

# 11

Grade



## FAITH AND CULTURE

Grade 11 – UNIVERSITY/COLLEGE

Ontario Catholic Secondary  
Religious Education Resource

**ONTARIO CATHOLIC SECONDARY  
CURRICULUM RESOURCES**

**FOR**

# **RELIGIOUS EDUCATION**

**Grade 11 – UNIVERSITY/COLLEGE**



**Institute for Catholic Education  
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**Ontario Catholic Secondary Curriculum Resources for Religious Education,  
Grade 11 – University/College**

On behalf of:

Assembly of Catholic Bishops of Ontario

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# Grade 11 Religious Education

## HRE 3M

### Contents

<b>Course Overview .....</b>	<b>2</b>
<b>Course Description .....</b>	<b>7</b>
<b>Overall Expectation Chart .....</b>	<b>9</b>
<b>How expectations are met .....</b>	<b>16</b>
<b>Textbook Gap Analysis .....</b>	<b>19</b>

## Course Overview

### STRANDS IN RELIGIOUS EDUCATION

The major areas of study in Religious Education courses in Catholic secondary schools are organized into six distinct but related strands, which usually will be integrated in a variety of teaching strategies. These strands do not represent discrete units of study. They are expressed in such a manner as to suggest a variety of ways to integrate themes.

#### Strand SC: Sacred Scripture

Sacred Scripture, a gift of God's revelation, has a privileged place in Religious Education courses. As a primary source of God's revelation, the Bible records the covenantal relationship between God, the Jewish people, and the Christian Church.

As a document of faith developed within the believing community, the Bible is read and interpreted within the Church in continuity with centuries of tradition and in communion with the living reality of the contemporary people of God. In reading, listening, and praying with the Bible, students learn of the loving presence of God in all creation. The Scriptures are the inspired word of God, a living witness to the faith experience of other human beings and a revelation of God's love for all of Creation and our responses.

Since the Bible is a literary work, many of the learning outcomes in this strand involve the skills of literacy. These include an understanding of literary forms and genres, identification of the author and audience as essential to the writing process, the use of critical approaches to the reading of Sacred Scripture, and the recognition of various literary themes within the various books of the Bible.

For Catholics, "the Gospels are the heart of the Scriptures because they are our principal source for the life and teaching of the Incarnate Word, our Saviour" (*Catechism of the Catholic Church*, no. 125). These testimonies of faith are a privileged resource for meeting the person of Jesus and learning about the good news of salvation.

*Evangelization... transmits Revelation to the world, [and] is also brought about in words and deeds. It is at once testimony and proclamation, word and sacrament, teaching and task. Catechesis, for its part, transmits the words and deeds of Revelation; it is obliged to proclaim and narrate them and, at the same time, to make clear the profound mysteries they contain. Moreover, since Revelation is a source of light for the human person, catechesis not only recalls the marvels worked by God in the past, but also, in the light of the same Revelation, it interprets the signs of the times and the present life of [humankind], since it is in these that the plan of God for the salvation of the world is realized. (39)*

*General Directory for Catechesis (1997)*

#### Strand PF: Profession of Faith

Young people need help to put their faith into words. They should be able to express what they believe in language that is common to believers around the world and across the centuries. Essential to the

Catholic tradition are the Church's creeds, doctrinal statements, and the authoritative teachings of the Magisterium.

Students should achieve a genuine understanding of these teachings so that their learning is not simply a memorizing of formulas but is an intelligent articulation of their faith in a language that is appropriate to both the Catholic tradition and to their age and ability.

While it is very much a personal matter, our Catholic faith is not a private relationship between the individual and God. It is a faith lived out in community – from family to parish and school, to neighbourhood, and to the world community of believers. The Church's creeds and doctrinal statements bind us together in a community of faith seeking understanding. The communal relationship within the Holy Trinity serves as a foundation and model for all community relationships: God with us, humankind with God, humans with each other and the rest of creation.

This communitarian relationship is at the heart of the Church's commitment to development and peace and service to the world. In Catholic secondary schools therefore, Religious Education courses contribute to the preparation for and understanding of the meaning of moral commitment to beatitude living, communal worship and the social teachings of the Church, especially in relation to the common good of society and the coming of God's reign.

### **Strand CM: Christian Moral Development**

The modern world is characterized by a multiplicity of values, philosophies, and ideologies. In the democratic, pluralistic society that is Canada these perspectives may creatively interact and reinforce one another, or they may compete with and contradict one another. What is potentially lost amidst this plurality is the singular revelation of God through Jesus Christ and his Church. Moreover, for the adolescent learner, this diversity of values may relativize Christian morality and lead to ethical confusion or to secularism.

In the face of this situation, it is imperative that students be given the means with which to make sound moral choices and judgements in both personal and social spheres of life. Critical thinking and analytical skills assist in the efforts to integrate a Catholic worldview into decisions concerning such moral issues as respect for life, poverty, violence, racism, stewardship, and care for nature/environment.

*Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, "they pass from the old man to the new man who has been made perfect in Christ." The Sermon on the Mount, in which Jesus takes up the Decalogue, and impresses upon it the spirit of the beatitudes, is an indispensable point of reference for the moral formation which is most necessary today. Evangelization which "involves the proclamation and presentation of morality," displays all the force of its appeal where it offers not only the proclaimed word but the lived word too. This*

*moral testimony, which is prepared for by catechesis, must always demonstrate the social consequences of the demands of the Gospel. (85)*

*General Directory for Catechesis (1997)*

### **Strand PS: Prayer and Sacramental Life**

*Students should be encouraged to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. (38)*

*General Directory for Catechesis (1997)*

This strand includes all of the various ways that the Church expresses its faith in worship, whether it be in personal prayer, liturgy or celebration. In many ways, it refers primarily to the actions that demonstrate thankful awareness of God's presence in the world.

At times, these actions will include the use of the rich prayer forms of the Catholic tradition. At other times, they will include the use of the student's own words in prayerful response to God's presence. And, at still others, they will include music, drama, meditation, and various art forms as the vehicle through which reverence can be expressed.

As well, the unfolding of the liturgical year provides many learning opportunities concerning the use of religious symbols and ritual within the school setting. Likewise, the liturgical year affords the opportunity for participation and study of the Church's sacramental life. Through the celebration of Eucharist and the experiences of religious education, students have opportunities to embrace more fully the commitment of their Confirmation in the faith.

Sacraments are visible signs of the presence and action of God. On the basis of this generic definition, Jesus is understood as the pre-eminent sacrament, whose life made visible the action of God in an unparalleled manner. In turn, the Church is the sacrament of Christ, making his teachings and his saving grace visible across all cultures and through successive generations. The seven sacraments signify and accomplish God's loving initiative to lead people to wholeness by interceding at significant moments of their lives from birth through maturity to death.

