to the federal election in January 2006.

Assign the group to read *Try Voting for the Common Good*

Discuss the following questions:

What point of view is expressed by the author and by the Citizens for Public Justice?
How do their views compare to the Catholic worldview?
How might you use a similar article in your writing?

The following questions relate to using the article within the context of planning curriculum:

1. Where would the content of this article best fit with existing curriculum?
2. Which essential or guiding questions might be written as they relate to this article?
3. What knowledge and/or skills would the learner need in order to address these “big” questions?
4. Which Ontario Catholic Student Graduate Expectations could be addressed?
5. Which big ideas, Catholic theme(s) or anchor concepts might be used as a framework for further discussion?

Try Voting for the Common Good

As a member of Democrats Abroad Canada, I was able to observe the 2004 U.S. election closely.

I saw how the religious right was courted by the "values" rhetoric of George W. Bush, and how his administration's Richelieu, Karl Rove, helped place the gay marriage question on the ballots in 10 key states, thereby ensuring high voter turnout - and Republican support - among the religious right on Election Day.

Owing to the calculated values rhetoric of the Bush campaign, and the anemic religious mutterings of U.S. Democratic candidate John Kerry (who talked of rosaries and altar boy lineage), the popular impression was that Bush was a religious man who stood for Christian values while Kerry was a liberal secular humanist with no fixed moral bearing.

While the present Canadian election has not experienced a values polarization to the same degree, some of the same campaign snake oil has been poured on Canadian electoral waters. Gay marriage has surfaced as a wedge issue, placing Prime Minister Paul Martin, a Roman Catholic, at odds with some of his own bishops, and prompting Colorado-based Focus on the Family evangelist James Dobson, who many see as a powerful force behind Bush's 2004 victory, to target Canada with his well-financed ministry.

Same-sex marriage is a significant moral matter; yet it can quickly devolve into a highly charged, single issue, faith-based voting silo that ignores the larger issues of the commonwealth involved in this federal campaign.

The notion of the common good - that which directly affects all Canadians in terms of ecological integrity, social justice, access to social services, and protection of the vulnerable - is another "values" framework from which religious people view the election. Such a perspective works against a single, "hot button" approach to balloting, an approach which might make one feel righteous, but runs the risk of being devastatingly narrow. Such a truncated balloting criterion may even lead to a diminishment of the larger societal values many religious voters wish to maintain.

Happily, one Canadian religious group, Citizens for Public Justice (CPJ), has adopted such a "common good approach" in their federal election analysis. CPJ, which describes itself as a non-partisan organization of Canadians "from many Christian traditions and many political leanings ... rooted in the biblical call for love, justice and stewardship," has recently issued an election bulletin providing food for thought for Canadians going to the polls (available at www.cpj.ca).

While noting that Canadians view themselves as tolerant, caring, forward-looking, and inclusive, social realities such as deep poverty of aboriginal people with unresolved land claims, and widespread homelessness, belie this image.

CPJ suggests that issues of climate change, poverty, privatization of water, unjust international trade rules, aboriginal land rights, and refugee policy are key campaign issues for people of faith.

continued...

Regarding climate concerns, they claim that consumption patterns in Canada must change and new non-polluting energy sources utilized if significant sustainable change can occur. Rather than telling constituents how to vote, the bulletin asks: "Do you support the Kyoto Protocol? What short term and medium targets would you advocate to reduce greenhouse gas emissions? What do you think should be done when the current Kyoto targets expire in 2012?"

By encouraging a thoughtful, questioning electorate, this group of Christians invites Canadians to find out for themselves that Progressive Conservative leader Stephen Harper has suggested he would scrap Kyoto - the only international accord on climate change ever signed - in keeping with Bush's dismissal of the protocol.

In terms of water, CPJ notes that one in six people in the world does not have access to clean water, and private companies are increasingly gaining control of water services.

"This turns a common good into a commodity, depriving those who cannot pay and further threatening local ecosystems," CPJ claims.

For many Christians, water is both a spiritual and social justice issue; it not only has sacramental use in baptism and the preparation of the Eucharist, but also represents a primary "right to life" issue - if you are denied clean water because you can't afford it, you die.

If Canada were to privatize its water, and sell it off to the United States, something not beyond the realm of imagination under a Conservative government, the notion of water as a universal right could be jeopardized.

This would affect a few more people than same-sex marriage.

While single issue voting can be energizing, polarizing, and for some even "kinda fun," it can also be "kinda irresponsible," eschewing complex social justice concerns and eclipsing responsible, mature discernment to which a religious, democratic people are called.

Stephen Scharper teaches in the Centre for Environment and the Centre for the Study of Religion at the University of Toronto.

*Copyright (c) 2006 Toronto Star, All Rights Reserved.
Jan 21, 2006 Item: 6FP1804027713*



Culture Watch

Teaching a Living Theology

Christian education and everyday life.

by Stacy Johnson

How can faith be proclaimed in a manner that will be both satisfying and challenging? How can people come to be embodiments of faith, whose lives reflect their baptismal covenant and the good news of Jesus Christ? These complex questions defy a simple response.

Critical theological thought, however, must be at the center of Christian education curricula. Of course, many other criteria must be considered when selecting Christian education curricula, but fostering the ability to think theologically needs to be given due regard.

Too often people are tempted to think of theology as an exotic discipline. Granted, theology does consider questions and issues that are shrouded in mystery. But theology itself is really concerned with the things of everyday life, things that are common to all of us. Theology is concerned with our experiences and questions about God, with who we are as God's children, and with the world God created and sustains. Theology seeks to connect all things with God. Thinking theologically, then, is an ongoing determination to interpret life-including our commitments, actions, and indeed all reality-in relationship to God.

People are also tempted to think of theology as only the responsibility of clergy and academics. On the contrary, theological thought that is most reflective of and challenging to human experiences of God will be shaped by the history of the believing tradition that informs it and the experience of those who live and ponder it. Christian educator Thomas Groome suggests that theology should be done on all of our feet rather than in only some of our heads. In other words, theological thinking should be the responsibility of all Christians seeking to live their faith—those in the seminary and those in the pew.

Theological reflection does not just happen. It is an intentional activity that requires the propensity to engage in it as well as necessary skills. The following four commitments are essential to Christian education curricula that seeks to foster theological thought.

Encourage interpretation of the biblical story. The Bible needs to be understood as a witness to the relationship of God with the life of the world. Thus it is not enough to simply "teach" Bible stories. The biblical story in all its fullness must be presented as having a particular context

continued...

and set of concerns, as able to withstand critical questions and disagreement, and as a vehicle for God's gracious gift of faith and understanding.

Learners should be encouraged to ponder the hopes, dreams, questions, and concerns that biblical persons and the whole of the human family have had about God, God's presence, and God's relationship to the world. For instance, a study of the Exodus can be connected not only to the history of the children of Israel but also to the function that story had for slaves in the American South when they referred to Harriet Tubman as "Moses." Such an interpretive study encourages learners to consider the theological meaning of the Exodus event to historical persons as well as discern commonalities with the present day. Learners can consider how they too are called to be part of God's people. When this kind of questioning takes place, theological thought is present.

Convey the theological tradition. Theological thought is not an individual activity, but a communal endeavor. Much of what we have come to understand about God is due to the fact that the believing community through the centuries has struggled greatly to understand God. The fruits of their struggles are handed down to us.

T

his does not mean that contemporary people are simply told what to believe. On the contrary, it means that we have a starting place, a place from which questions can be asked and considered. At times the theological tradition can provide tremendous insight and clarity. Other times it must be augmented or changed to become vital and responsive to the present day. The bottom line, however, is that Christians today can learn from others' experiences of God.

Thus, for instance, curricula need to teach the history of the ecumenical creeds. Learners need to understand their contexts, be able to interpret them, and recognize them as statements of faith and trust that are larger than the faith and trust of individuals. Learners also need to be encouraged to articulate and consider issues of faith either not addressed by the creeds or addressed incompletely or unsatisfactorily. Such study encourages learners to think theologically themselves while they are being connected to the faith tradition.

Acquaint learners with the lives of people of faith. Individuals also become connected to the faith tradition when they see the examples of other people who have and continue to struggle with issues of faith. Too often theological ideas are presented almost as "laws" that need to be learned as opposed to a tradition within which we're invited to live.

For example, learners can study the response of the Confessing Church to the Holocaust during World War II. They can read Elie Wiesel's writings to experience something of the way in which life can both call into question and confirm the totality of one's faith. Reflecting on such issues constitutes critical theological thought.

Engender a commitment to relating life and faith. Curricula need to teach a method for theological thinking. This is difficult work. Theological reflection does not have one consistent method in the same sense as does, say, the multiplication of quadratic equations. A method of theological reflection can assume many forms. It exists, for example, when one recycles as a response to God's command to care for the earth; it resides in the process of discerning

continued...

Appendix 5—page three of three

God's call for one's life; it prompts one to bring a child to the font for baptism. Theological reflection is not any one of these actions, nor the sum total of all of them. These actions are, rather, the manifestation of theological reflection.