*"Catechesis is intrinsically bound to every liturgical and sacramental action" ...For this reason, catechesis, along with promoting a knowledge of the meaning of the liturgy and the sacraments, must also educate the disciples of Jesus Christ "for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the creeds..." as all of this is necessary for a true liturgical life. (86)*

*Congregation for the Clergy,  
General Directory for Catechesis (1997)*

## Strand FL: Family Life Education

*Christian education in the family, catechesis and religious instruction in schools are, each in its own way, closely interrelated with the service of Christian education of children, adolescents, and young people. (76)*

*Family catechesis precedes... accompanies and enriches all forms of catechesis. (226)*

*General Directory for Catechesis (1997)*

Catholic Family Life Education is a multi-disciplinary curriculum area, designed to promote the Christian formation of children and adolescents in authentic human values related to personhood. The role of the school should be that of assisting and completing the work of parents, furnishing children and adolescents with an evaluation of sexuality as value and task of the whole person, created male and female in the image of God.

The bishops of Ontario have identified Family Life Education as a required curriculum strand comprising approximately twenty percent of the Religious Education curriculum at the secondary level, since both areas of study are concerned with the integration of Gospel values into the whole pattern of human life. Classroom instruction in Family Life Education provides opportunities for the holistic formation of students according to a Christian vision of personhood, relationship, and sexuality. This strand draws upon the disciplines of theology, life sciences, and the social sciences. Within these, moral theology, biology, and developmental psychology are especially significant.

Students will study three areas in Family Life Education (Personhood, Relationships, and Sexuality), to support the direction given in the OCCB's 1996 message to the Catholic education community, entitled "Family Life Education for Secondary Students."

Family Life Education therefore is a distinctive feature of Religious Education in Catholic secondary schools in its biological, medical, psychological, and moral aspects. It is the intention of Family Life Education to assist students in the development of understanding and personal attitudes toward the Christian vision of human relationships and sexuality as integral to the person, created in the image of a life-giving and loving God.<sup>1</sup>

For this reason, Family Life Education recognizes and affirms the primary and central role of the family in the formation of character, moral development, and attitudes toward sexuality. Likewise, Family Life Education recognizes the need for students to share life related experiences within clearly established boundaries related to the public nature of the classroom setting.

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<sup>1</sup> Adapted from *Family Life Education for Secondary Students: A Message to the Catholic Education Community*, a publication of the Assembly of Catholic Bishops of Ontario, 1996, pp. 4-6.



## Strand RI: Research and Inquiry

A well-rounded education in religious education is about much more than just providing students with knowledge of facts. A deep understanding of and fluency in the subject cannot be evaluated solely in terms of students' ability to use specialized terminology, memorize isolated facts, or repeat a theory. Rather, students must be given opportunities to develop the skills and habits of mind needed to analyse, synthesize, and evaluate information. Not only do these skills underpin critical thinking and allow students to extend their understanding of religious education, but they are also useful in students' everyday lives and will help them in pursuing their postsecondary goals.

*Within the overall process of education, special mention must be made of the intellectual work done by students. Although Christian life consists in loving God and doing his will, intellectual work is intimately involved. The light of Christian faith stimulates a desire to know the universe as God's creation. It enkindles a love for the truth that will not be satisfied with superficiality in knowledge or judgment. It awakens a critical sense which examines statements rather than accepting them blindly. It impels the mind to learn with careful order and precise methods, and to work with a sense of responsibility. It provides the strength needed to accept the sacrifices and the perseverance required by intellectual labour. (49)*

The Congregation for Catholic Education,  
*The Religious Dimension of Education in a Catholic School* (1988)

All courses in religious education outline required learning related to research and inquiry skills. In religious education, these skills are employed within the broader context of our Christian faith. The expectations in this strand describe the skills that are considered to be essential for all types of research and inquiry in the discipline. These skills apply to, and should be developed in conjunction with, the content of all the other strands of the course.

The research and inquiry skills are organized under subheadings related to the four stages of inquiry – exploring, investigating, processing information, and communicating and reflecting.

- *Exploring skills* include the ability to identify and refine topics, identify key concepts, and formulate effective questions to guide inquiry.
- *Investigating skills* include the ability to create research plans; develop research tools; locate relevant sources; and formulate hypotheses, research questions, or thesis statements.
- *Processing information skills* include the ability to assess sources, organize and synthesize findings, document sources, and formulate conclusions.
- *Communicating and reflecting skills* include the ability to use appropriate modes of communication for a specific purpose and audience. This set of skills also includes the ability to reflect on the research process in order to identify steps for improvement. In the context of religious education, *theological reflection* refers to the Christian's search for meaning and understanding of life in the context of our relationship with God.

Skills in these four areas are not necessarily performed sequentially. Inquiry may begin in any one of the areas, and students will tend to move back and forth among the areas as they practise and refine their skills.

Teachers should ensure that students develop their research and inquiry skills in appropriate ways as they work to achieve the curriculum expectations in the other strands of the course. In some courses, it may be appropriate for students to develop research and inquiry skills as they complete a major research project. In others, students might develop these skills as they read and interpret texts, assess texts for bias and perspective, and communicate their findings. In either case, skills development must be assessed and evaluated as part of students' achievement of the overall expectations for the course.

## Grade 11 Faith and Culture: World Religions, HRE 3M

University/ College

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### *Course Description*

This course engages students in the examination of world religions, particularly Judaism, Christianity, Islam and the First Nations, Métis and Inuit Spiritualities and a locally appropriate religious tradition. This is a survey course that will help students understand the basic similarities and differences between the religious traditions so they can interact with others with acceptance and familiarity. We live in a multi-faith global community. With the knowledge of this course, students ought to be able to understand more clearly the world's religious affairs.

**Prerequisite:** Grade 10, Religious Education, HRE 2O or Grade 10 English, Academic or Grade 10 English, Applied

## Overall Expectation Chart

Overall Expectations	Big Ideas	Guiding Questions
<b>Scripture</b>		
<b>SC1. Core Teachings:</b> Identify the sacred texts of the Abrahamic religious traditions (Judaism, Christianity and Islam), First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition and examine the core teachings found in each one. [CCC nos. <a href="#">81</a> ; <a href="#">101-108</a> ]	Each tradition has a sacred text upon which it bases its core beliefs. Given that the Abrahamic religious traditions have Abraham as their father in faith, there are common key stories shared by each tradition. First Nations, Métis and Inuit Spiritualities may not have a common sacred text because they are based on oral tradition; however, the beliefs are similar around the globe.	What do the sacred texts of each religious traditions highlight as its core beliefs? Are there core beliefs shared in common by the Abrahamic religious traditions? What are some of the common beliefs shared among the First Nations, Métis and Inuit Spiritualities in Canada and across the globe? (i.e., care for creation) What are the core beliefs of the locally appropriate religious tradition(s) outlined in its sacred texts? Are there any similarities with the Abrahamic religious traditions?
<b>SC2. Understanding Sacred Texts:</b> Analyse key narratives and events in the sacred text/oral traditions of the above mentioned religious traditions to identify myth(s), authorship and the authority of the sacred texts/oral traditions; [CCC nos. <a href="#">115-118</a> ]	Myths/stories/events contain truth taught to guide believers' lives on the path of holiness/completion /fidelity. Authorship of key narratives and events is given to agreed upon key figures of the tradition. (For example, David is honoured with the authorship of the Psalms) Authority of the sacred texts is demonstrated by revelation in each tradition. Authority of the magisterium in the Roman Catholic Church is part of the Sacred Tradition. The Church relies on Sacred Scripture and Sacred Tradition for the fullness of truth.	What myths contained in key narratives and events are significant in the lives of believers in the Abrahamic traditions? Who is given authorship of the key narratives and events of the sacred texts/oral traditions of the traditions being studied? How does secular interpretation diminish the beliefs of believers of a tradition? How does literal interpretation of sacred texts lead to fundamentalism?
<b>SC3. Sacred Texts and Contemporary Culture:</b> Identify	Secular interpretation is generally done by those within	