Theological reflection is a pattern for pondering the relationship between someone or something and God. As such, a method for theological reflection includes the process of bringing one's self, life, and perspective of reality to God and discerning the implications.

Curricula can engender such a commitment to theological reflection when it deliberately seeks to relate life and faith. Lesson plans can pose questions such as: How can you be like the Good Samaritan? What does it mean to care for creation today? How can one live as a child of God? Reflect upon your life commitments in connection to what God calls people to do and be. How can you trust in God's promise of a future as Sarah and Abraham did? These questions, and others like them, can encourage individuals of all ages to relate their lives to God, and in the process become critical theological thinkers.

Christian education is a daunting task. It calls for attention to both the faith tradition and the contemporary setting. Educational experiences that have the potential to impact most completely upon the lives of the faithful will be those that encourage theological thought by seeking to relate life and faith.

STACY JOHNSON is adjunct instructor of Christian education at Luther Seminary in St. Paul, Minnesota, and associate pastor at Holy Trinity Lutheran Church in Minneapolis.

Teaching a Living Theology. by Stacy Johnson. Sojourners Magazine, November-December 1998 (Vol. 27, No. 6, pp. 50-53). Culture Watch.

(Source: <http://www.sojo.net/index.cfm?action=magazine.article&issue=soj9811&article=981131>)

www.sojo.net

Sojourners Magazine • 3333 14th Street NW, Suite 200 • Washington DC 20010
Phone: (202) 328-8842 • Fax: (202) 328-8757

The Catholic educator - the one outside - must recognise the divine capacity of students to be active learners and deliberately craft the teaching/learning dynamic to engage their souls, Thomas Groome explains

A spiritual foundation invites educators consciously to put their faith to work within their vocation; often they may do so without a lot of explicit God-talk. I'm thinking of a history teacher I had during my secondary school years here in Ireland at Belcamp College, Fr Paul Byrne - we called him 'Muscles'. He rarely mentioned God when teaching history, and yet he likely taught us more than the religion teachers about living our faith, about being good and honest people, caring for others. A lot of it he did simply by how he related with us; you just knew that Muscles cared about you and about the world, and about how we were going to live in it. Without ever sounding preachy, we had no doubt about his values and commitments; we knew intuitively what mattered most to Muscles, how he made sense out of life, found purpose and meaning. In a word, he shared his soul with us. Every good teacher does as much.

And his teaching style was crafted to engage our souls in that he drew us in as active learners about the stuff that matters most in life. His questioning was rarely simple recall of what he'd taught, but invited what we thought and felt and were coming to see for ourselves. Nigh forty years later, I still remember a class on the Irish rebellion of Easter 1916 that he crafted around a poem by W B. Yeats - 'The Rose Tree'. I sensed even then that the poetry was a way of drawing us in. By the time we got through, we knew much more than the data of that event; we had grappled with some of the great questions of life, had argued about values and meaning; far more than learning about 'the Rebellion', we had learned from it for our own lives. Muscles had gotten into our souls - and the bit of poetry helped.

Years ago, St Augustine wrote about 'the teacher within' each person, proposing that when we learn something, the 'real' teacher is not the teacher on the outside but inside. And Augustine explained that the 'teacher within' is the divine presence at the core of the person, our own souls. He insisted that the teacher - the one outside - must recognise

this divine capacity of students to be active learners and deliberately craft the teaching/learning dynamic to engage their souls. This he contrasted to treating students as passive receptacles of what the teacher already knows - what Freire called 'banking education'. With rhetorical flourish, Augustine mused, 'for what parents would be. so ridiculous as to send their child to school to learn what the teacher 'thinks'?. In other words, send them to learn to think for themselves; education should honour their own souls....

continued...

Let us imagine what such an understanding of the person might mean as Catholic teachers and administrators take this perspective, make it their own, and put it to work in their educating. First, pause and recognise an obvious point: teachers' attitudes toward students are most significant for how and what they teach. If I walk into my classroom at the beginning of a year presuming that 'these kids are trouble' - last year's teacher warned me - then I will surely treat them that way, and, be assured, they won't disappoint my low expectations.

On the other hand, if I enter into any teaching/learning event with a positive anthropology - something like the one just outlined and proposed by the deep structures of Catholic faith - then the pedagogy that ensues will surely be more for life. Even the social sciences assure us that students are more likely to live up to high expectations, and to live down to low ones. Think of all the great movies we've seen about teachers - *Dead Poet's Society*, *Mr Holland's Opus*, *Blackboard Jungle*, *To Sir With Love* (I'm dating myself now). All, in one way or another, portray an educator who refused to accept the negative anthropology they found in place and insisted on practising a positive one instead. It can make a world of difference to education.

So, imagine for yourself some import for your pedagogy if you accept something akin to a Catholic anthropology; what would it mean to put such faith to work - as your spirituality?

To stimulate your imagining, let me make a few suggestions:

- Celebrate and educate the whole person. You may well be their math teacher, but for God's sake and for theirs, don't limit yourself to 'only' teaching math. Regardless of what your explicit curriculum might be, you will have ample opportunity to affirm their gifts and talents, to foster their values and virtues, to shape their outlook on life. You will be able to encourage them to claim their rights and responsibilities - the two must go together. In other words, and perhaps more through the implicit curriculum, you will be able to educate them as whole persons - besides teaching them math. And why would you settle for less, if you are a Catholic educator? Engage students as active participants. Teach in a way that encourages them to become agents in their own education.
- Engage their 'teacher within', as Augustine called it, or more precisely their souls. As you do so, you will educate them for life for all - in ways that favour life for themselves and others; and you will enable them to become life-long learners. What a gift for life!

continued...

Appendix 6—page three of three pages

- Create a respectful and challenging environment. Every participant in Catholic education is entitled to be treated with the utmost respect. Never should they encounter discrimination on any basis; never should they experience 'put-down' or diminishment of their personhood. On the contrary, they should always be made to feel welcome and included, appreciated and affirmed.

Real respect also includes a challenge to 'reach beyond their grasp' for their own excellence, to do the best they can – given their talents and opportunities. The: best of education stretches people, never allowing them to settle for personal mediocrity. Every gift should be mentored to the full. And the combination of a respectful and challenging environment is most effective for character formation. We become the best people we can be when we experience both affirmation and invitation.

- ◆ to work - as your spirituality?
- ◆ Always hold out hope of becoming 'fully alive to the glory of God'. Think back to the great teachers you've had in your own life - the Muscles Byrnes you've encountered. Note how they were determined to resist a social fatalism about their students, to insist that they could rise above negative influences whatever they might be - and alter their own destiny for life. As Catholic Christians we have always rejected - at least officially - the theology of predestination. No one is ever determined by personal disposition, cultural influences or social circumstances to 'turn out' a certain way. Powerful influences notwithstanding, we always remain agents in our own becoming, and good education should enhance our abilities to choose for life.

St Irenaeus, writing circa 175, proposed that 'the glory of God is the human person fully alive'. He was echoing the sentiment of Jesus; 'I came that you might have: life, and have it to the full' (John 10:10). In other words, the more people grow and develop into their full potential, the more God is glorified. Surely Catholic educators should hold out to all the hope of such fullness of life, and mentor that hope into realisation. If we do, then our work takes on a priestly hue, for indeed it gives glory to God.

This article first appeared in a *Veritas* book entitled *Reimagining the Catholic School*, pp. 41-45. Edd. Ned Prendergast and Luke Monahan. The book was the record of a conference with a rich gathering of speakers held in Ireland in March 2002. Subsequently published in *Pastoral Renewal Exchange* (December 2004).

**A Guide
To
Research
On The Internet**

Waterloo Catholic District School Board



A GUIDE TO RESEARCH ON THE INTERNET

- ❑ Select a topic, brainstorm possibilities, then focus on the possibilities to add detail. Focussing on a topic will prevent you from taking on huge and unmanageable topics.
- ❑ Formulate Information Seeking Strategies...Develop a plan for searching, determine what information is needed, list key words, concepts, subject headings, and synonyms, identify potential sources of information.
- ❑ Locate sources...Use the library catalogue to find books on your topic. Use the periodical indexes and abstracts to find articles on your topic. Find Internet resources.
- ❑ Evaluate what you find...Analyze information for usefulness, Determine the authoritativeness, currency, and reliability of the information, Differentiate among fact, opinion, propaganda, point of view, and bias.
- ❑ Record relevant information; summarize in your own words; paraphrase or quote important facts and details when necessary for accuracy and clarity.
- ❑ Organize and Interpret the Information...Some questions you might ask when preparing your product...
 - ❑ Who is my audience?
 - ❑ Who will be viewing/reading/listening to my product?
 - ❑ What is the most appropriate way to represent my discoveries?
 - ❑ What do I have to do with my product to meet the assignment criteria?
 - ❑ Will my product be easily understood by my audience?
- ❑ Evaluate the Product and Process...*How could I make this product better?* Determine the extent to which the project content and conclusions effectively met the defined information need. Determine the extent to which the project format effectively communicated the information. Make any necessary changes and don't forget to cite what you find using the format given by your teacher.