the effects of secular interpretation, interreligious & ecumenical dialogue and social justice, (equity, diversity, peace) on the application of sacred texts to the lives of believers. [CCC nos. <a href="#">111</a> ; <a href="#">137</a> ; <a href="#">856</a> ]	the culture who may or may not be believers. It may be a literal interpretation that does not take into account the context of the sacred texts. Interreligious and ecumenical dialogue seeks to assist believers to find common ground in belief and understanding of the differences in traditions. The Second Vatican Council was called by Pope John XXIII. Social justice is a means of taking the sacred texts of a tradition and putting these into action.	How was the Second Vatican Council an Ecumenical Council? What are the different forms of interreligious dialogue? Of ecumenical dialogue? What is the difference between the promotion of equity & diversity and the promotion of tolerance (as to bear or “put up” with another)? How does working for peace bring believers of every tradition together?
<b>Profession of Faith</b>		
<b>PF1. Faith Foundations:</b> Express the messianic worldview/ economy of salvation, the foundational experiences and notions of the divine for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. <a href="#">840</a> ; <a href="#">1092</a> ; <a href="#">1095</a> ]	Messianic worldview means that each Abrahamic tradition believes in a messiah who will come to bring the Kingdom of God. The foundational experiences for the Abrahamic religious traditions come from God’s call to Abraham, the births of Ishmael and Isaac, the covenant and the sacrifice of Ishmael and Isaac. Notions of the divine for the Abrahamic religious traditions focus on the God who makes covenant with Abraham, a God who calls and saves his people.	What is different in the messianic worldview of the believers of Judaism and Christianity? What do Christians believe is their economy of salvation? Do Muslims believe in a messianic worldview or an economy of salvation? How is it that Jewish people, Christians and Muslims consider Abraham the father of their faith? What foundational experiences connect the Abrahamic religious traditions?
<b>PF2. Faith Seeking Understanding:</b> Explore key figures, the meaning of discipleship, and the nature/role of community for the Abrahamic religious traditions and any other locally appropriate religious tradition; [CCC nos. <a href="#">546</a> ; <a href="#">2475</a> ; <a href="#">2614</a> ]	Key figures in Judaism, Christianity and Islam are given prominence: Abraham, Moses, David, Jesus, Peter, Paul, Luther, Mohammed, Abu Bakr, Ali. Discipleship is the means by which a person becomes a follower of a tradition. Nature/role of community for the Abrahamic religious traditions.	How do Judaism, Christianity and Islam understand God? (God of the covenant, Triune God, Jesus as Lord and Saviour and Allah) Who are the key figures in Judaism, Christianity and Islam? How does one become a disciple of the Abrahamic religious traditions?

	Nature/role of community for the First Nations, Métis and Inuit communities.	What is the nature of “community” in the religious traditions of Abraham?
<b>PF3. Faith Lived:</b> Differentiate the sense of self in relation to divine, the human person in relation to others and the human person in relationship with the world for the believers of the Abrahamic religious traditions, First Nations, Métis and Inuit Spiritualities and any other locally appropriate religious tradition. [CCC nos. <a href="#">157-158</a> ]	<p>In the Jewish and Christian traditions, the human is created in the image and likeness of God.</p> <p>“Christian revelation contributes greatly to the promotion of the communion between persons...” GS 23</p> <p>The human person is called to be a steward of Creation as invited by God in the stories of Genesis.</p> <p>The followers of First Nations, Métis and Inuit Spiritualities have a particular sensitivity for care for Creation.</p>	<p>What is the nature and role of community for the followers of First Nations, Métis and Inuit Spiritualities?</p> <p>If the human is made in the “image and likeness of God”, what is the relationship of the human to God?</p> <p>How well have humans acted as stewards of Creation? How have the followers of First Nations, Métis and Inuit Spiritualities proven to be good stewards of Creation?</p>
<b>Christian Moral Development</b>		
<b>CM1. Foundations:</b> Demonstrate the moral authority(ies), the notions of freedom and justice (i.e. The Golden Rule) and the social and ecological responsibilities within the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities; [CCC nos. <a href="#">1928-1937</a> ; <a href="#">1950-1986</a> ]	<p>Moral authority(ies) – “In fidelity to conscience, Christians are joined with the rest of [humanity] in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships.” Gaudium et Spes 16</p> <p>Freedom and justice are the foundations of faith. The “Golden Rule” has a place in many religious traditions. Social and ecological responsibilities are also foundational to the expression of faith in the monotheistic traditions of Abraham.</p>	<p>What moral authority(ies) do Jewish and Muslim believers follow? Do they believe in the moral authority of human conscience?</p> <p>What moral authority(ies) do believers of First Nations, Métis and Inuit Spiritualities follow?</p> <p>What are the Jewish, Christian and Muslim understandings of freedom and justice? How is the wording of the “Golden Rule” nuanced in each tradition?</p>

<p><b>CM2. Seeking Understanding:</b> Distinguish the concept of sainthood/holiness, holy figures (historical and contemporary) and recognize authentic religion (cults, extremism, false prophets); [CCC nos. <a href="#">1716-1729</a>; <a href="#">1928-1948</a>; <a href="#">2030</a>]</p>	<p>Saintliness and holiness are particularly Christian concepts. In Judaism, righteousness is exalted. In Islam, the one who is most surrendering is held high.</p> <p>To be holy means to strive to live the Beatitudes and to seek repentance when it is required. The Church holds up many historical and contemporary holy figures to inspire us on our path of holiness. Authentic religion is not equated with cults, extremism or false prophets.</p>	<p>How does natural law speak to the social responsibilities of all believers of the monotheistic traditions? Do these social and ecological responsibilities connect?</p> <p>How does a person become a saint? Who is holy? Does holiness mean perfection? Who are some of the historically holy figures? Who are some contemporary holy figures who inspire you? Does a figure need to be Christian to inspire holiness?</p>
<p><b>CM3. The Moral Life:</b> Identify moral norms as a natural expression of one's faith, the expressions of moral norms (promotion of peace and global solidarity) and explore models of advocacy of various faith groups in one's own community (e.g., <i>examination of social conscience</i>). [CCC nos. <a href="#">1949-1986</a>]</p>	<p>Natural law indicates the ways we are to live, as prescribed by God's wisdom.</p> <p>Each monotheistic tradition has moral norms by which the believers express their faith (particularly promotion of peace and the principle of global solidarity.)</p> <p>Models of advocacy exist to support faith groups in each community of faith.</p>	<p>How does extremism express itself as belief in true faith? Is fundamentalism always an expression of extremism? Who are the false prophets of our time? What is the heresy of today that is drawing people away from God?</p> <p>How do the moral norms of the promotion of peace and the principle of global solidarity find expression in the Abrahamic traditions? What models of advocacy exist to support faith groups within Judaism, Christianity and Islam particularly with a focus on the examination of social conscience?</p>
<p><b>Prayer and Sacramental Life</b></p>		
<p><b>PS1. Prayer:</b> Outline the role of ritual and symbol in personal and communal prayer for the Abrahamic religious traditions, First Nations, Métis and Inuit</p>	<p>Personal (private) and communal prayer are expressions of our human need for intimacy with God. We can use ritual and symbol to</p>	<p>What role do ritual and/or symbol play in personal and communal prayer of Jewish, Christian and Muslim believers?</p>