Prepare Your Search

- ◆ Plan your search before going online.
- ◆ Think about: What do you need/want to know?
- ◆ How much information do you need/want?
- ◆ List several words or phrases to describe your topic. Leave out nonessential words like prepositions and articles (of, to, the, a, an).
- ◆ Use plain English and be specific.

There are three main ways to search the Internet:

1. **Subject directories** allow you to search the Internet by **subject**. Subject directories use human beings to organize web sites into broad categories. This makes it easier to find information by browsing. Subject directories are the best place to find general information.

Examples: Yahoo, Yahoo Canada

2. **Search Engines** allow you to search the Internet by **keyword**. Search engines use “spiders” or “robots” - computer programs that read and file information found on millions of web pages. Information is not organized into categories. Choose search words carefully or you may find too much information. Search engines are the best place to look for specific information. Search engines usually give **descriptions** of the sites they list. You should read the descriptions to find which site best matches your topic.

Examples: Google, AltaVista, AlltheWeb

3. **Meta-Search Tools** perform a search across **several subject directories and/or search engines at the same time**. The results are all organized in one report. Examples: Vivisimo, Kartoo, Copernic, Ez2www

Search Engines and Directories:

Search Directories (Search by Category)

Yahoo! - www.yahoo.com Yahoo! Canada - www.yahoo.ca

Search Engines (Search by Words and Phrases)

Google - www.google.com AlltheWeb - www.alltheweb.com
 Altavista - www.altavista.com

Meta Search Tools (Search Several Search Engines at once)

Visisimo - www.visismo.com Compernic - www.copernic.com/en/index.html
 Kartoo - www.kartoo.com Ez2www - www.ez2www.com

Children’s Search Engines

Ask Jeeves For Kids - <http://www.ajkids.com/>
 Awesome Library - <http://www.awesomelibrary.org>
 Family Friendly Search - <http://www.familyfriendlysearch.com>
 Kids Click - <http://sunsite.berkeley.edu/KidsClick/>
 One Key - <http://onekey.com/>

Image Search Engines

Google - <http://images.google.com>

Tip: Study the help screens on search engines and indexes to become familiar with the search strategies that may be used. Learn how to use one search engine or directory well and then branch out to another.

Consider Search Strategies

For most search engines you can use the following techniques.

(For Meta Search Tools use + and – instead of AND/OR e.g. desert +erosion –Sahara)

Strategy	How it Works	An Example
AND	joins two words together	computers AND networks (both words must appear in each web page)
OR	links words	computers OR networks (at least one word should appear on each web page)
NOT	excludes words	computers NOT networks (excludes sites with any mention of networks even if it has the word computers in it)
* Truncation (also called wildcards)	finds all of the words beginning with a root word (useful if you are unsure of spelling)	comp* (will retrieve computers, computing, computer, and computation)
“ ” phrases	indicates words that must appear side by side	“computers in education” (retrieves sites with this exact phrase)

WOW!

Did you find a really good educational site?

Don't forget to share this information with your librarian, teachers, and fellow students. When we all share our knowledge we're that much richer.

Check out your School Board site for great links to educational and Catholic resources!

LOOKING FOR ARTWORK OR PICTURES?

JPEG is the standard file format for pictures. Search for your image as a jpeg file:

Example: tiger.jpg

Evaluating Web Sites – You Be the Judge!

Authority – Who is responsible for the site? Is it clear who wrote the material? Is there a link to a page describing the purpose of the sponsoring organization?



*Be a critical thiOnker ~
always ask questions!*

Accuracy – Are the sources for factual info clearly listed so they can be verified (e.g. bibliography) or is it just the opinion of the author or institution responsible for the information?

Objectivity – Who is sponsoring the site? Does the sponsor influence the views presented? Does the page represent a variety of viewpoints or are its biases clearly stated? If the resource is biased, are these biases clearly stated? Just as you should use more than one book when doing research, you should check facts from the Web by looking at more than one site.

Purpose – Who is the intended audience for the Web Site? Is the purpose to inform or persuade?

Currency – Are there dates on the page to show when the page was written? When was it last revised? Is the site current enough to be relevant to your topic?

Coverage – How comprehensive are the links provided? Are the links relevant and appropriate? Is the site inward focused, pointing outward or both?

Helpful Web-Sites:

<http://www.ipl.org/teen/aplus> from the Internet Public Library, this is an online research paper guide. The site has links to research tools and writing pointers.

<http://www.ala.org/teenhoopla> from the American Library Association, has a homework section with links to news, science, history, literature and its updated weekly!

<http://whyfiles.news.wisc.edu> is sponsored by the National Science Foundation and provides information about current science topics with a library of images and good links.

<http://www.schoolnet.ca> features terrific Canadian content and you can search by subject to get a list of web links on your topic.

<http://www.refdesk.com> provides links to on-line encyclopedias, dictionaries, thesauri, metric conversions, acronyms, etc.

<http://www.library.on.ca/information.html> is an excellent source of ready reference links to Canadian sources.

<http://www.picsearch.com/> is a search engine for pictures and images

<http://www.findsounds.com/> searches the web for sound effects and musical instrument sounds.

Building Capacity for Writers of Catholic Curriculum

The Process

Step One...

- ◆ **Start by examining the content of the desired curriculum.**
- ◆ **Identify the underlying knowledge and skills for the curriculum/course under development.**

Step Two...

- ◆ **Identify established goals or learning expectations.**

Step Three...

- ◆ **Identify how the enduring understandings of the desired curriculum reflect the Gospel values and/or CATHOLIC THEMES.**

Step Four...

- ◆ **Develop Essential or Guiding Questions within a Catholic perspective.**

Step Five...

- ◆ **Create opportunities for the learner to demonstrate the degree to which they have achieved the learning expectations (i.e. knowledge and skills).**
- ◆ **Identify the key criteria for gathering evidence.**

Step Six...

- ◆ **Consider (a) the content the course and (b) the nature of the learners when planning the learning activities.**

Step Seven...

- ◆ **Review the criteria for the entire process.**

Step 1

The starting point for the design of curriculum begins with the learning expectations which define what all students are expected to know, to do and to value. The knowledge, skills and values expressed as *Ontario Catholic School Graduate Expectations* create a “common reference point from which Catholic Curriculum writers can develop more comprehensive and specific curriculum in each subject area” (ICE, “Using the OCSGE”).

Teachers should consider the context to address the *Catholic Vision of the Learner* as defined by the seven broad expectations:

1. a discerning believer;
2. an effective communicator;
3. a reflective, creative and holistic thinker;
4. a self-directed, responsible, lifelong learner;
5. a collaborative contributor;
6. a caring family member; and
7. a responsible citizen.

There are numerous examples of templates (e.g. 1-Page Template with Design Questions, in *Understanding by Design Professional Development Workbook* (2004, p. 14); Unit Planning Template in the Curriculum Support for Catholic Schools; and the Ontario Curriculum Unit Planner- Unit Overview Template) to help organize the content of the curriculum. In each of these templates the teachers need to task analyze the content in order to identify the knowledge and skills that the students need to acquire.

Step 2

The Catholic themes and/or anchor concepts can also be cross-referenced to the Ontario School Catholic Graduate Expectations. (See either Ontario Catholic School Graduate Expectations in Relation to the Anchor Concepts, or Catholic Themes in relation to Anchor Concepts in *Curriculum Support for Catholic Schools: Enhancing the Religious Dimension of Catholic Schools*).

How do the specific learning expectations fit within the context of the Catholic theme?
How does the Catholic theme provide a foundational framework to meet the established goals of the desired curriculum?

Step 3

In examining the enduring understandings of the curriculum content, connections can be made to Catholic themes and anchor concepts. The Catholic themes include:

- † Dignity of the Human Person
- † Community and the Common Good
- † Preferential Option for the Poor and Vulnerable
- † Human Rights and Responsibilities
- † Dignity of Work and Service
- † Stewardship for Creation
- † Love and Justice
- † Peace
- † Hope
- † Faith
- † Mystery, Wonder and Awe
- † Intimacy and Sexuality

When using the template for Unit Planning Template (Curriculum Support for Catholic Schools), the greater purpose (or Why) links the Anchor Concepts to the selection of a theme that best illuminates the identified anchor concepts.

Reflections questions help to make connections between the anchor concepts and the subject specific curriculum expectations.

Step 4

Questions do more than serve as doorways to understanding, according to Wiggins and McTighe in *Understanding by Design*. They can effectively establish priorities in a course of study (1998, p. 31). Likewise, essential *Catholic* questions can effectively establish priorities in a Catholic course of study.

The following examples of essential questions are from the Course of Study (p.8) for the *Halton Catholic District School Board Interdisciplinary Studies: Issues in Human Rights*.

How do I begin to understand some of the realities in my world?