Spiritualities and the locally appropriate religious tradition; [CCC nos. <a href="#">2559</a> ; <a href="#">2564-2565</a> ; <a href="#">2644</a> ; <a href="#">2663</a> ; <a href="#">2684</a> ]	express our spiritual communication with the divine when words alone do not suffice.	Do the believers of First Nations, Métis and Inuit spiritualities use ritual and/or symbol in their communication with the Creator/Great Spirit?
<b>PS2. Sacrament:</b> Examine the sacrament of the Eucharist as a call to unity (promoting ecumenical dialogue); [CCC nos. <a href="#">1398-1401</a> ]	All Christians believe in the passion, death and resurrection of Christ. At the Last Supper Jesus instituted the Eucharist as a sacrament done “in memory of me.” The Eucharist is a sacrament that calls all Christians to come together as one. Baptism is an indelible spiritual mark that cannot be repeated. The desire that the celebration of the Eucharist include all Christians promotes ecumenical dialogue.	If at the Last Supper Jesus instituted the Eucharist, what prevents all Christians from receiving the sacrament in the Catholic church? How did we come to agree that Baptism is a sacrament that cannot be repeated? Is ecumenical dialogue a conversation about the Eucharist as a call to unity?
<b>PS3. Living out Prayer and Sacrament:</b> Explain the dialogue between prayer and spirituality. [CCC nos. <a href="#">2564-2565</a> ; <a href="#">2744</a> ]	Prayer is a way to have intimacy with the Divine. Spirituality is way to use the charisms of the Holy Spirit to live as a person of faith. “Each branch of the human family possesses in itself and in its worthier traditions some part of the spiritual treasure entrusted by God to humanity, even though many do not know the source of this treasure.” <i>Gadium et Spes</i> par. 86d.	Will Roman Catholics ever be able to receive Eucharist in any Christian church? How does the dialogue of prayer guide the believer’s spirituality? Do the religious traditions of Judaism and Islam have spiritualities within them? How do we understand the spiritualities of First Nations, Métis and Inuit as spiritualities and not religious traditions?
<b>Family Life</b>		
<b>FL1. Living in Relationship:</b> examine the role of social and religious norms, identify the challenges presented by the encounter of cultures, and explore how various religions promote the dignity of the person within intimate human	Social and religious norms give guidance about courtship rituals, marriage and family. Sometimes the social norms are at odds with the religious norms in some cultures. Religious traditions promote the dignity of the person within	What are the social and religious norms about courtship, marriage and family in the Abrahamic religious traditions and in the First Nations, Métis and Inuit spiritualities?



relationships and within society; [CCC nos. <a href="#">1700-1876</a> ; <a href="#">2203</a> ; <a href="#">2334</a> ]	intimate human relationships and within society.	What are the challenges presented by the encounter of cultures with these religious norms of the traditions mentioned above? How do these religious traditions promote the dignity of the person within intimate human relationship and within society? What are the rites of passage associated with each Abrahamic tradition and what religious significance do they have for believers? What is the relationship between the stages of life of the believer and the commitment to their faith? Their commitment of their community? What are the social norms and religious mores about sexuality and gender roles in the Abrahamic traditions and in the First Nations, Métis and Inuit spiritualities?
<b>FL2: Growing in Commitment:</b> distinguish rites of passage and the relationship between the stages in the life of a believer and their commitments; [CCC nos. <a href="#">950</a> ; <a href="#">1084</a> ; <a href="#">1127</a> ; <a href="#">1131</a> ]	Each religious tradition will have rites of passage that signify the growth and development of the person of faith. With each stage of life, a believer will have commitments to their faith and to their communities.	
<b>FL3. Created Sexual:</b> explore social norms and religious mores around sexuality and gender roles. [CCC nos. <a href="#">378</a> ; <a href="#">1605</a> ; <a href="#">1614</a> ; <a href="#">1616</a> ; <a href="#">2333</a> ; <a href="#">2357-2359</a> ]	Human beings are created sexual: male and female. Social norms and religious mores around sexuality and gender roles are culturally formed and morally guarded by believers.	
<b>Research and Inquiry Skills</b>		
<b>RI. Exploring:</b> Explore topics related to scripture and living the Catholic faith in the contemporary world, and formulate questions to guide their research;	Exploring topics and formulating questions initiate the research and inquiry process.	What are some ways to locate reliable sources of information? How can one collect relevant qualitative and quantitative data, evidence, and information? What relevance and implications do the collected
<b>R2. Investigating:</b> Create research plans, and locate and select bible passages and other information relevant to their	Creating research plans and locating information are integral to investigation.	

chosen topics, using appropriate research and inquiry methods;		data, evidence, and information have? How can applications of the results of research be communicated effectively?
<b>R3. Processing Information:</b> Assess, record, analyse, and synthesize information gathered through research and inquiry;	Inquiring about information, with higher order thinking connections, is essential for research.	
<b>R4. Communicating and Reflecting:</b> Communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.	Reflecting on (with theological reflection), evaluating, communicating, and considering how to apply research results and conclusions are important next steps in research and inquiry.	

## How Expectations are Met

For the Instructors the main resource should be the textbook: *World Religions; A Canadian Catholic Perspective*.

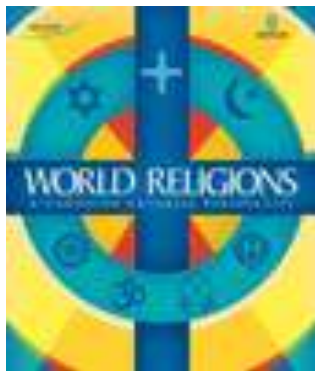
Novalis and Nelson Education partnered to develop ***World Religions: A Canadian Catholic Perspective***, the only Canadian Catholic resource for the Ontario Grade 11 World Religions course.

Commissioned by the Assembly of Catholic Bishops of Ontario through the Institute for Catholic Education.