What are the connections between rights and responsibilities?

How do I make the world a better place?

How have various disciplines contributed to society's understanding of this issue/problem?

continued...

In this particular course of study, the Catholic Theme that would provide a context for the course is appropriately Human Rights and Responsibilities.

Wiggins and McTighe (,1998, p. 28) also state that “essential questions can and should be asked over and over. Practically speaking, they can recur across the curriculum and over the years”. However, for our purpose, the essential questions should also be tailored to include a Catholic point of view. Consider how each of the following questions has been rewritten with this in mind.

1) From whose viewpoint are we seeing or reading or hearing? From what angle or perspective is the material being portrayed?

How would the Catholic perspective influence our understanding of what we are seeing or reading or hearing?

2) How are things, events, or people connected to each other? What is the cause and what is the effect? How do they fit together?

In this scenario how might people and events be connected in light of the gospel values?

3) So what? Why does it matter? What does it all mean?

Why do we search for meaning in our lives? How can we create opportunities to make a difference? How does God reveal His presence in our everyday lives?

Instructional strategies can be selected that will assist the learners in their search for answers to these essential questions. Because these questions are often open-ended and deliberately broader in scope, curriculum designers should map out a likely progression of simple to more complex questions to provide a framework for the unfolding of student inquiry and developing understanding.

Step 5

The assessment evidence gathered must be consistent with the manner in which the course is delivered. Is the assessment evidence sufficient and varied enough to honour students who have different learning styles and needs? Do students have opportunities (e.g. self assessment strategies) for developing self awareness of their own talents, abilities and gifts? Do assessment strategies help students address not

continued...

only specific learning expectations, but also Ontario Catholic School Graduate Expectations (e.g. demonstrate a confident and positive sense of self OCSGE 4a; and achieve excellence, originality, and integrity in their own work OCSGE 4g).

Step 6(a)

The content/nature of the curriculum will be considered in the method of delivery of Catholic curriculum (e.g. integration, extension or infusion).

Every subject has a core of knowledge, skills, values and attitudes. Evidence of the Catholic character should be explicit in the overall learning expectations not only within the subject, but also across the curriculum (adapted from *Educating the Soul*, p.20).

Catholic schools also insist that their mandate goes beyond instruction in religious education and includes the promotion of a world view and moral life that integrates and informs all elements of the curriculum. Within Catholic schools, *integral education* is the operative educational philosophy. This philosophy ensures that the knowledge and skills are met within a framework of Christian anthropology, Catholic social teaching and communal sacramental life. This framework provides for the authentic integration of the religious dimension into all areas of curriculum (Foundation Documents- *Integral Education for Catholic Schools: A Design Down Model*, p. 1, *on the Curriculum Support for Catholic Schools*).

There are three approaches to incorporating Catholic Themes in the academic curricula as outlined below from the Curriculum Support for Catholic Schools.

APPROACH #1—Integration

*The most desirable of the three approaches, **integration** seeks to create a seamless weave between the subject matter and the Appropriate dimensions of the Catholic Tradition.*

EXAMPLE:

Where the starting point is a subject area, the teacher identifies specific curriculum expectations. The teacher explores how these expectations may relate to the Catholic Tradition using the twenty-one Anchor Concepts and/or the twelve Catholic Themes. A primary division teacher using the inquiry method in the science classroom may choose to integrate the theme, Mystery, Wonder and Awe. This will genuinely fit with the experiences of the learner as she/her learns about and comes to appreciate the natural world.

APPROACH #2—Extension

*Can the topic be **extended** or developed further to include a consideration of Catholic Themes?*

If there are no authentic opportunities for integration, can the area be extended or developed further to include a consideration of Catholic Themes?

EXAMPLE:

A geography unit (e.g. Grade 7 Natural Resources) that studies positive and negative ways in which human activity can affect resource sustainability and the health of the environment could be extended further to consider our responsibility, respect and stewardship for all of God's creation.

APPROACH #3—Infusion

*Where integration and extension cannot be authentically done, a Catholic Theme is **infused** into teaching strategies.*

EXAMPLE:

The Catholic Theme, Stewardship for Creation, may be infused into teaching strategies used for technology and business courses. This theme does not have to be used exclusively for science and geography topics that deal with natural resources and sustainability.

The appropriate use of mathematical process expectations linked to the theme, the Common Good, could help students make connections between mathematics and the real world. Consider if the students were examining community initiatives (such as building a community garden or operating an Agape program) and they used mathematics to think reflectively and creatively to evaluate those situations and solve relevant problems.

If each of these approaches (integration, extension, and infusion) is considered, one or more of the above approaches will afford opportunities for incorporating the faith dimension into the curriculum development process. The result will be an authentic Catholic curriculum that will teach and live out the Catholic Themes in all areas of the curriculum.

Step 7

Consider the following questions when reviewing the criteria for the curriculum that is being written:

- ◆ Is the Catholic worldview evident explicitly in the writing project (e.g. unit, course of study, assessment/performance task)?
- ◆ Does the course meet the intended Catholic outcomes? Does it attempt to answer the essential Catholic questions?
- ◆ Is the Catholic worldview authentic (seamless) in its Integration? Infusion? Extension?
- ◆ Are the appropriate Ontario Catholic Graduate Expectations firmly rooted in the writing project?
- ◆ Is the Catholic worldview suitable for the intended audience?
- ◆ Are the resources used (or suggested) consistent with Catholic teaching?
- ◆ Are the assessment pieces fair and equitable for all students?

Catholic Connections Curriculum Project:

A Teacher Resource for Exemplars

Created by Teachers for Teachers

Dufferin-Peel Catholic District School Board

Course Code: CGG 30

Grade/Title: Grade 11 Travel and Tourism: A Regional Geographic Perspective

Unit Topic: Unit 3 **Tourism and Culture**

Duration: 150 minutes

Catholic Expectations:

CGE1d – develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good

CGE7e – witnesses Catholic social teaching by promoting equity, democracy, and solidarity for a just, peaceful and compassionate society

Activities Overview:

1. The teacher will begin with reading an opening statement that highlights the discrepancies between the haves and the have-nots when it comes to the opportunity to travel. The opportunity to travel is often associated with the lifestyle of people who live in developed nations or people who are ‘well-off’. The people of subsistence or resource-based economies are often the hosts to the traveler, yet many can’t afford to indulge in traveling themselves. Does this create a two-tiered system? Is this a case of haves vs. have-nots and, if so, a case of exploitation or is it a case of global connections? Do people travel to destinations sometimes to see that which is so ‘foreign to them or do they travel to educate themselves to the rest of the world?’
2. Students are to think about the questions posed in the statement and to write brief personal responses to the questions that reflect their point of view.
3. The teacher is then to divide the class into four groups and assign each group one of the following biblical quotations: **Corinthians 1:12-14, James 2:1-7, James 4:13-17, 5:1-6**
4. Each group is to analyze how the scripture readings relate to tourism and the dignity of all people.
5. Students are to be assigned different African nations and research any tourist destinations/attractions in their groups. Students are to investigate the cultural and economic impacts of travel in these areas, and to discover any conflicts that may arise from tourism. (e.g.: Kenya, South Africa).
6. Students are to write a position paper discussion whether their country respects the cultural and religious traditions of its people.
7. Students are to present their findings and opinions to the class.

Resources: Bible
Internet

Assessment: Formative Assessment of group work
Rubric to evaluate the four strands

Course Code: CGG 1P1

Grade/Title: Grade 9 Geography of Canada

Unit Topic: Unit 3 **People, Places and Patterns – Movement: Cultural Diversity**

Duration: 75 - 150 minutes

Catholic Expectations:

CGE1f – respects and affirms the diversity and interdependence of the world’s peoples and cultures

CGE7g – respects and understands the history, cultural heritage and pluralism of today’s contemporary society

Activities Overview:

1. The teacher will begin by introducing the Story of Abraham (Book of Genesis). Discuss why Abraham left his home and why he went to the new land. What call did Abraham receive? Discuss informally why people would want to leave their home country and why people would want to come to Canada. Ask students if they recall from geography in Grade 8, what we would call these reasons. If they do not mention the terms ‘Push and Pull Factors’ then review the terms.
2. In small groups, students are to discuss why people should be allowed to move to Canada, and why people would want to come to Canada.
3. Present to the students the parable of the Great Dinner (Luke 14:15-24). Who was invited to the great feasts? How does this show Jesus’ teaching on respect for persons? Students are to conclude how people from different cultures enrich culture in Canada (food, music, values and beliefs).
4. Students are to interview one person from a different cultural background than their own and ask why that particular cultural group came to Canada. How did they feel they integrated into Canadian society and continue to contribute to the Canadian identity? Students are to transcribe the interview (questions and answers) and submit it for assessment.

Resources: Bible
Interviewees
Push and Pull Factor organizer

Assessment: Interview Rubric to assess all four strands



Catholic Curriculum Cooperatives of Ontario

w w w . c a t h o l i c - c u r r - c o o p . o r g