### **World Religions: A Canadian Catholic Perspective Student Book: Student Edition**

**ISBN10:** 0176242457

**ISBN13:** 9780176242459



There are PowerPoint supplements for the material in the text:

<http://www.nelson.com/worldreligions/teachersource/supplementary.html>

The expectations from the *Religious Education Policy Document, 2016* for Secondary Religious Education, based on the Abrahamic faiths of Catholicism, Judaism and Islam are met with the use of the prescribed text. The majority of the expectations are met explicitly. Of course, with any course the Instructor is required to expand and flush out information for the pupils.

### **Other Resources:**

The following is a list of further resources that could help the Instructor provide ongoing up to date information for the course.

### **Roman Catholic**

The Vatican: [www.vatican.va](http://www.vatican.va)

Assembly of Catholic Bishops of Ontario (ACBO): <http://acbo.on.ca/>

Canadian Conference of Catholic Bishops: <http://www.cccb.ca/site/>

United States Conference of Catholic Bishops: <http://www.usccb.org/about/>

Institute for Catholic Education: <http://iceont.ca/>

Catholic Association of Religious and Family Life Educators of Ontario (CARFLEO):  
<https://carfleo.com/>

Education for Justice: <https://educationforjustice.org/>

### **Interfaith**

Carrboro Missions: <https://www.scarboromissions.ca/>

British Broadcasting Company (BBC): <https://www.bbc.co.uk/education/subjects/zh3rkqt>

## **Judaism**

Center for Israel and Jewish Affairs: <http://cija.ca/>

## **Islam**

Muslim Association of Canada: <http://www.macnet.ca/English/Pages/Home.aspx>

## **Government of Canada Statistics**

<https://www.statcan.gc.ca/eng/start>

## Textbook Gap Analysis

### Exploring World Religions

HRT 3M1

<b>Expectations</b>	<b><i>Textbook World Religions: A Canadian Catholic Perspective</i></b>
<b>Scripture 2016</b>	<b>Scripture- Textbook</b>
<b>SPECIFIC EXPECTATIONS</b>	
<b>SC1. Core Teachings</b>	
SC1.1 identify the sacred texts of various world religions and outline their structure and the literary form(s) (narrative, parable, koan) used by the author(s) [CCC nos. 120-130]	J: p. 124-134 (The Jewish Community, Central Beliefs) C: p. 155-160 (Foundation Stones of Christianity; Gospels; Letters, etc.); p. 161 (Role of Scripture) I: p. 207-210 (Qur'an)
SC1.2 analyze the importance of the life and teachings of founders, key figures, great teachers of the world's religious traditions (e.g., Abraham, Jesus, Muhammad) to the development of the religion's sacred texts/oral traditions [CCC nos. 542-46; 544; 546; 567; 678; 2444]	J: p.127-128 (Creation, Adam and Eve); p. 128-129 (Abraham); 130-131 (Moses); p. 132 (David); p. 136 (Noah) C : p. 34-36 (Jesus); p. 150-152 (Following of Jesus; Spread of Christianity); p. 155-160 (Paul in the Letters); 158-159 (Foundation Stone 3 : Ministers of the Church); p. 162 (St. Augustine); p. 166-171 (Martin Luther; Calvin; Henry VIII) I: p. 190-195 (Muhammad, Origins & Qur'an)
SC1.3 compare and contrast the function and role of sacred text/oral tradition across various religions (e.g., source and transmission of beliefs/teachings, practices, rituals, moral codes) [CCC nos. 50; 80-83; 124; 141; 1701; 1952; 2060; 2653-54]	Covered in Ch 1 Religious Pluralism; Ch 11 Living Faith Today p. 337-369 J: p. 104 (Christianity); p. 106 (Jews in Christian Europe); p. 142-143 (Judaism and the Catholic Church) C: p. 163-175 (Orthodox Christianity; Catholic and Protestant; Other Reform Movements; Catholic Reformation; Recent Movements); p. 178-184 (Ecumenical Movement; Dialogue of the Churches East and West; Dialogue Among Churches of the West) I:; p. 211-212 (Jesus in Islam);
SC1.4 examine the manner in which other religious traditions show respect for their sacred texts, oral traditions	Covered in Ch. 1 Religious Pluralism; Ch 11 Living Faith Today p. 336-369 J: *covered in Chapter 1 World Religions and Religious Pluralism

	<p>*covered individually throughout book as <i>Catholic Connection</i>.</p> <p>C: nothing specific on how other religions view Christian texts in this chapter but it is in chapter 1 and 11</p> <p>I; p. 223-226 (Islam &amp; The Catholic Church; Catholic Church Re-Examines Islam)</p>
SC1.5 retell narratives of various other religious traditions maintaining the tradition's tone and reverence for what it reveals	<p>Covered in Ch. 1 Religious Pluralism; Ch 11 Living Faith Today p. 336-369</p> <p>J: covered in Chapter 1 World Religions and Religious Pluralism</p> <p>*covered individually throughout book as <i>Catholic Connection</i>. P. 127-128 (Creation, Adam and Eve); p.128-129 (Abraham), p. 130-131 (Moses); p. 132 (David); p. 136 (Noah)</p> <p>C: nothing specific on how other religions view Christian texts in this chapter but it is in chapter 1 and 11</p> <p>I: p. 223-226 (Islam &amp; The Catholic Church; Catholic Church Re-Examines Islam)</p>
<b>SPECIFIC EXPECTATIONS</b>	
<b>SC2. Understanding Sacred Texts</b>	
SC2.1 examine the myths and narratives of Canada's First Nations, Métis and Inuit peoples to determine their meaning and significance	<p>A; p. 86-87 (Central Beliefs and Morality)</p> <p>J: n/a</p> <p>C: p. 185 (Massai Creed)</p> <p>I: n/a</p>
SC2.2 examine sacred texts/oral narratives in light of their origin, author(s) (e.g., Abraham and Muhammad) and audience (e.g., the communities of Matthew, Mark, Luke and John) [CCC nos. 104; 106; 126; 135; 515]	<p>J: p. 125-139 (Central Beliefs, Morality)</p> <p>C: p. 155 (Foundation Stones of Christianity – Gospels, Letters, Creeds, etc.)</p> <p>I: p. 191 (Muhammad &amp; The Qur'an); p. 207-210 (The Qur'an); p. 214-216 (Shariah Law)</p>
SC2.3 explain how the sacred texts of the Abrahamic religious traditions have authority in the lives of believers	<p>J: p. 125-139 (Central Beliefs, Morality)</p> <p>C: p. 55-58 (Central Beliefs); p. 158-62 (Morality); p. 63-64 (Family Life); p. 156-160 (Gospels, Letters; Ecumenical Councils);</p> <p>I: p. 196-200 (Five Pillars); p. 201 (Marking Time); 203 (Marriage); 207-209 (The Qur'an); 214-216 (Shariah Law); 216-220 (Family Life);</p>

SC2.4 identify and interpret significant sacred writings and/or oral traditions from various religions that express central beliefs (e.g., creation, the supernatural/deities, the soul, dignity of the person, moral precepts, social justice) and compare across Judaism, Christianity and Islam [CCC nos. 27; 198; 280; 295-300; 327-330; 338; 365-368; 1700; 1954; 1978-79; 2420-2425]	<p>J: *covered in Chapter 1 <i>World Religions and Religious Pluralism</i></p> <p>*covered individually throughout book as <i>Catholic Connection boxes</i>, not compared for other faiths (Islam to Judaism for example). Other parts found throughout Chapter 4 (<i>The story of Judaism</i>)</p> <p>C: p. 37-39 (Rituals); p. 41-45 (Sacraments); p. 58-62 (Moral Precepts);. 155-160 (Foundation Stones of Christianity); p. 161 (Role of the Scriptures)</p> <p>I: p. 210 (Creation); p. 198 (Five Pillars - Zakat); p. 214-216 (Morality – Shariah Law); Compared throughout chapter to Christianity/Catholicism</p>
SC2.5 compare the image and nature of God/the transcendent/the holy Other/ the Creator/ the divine as professed by the religious traditions [CCC nos. 39-43]	<p>In Ch. 1 - Religious Pluralism – p. 7;</p> <p>J: covered in Chapter 1 <i>World Religions and Religious Pluralism</i>.</p> <p>Pgs 102, 104, 105, 106, 107, 114, 117, 118, 119, 120, 123, 124, 125-140.</p> <p>C: p. 34-36 (Jesus); p. 163-164 (Schism); p. 168 (Calvinism; Chart of Calvinism Five Points); p. 178-184 (Ecumenical Dialogue)</p> <p>I: p. 190-191 (Muhammad &amp; Origins); 196 (Five Pillars – Creed); 207-209 (Qur'an); p. 210 (Creation); p. 223-226 (Islam &amp; the Catholic Church)</p>
<b>SPECIFIC EXPECTATIONS</b> <b>SC3. Sacred Texts and Contemporary Culture</b>	
SC3.1 evaluate how secularism and secularization influence the interpretation of sacred texts in the Abrahamic religious traditions, (e.g., fundamentalism, creation of sects, relativism, humanism, etc.) [CCC nos. 111; 137; 856]	<p>Secularism and Humanism are addressed in Ch. 10</p> <p>J: p. 108-110 (The Enlightenment, the Holocaust and Modern-Day Israel)</p> <p>C: p. 163-164 (Schism); p. 165-166 (Orthodox Christianity; Lutheranism); p. 168-175 (Other Reform Movements; Catholic Reformation; Evangelicalism, Fundamentalism, Liberalism, Pentecostalism)</p> <p>I: p. 212 (Sufism)</p>
SC3.2 define in their own words the Catholic Church's position on inter-faith and ecumenical dialogue with reference	Covered in Ch 1: Religious Pluralism; Ch 11 Living Faith Today



to primary documents (e.g., <i>Nostra Aetate/ Redemptoris Missio</i> ) [CCC nos.838-841]	<p>J: *covered in Chapter 1 <i>World Religions and Religious Pluralism</i></p> <p>*covered individually throughout book as <i>Catholic Connection boxes</i>, not compared for other faiths (Islam to Judaism for example).</p> <p>C: p. 20-21 (Church and Other Religions); see Vatican website for <i>Nostra Aetate</i>  <a href="http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html">http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html</a></p> <p>I: p. 225 (Catholic Church Re-examines Islam)</p>
SC3.3 analyse and apply key principles for ecumenical and/or interreligious dialogue (e.g., dialogue free of bias and preconceived assumptions, equality of participants) from a Catholic perspective	<p>Covered in Ch 1: Religious Pluralism and Ch 11 Living Faith Today</p> <p>J: *covered in Chapter 1 <i>World Religions and Religious Pluralism</i></p> <p>C: covered in above chapters</p> <p>I: p. 223-226 (Islam &amp; Catholic Church; Catholic Church Re-examines Islam)</p>
SC3.4 evaluate and compare passages from various religions that identify moral/ethical principles (e.g., social justice, equity, diversity and peace) [CCC nos.1954; 1959; 1978-1979]	<p>Covered in Ch 1: Religious Pluralism &amp; Catholic Connections throughout each chapter and in Chapter 11 Living Faith Today</p> <p>J: *covered in Chapter 1 <i>World Religions and Religious Pluralism</i></p> <p>*covered individually throughout book as <i>Catholic Connection boxes</i>, not compared for other faiths (Islam to Judaism for example).</p> <p>C: p. 38—39 (Rituals); p. 58-62 (Morality; Corporal Works of Mercy)</p> <p>I: p. 223-226 (Islam &amp; Catholic Church; Catholic Church Re-examines Islam)</p>
SC3.5 identify the link between sacred scripture, the unfolding of revelation and the structure of religious communities and institutions [CCC nos. 80-83; 124; 914; 928-930; 944-945]	<p>J: p. 108-110 (The Enlightenment, the Holocaust and Modern-Day Israel); p. 140 (The Jewish Family and Community)</p> <p>C: p. 32-33 and p. 148-149 (Christianity in Canada); 150-185 (History of Christianity)</p> <p>I: p. 194 (Expansion of Islam); p. 204-205 (Muslim Community &amp; Rituals of Five Pillars); p. 212 (Sufism)</p> <p>*not explicit</p>

<b>Profession of Faith</b>	
<b>SPECIFIC EXPECTATIONS</b> <b>PF1. Faith Foundation</b>	<b>Profession of Faith – Textbook</b>
PF1.1 explain what it means to live according to a messianic worldview/economy of salvation; [CCC nos. 840; 1092; 1095; 1168]	J: p. 104-105 (The Birth of Modern Judaism, Christianity. Rabbinic Judaism) C: p. 20-28 (Jesus, Church’s Mission and the Holy Spirit); p. 150-151 (History of Christianity); p. 155-158 (Foundations – New Testaments, Letters,); p. 157 (‘A Closer Look’ box) I: none
PF1.2 examine some of the key concepts (philosophical ideals) that contribute to the formation of a particular religious worldview (e.g., the existence of God, the sanctity of life, the significance of marriage and family life, the possibility of peace, the reality of death and afterlife, life as vocation); [CCC nos. 33; 231; 1007; 1021; 1023; 1603; 1613; 1615; 1652; 1694; 2201; 2260; 2270; 2305]	J: p. 102-122 (The History of Judaism) C: p. 34-35 (History of Catholicism); p. 41-45 (Sacraments); p. 55-57 (Central Beliefs); p. 58-61 (Morality); p. 63-64 (Family Life); I: p. 190-194 (History & Expansion); p. 196-201 (Five Pillars); p. 202-204 (Life Cycles)
PF1.3 identify key events in the historical development of the Abrahamic religious traditions and First Nations, Métis and Inuit spiritualities (the First Ecumenical Council at Nicaea, Jewish Diaspora, Columbus landing in the Caribbean) and evaluate their influence on the religion’s self-understanding (e.g., the formulation of the Apostles’ and Nicene Creeds for Christians, Rabbinic Judaism, First Nations, Métis and Inuit spiritualities encounter with Christianity)	J: p. 100-140 (The History of Judaism, found throughout Chapter) C: p. 56-58 (Creed); p. 151 (Timeline of Christian History); p. 158 (Creeds); p. 160 (Ecumenical Councils); p. 161 (Church in Middle Ages); p. 163-164 (Schism); p. 165-176 (Catholic and Protestant; Lutheranism; Other Reform Movements; Catholic Reformation; Recent Movements) I: p. 188-194 (History & Muhammad)
PF1.4 distinguish the notions of the divine as understood by believers of the Abrahamic religious traditions and any locally appropriate religious tradition	J: p. 125-140 (Central Beliefs, Morality, Family Life, Jewish Family and Community Outreach) C: p 34-36 (Jesus, Death and Resurrection); p. 41-45 Sacraments and Liturgy); p. 49-50 (Easter; Christmas; Feast Days); p. 52-53 (Eucharist); p. 55-58 (Central Beliefs)

	I: p. 190-193 (Muhammad & Origins); 207-209 (Qur'an)
<b>SPECIFIC EXPECTATIONS</b>	
<b>PF2. Faith Seeking Understanding</b>	
PF2.1 identify key figures within the various religions and assess the significance of their life and contribution to the development of their religions (e.g., Abraham, Jesus, Muhammad) [CCC nos. 145-146; 203-208; 459; 841; 1618]	J: p. 127-128 Creation (Adam & Eve); p. 128-129 (Abraham); p. 130-131 (Moses); p. 132 (David); p. 136 (Noah) C: p. 34-36 (Jesus, Death, Resurrection, Crucifixion); p. 180 (Role of the Pope – side photo) I: p. 190-193 (Muhammad & Origins of Islam)
PF2.2 explain how various cultural and theological shifts contributed to the development of differing expressions of faith within various religious traditions (e.g., the divisions in Judaism and Islam, the great schism of East and West, the Protestant Reformation) [CCC nos. 708-710; 838]	J: p. 102-116 (History of Judaism) C: p. 165-175 (Orthodox, Schism, Reform Movements; Catholic Reformation; Recent Movements); p. 181-185 (Ecumenical Dialogue) I: p. 194 (Shi'ite ad Sunni); p. 212 (Sufism)
PF2.3 critically analyse and compare the central tenets of the world's religious traditions and their significance for believers (e.g., the sanctity of life, human dignity, resurrection/reincarnation, destiny/divine providence, ahimsa) [CCC nos. 302-308; 648; 1013; 1700; 2258, 2304]	Found Throughout Ch 1: Religious Pluralism and throughout Chapter 11 Living Faith Today J: Found throughout Chapter 1. p. 125-116 (History of Judaism); p. 117-140 (Rituals and using Catholic Connection) C: see above chapters I: p. 225-226 (Catholic Church Re-examines Islam)
PF2.4 describe and compare the ways individuals, families and religious institutions live out their religious beliefs in everyday life as faithful believers of various religions [CCC nos. 825; 1694; 2101-2105; 2207; 2232-2233]	J: p. 117-122 (Rituals); p. 134-140 (Morality) C: p. 41-45 (Catholic Rituals); p. 63-64 (Family Life) I: p. 196-200 (Rituals); p. 201-204 (Marking Time); p. 214-216 (Morality); p. 216-220 (Family Life)
PF2.5 analyse the religious and cultural mosaic that constitutes Canadian society (e.g., analyse demographic data to determine the global spread of the world's religious traditions and the religious fabric of Canada, identify the	Covered in Ch 1: Religious Pluralism p. 4-7 J: p. 100-103 (Judaism in Canada); p. 115 (Zionism); p. 140 (Jewish Family and Community) C: p. 32-33 (Catholicism in Canada); p. 148-149 (Christianity in Canada)

local presence of various religious communities)	I: p. 215 (Shariah Law in Canada); p. 221-222 (Vancouver's Muslim Youth);
<b>SPECIFIC EXPECTATIONS</b>	
<b>PF3. Lived Faith</b>	
PF 3.1 distinguish the sense of the person in relationship to the divine and to other people in each of the Abrahamic religious traditions, the First Nations, Métis and Inuit spiritualities and the locally appropriate religious tradition; [CCC nos. 1700-1709]	J: p. 117-124 (Rituals); p. 134-141 (Morality, Jewish Family and Community) C: p. 41-45 (Catholic Rituals – Sacraments); p. 46-50 (Marking Time – Liturgical Year, Sundays, Time of Day, Easter, Christmas, Feast Days); p. 52-53 (Eucharist); p. 56-57 (Liturgy; Creed) I: p. 216 -217 (Role of the family); p. 199 (Pilgrimage)
PF3.2 describe the rise of religious movements in response to modernity (e.g., agnosticism, atheism, human secularism, fundamentalism, liberalism) and identify their central beliefs and ethical/moral stance [CCC nos. 1897-1904; 2127-2128; 2123-2126; 2140]	Covered in Ch. 10 : Modernity & Religion J: p. 102-116 (History of Judaism) Chapter 10; <i>Modernity and Religion</i> C: p. 165-177 (Catholic and Protestant; Reform Movements; Catholic Reformation; Recent Movements; Christianity Today) I: p. 188 (Islam in Canada; Islam Around the World); <b>Might want to supplement for modern movements</b>
PF3.3 contrast the sense of the human person in relationship to the created world in each of the Abrahamic religious traditions, the First Nations, Métis and Inuit Spiritualities and the locally appropriate religious tradition [CCC nos. 2415-2418; 2456]	J: p. 125-134 (Central Beliefs) C: p. 36 (Crucifix); p. 3738 (Need for Religion; Importance of Stories); p. 43-44 (Baptism and Eucharist); p. 60-61 (Love and Justice; Love and Respect for Life); p. 62 (The Corporal Works of Mercy) I: p. 210 (Creation & the Qur'an)
PF3.4 describe the interrelationship between faith and culture and assess its impact on the various professions of faith [CCC nos. 1914-1917; 2284-2287; 2493-2499; 2523-2527]	Covered Throughout Ch 1 Religious Pluralism J: p. 125-140 (Central Beliefs, Morality, Jewish Family and Community) C: p. 162-184 (Western Church in Middle Ages; Schism; Orthodox Christianity; Catholic and Protestant; Reform Movements; Recent Movements; Christianity Today; Ecumenism) I: p. 194 (Shi'ite & Sunni); p. 212 (Sufism); 214-216 (Shariah Law)
PF3.5 identify and explain the key features of modernity/globalization	Covered in Ch 1: Religious Impulse, Ch 10: Modernity & Religion, and Ch 11: Living Faith Today

(individualism, secularism, scientism, technology) [CCC nos. 2293-2294] and critically evaluate the positive and negative impact of each on the profession of faith in contemporary society (e.g., separation of Church and state; challenges to the wearing of religious symbols and prayer requirements; the secularization of Christmas and Easter; the development of policies and practices to protect religious freedom) [CCC nos. 525; 647; 2104-2108; 2244-2246; 2273]	
<b>Christian Moral Development</b>	
<b>SPECIFIC EXPECTATIONS</b> <b>CM1. Foundations</b>	<b>Christian Moral Development - Textbook</b>
CM1.1 identify the moral authorities/precepts of the Abrahamic religious traditions (the Ten Commandments of Judaism, Sermon on the Mount of Christianity, Shariah Law of Islam) and their source in revealed truth [CCC nos. 1961-1986]	J: p. 125-134 (Central Beliefs); p. 134-136 (Morality, 10 Commandments) C: p. 59 (Catholic Liturgy and Morality); p. 60 (Beatitudes); p. 157 (Chart – the Four Gospels); p. 332 (Ethics based on Reason are Insufficient) I: p. 214-216 (Morality – Shariah Law)
CM1.2 identify the notions of freedom and justice of the Abrahamic religious tradition and the First Nations, Métis and Inuit spiritualities as they relate to the Golden Rule	Chapter 1 – p. 60 (Golden Rule in side box) Chapter 11 - p. 369 (Golden Rule poster) J: p. 111-116 (Holocaust and Zionsim); p. 119 (Rosh Hashanah to Yom Kippur) C: p. 60-61 (Love and Justice; Love and Respect for Life) I: p. 214-216 (Shariah Law)
CM1.3 analyse how moral precepts influence social and ecological responsibilities for believers of various religions (e.g. sexual conduct and marriage, family life, charitable outreach, care of the earth) [CCC nos. 1603-1605; 1643-1658; 1889]	Throughout Ch 11 Living Faith Today J: p. 134-136 (Morality); p. 137-139 (Family Life); p. 140 (Jewish Family Life and Community) C: p. 37-45 (Rituals); p. 58-62 (Morality); p. 63-65 (Family Life) I: p. 198 (Zakat); p. 201-204 (Marking Time – Five Pillars, Life-cycle Rituals - Birth, Marriage, Death) p. 216-220 (Family Life – Gender Roles, Clothing, Education, Diet, Sexuality)

CM1.4 compare the values/virtues/moral precepts/guidelines of the various religions and identify common moral principles [CCC nos. 2197-2550 – the Ten Commandments]	Covered in Chapter 1 – p. 6-11 (Religious Pluralism; The Goals of Dialogue) J: p. 104-106 (Birth of Modern Judaism); p. 117-123 (Rituals); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 58-62 (Morality and Corporal Works of Mercy); p. 161-184 (Development of the Church; Church East and West; Orthodox; Catholic and Protestant; Reform Movements; Recent Movements; Ecumenism) I: p. 214-216 (Morality); p. 225-226 (The Catholic Church Re-examines Islam)
<b>SPECIFIC EXPECTATIONS</b> <b>CM2. Seeking Understanding</b>	
CM2.1 define the concept of holiness/saintliness as understood by the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities and locally appropriate religious traditions	Throughout Ch 1 Religious Pluralism J: p. 102-105 (History of Judaism); p. 127 (Torah, Creation); p. 130-131 (Moses) C: p. 50-51 (Feasts of Mary and the Saints); p. 163-177 (Schism; Orthodox; Catholic and Protestant; Reform Movements; Recent Movements; Christianity Today) I: p. 191-193 (Muhammad and the Origins of Islam); p. 211-212 (The Role of Jesus in Islam; Sufism)
CM2.2 identify and explain how holy figures (historical and contemporary) from the Abrahamic religious traditions and the First Nations, Métis and Inuit spiritualities have worked to overcome injustice for the betterment of society in general (Ba'al Shem Tov, St. Kateri Tekakwitha, St. André Bissette, Rab'ia) [CCC nos. 1716-1729]	J: p. 128-132 (Abraham, Moses and David); p. 136 (Maimonides and Noah) C: p. 34-35 (Jesus); p. 50 (Feasts of Mary and the Saints); p. 61 (A Closer Look Box); p. 150-175 (photos and readings on Paul, Peter, St. John the Evangelist, St. Polycarp, Irenaeus of Lyons, St. Benedict of Nursia, St. Charles Borromeo, Pope Benedict, Patriarch Athenagoras I, Archbishop of Canterbury); p. 350 (St. Therese de Lisieux) I: p. 190-194 (Muhammad and the Origins of Islam; Islam after Muhammad); p. 204-205 (Worldwide Community of Islam; Mosque); p. 213 (Profile: Rab'ia);
CM2.3 recognize the distinction between authentic religion versus cults, extremism and false prophets	In chapter 10 – p. 327-330 (Religious Movements, Sects, and Cults) J: N/A (see above chapter) C: N/A (see above chapter)

	I: N/A (see above chapter)
CM2.4 critically assess how various world religions have applied their moral teachings to contemporary social justice issues (e.g., war and peace, poverty, sanctity of life, environmental degradation, human rights, etc.) [CCC nos. 1928-1942; 2273; 2279; 2307-2308; 2312; 2327-2328; 2415-2418; 2439-2440; 2443-2449]	Throughout Ch 11 Living Faith Today J: p. 111- 115 (Holocaust and Zionism); p. 120-121 (Life-Cycle Rituals); p. 135- 137 (Morality); p. 137-139 (Family Life) C: p. 58-62 (Morality – Love and Justice, Love and Respect for Life) I: p. 198 (Zakat); p. 221-222 (Vancouver’s Muslim Youth)
<b>SPECIFIC EXPECTATIONS</b>	
<b>CM3. The Moral Life</b>	
CM3.1 explain moral norms as a natural expression of one’s faith in the human search for meaning and purpose	Chapter 1 – p. 5-9 (Religious Pluralism in Canada)
CM3.2 critically assess how Abrahamic religious traditions and locally appropriate religious traditions have applied their moral teachings to the social teachings of the promotion of peace and global solidarity	Throughout Ch 11 Living Faith Today J: p. 111- 116 (Holocaust and Zionism); p. 134-136 (Morality) C: p. 58-62 (Morality and Corporal Works of Mercy); p. 176-184 (Ecumenism) I: p. 221 (Vancouver’s Muslim Youth)
CM3.3 explore models of advocacy of various faith groups in one’s own community (e.g., examination of social conscience)	J: p. 111- 116 (Holocaust and Zionism); p. 134-136 (Morality); p. 137-139 (Family Life) C: p. 58-65 (Morality; Corporal Works of Mercy; Family Life; Education) I: p. 221-222 (Vancouver’s Muslim Youth)
CM3.4 critically analyse how contemporary moral norms, influenced by the “isms” of modernity (secularism, individualism, relativism) impact on the moral stance of individuals and religious institutions within that culture [CCC nos. 285; 676; 1852; 2094; 2113; 2277; 2291; 2297; 2303; 2523-2526]	Chapter 10 – p. 318 (Secularism); p. 323 (Individualism) Chapter 11 – p. 358 (Relativism) J: N/A (See Above) C: N/A (See Above) I: N/A (See Above)
CM3.5 identify challenges of, and strategies for living a moral life in Canadian society (e.g., case studies/debates regarding blood transfusions, wearing kirpan or hijab,	Throughout Ch 11 Living Faith Today J: p. 111- 116 (Holocaust and Zionism); p. 134-136 (Morality); p. 137-139 (Family Life) C: p. 58-62 (Morality; Corporal Works of Mercy); p. 184 (Kairos Canada)

Islam's daily prayer practices, shariah law)	I: p. 205 (Friday Prayer); p. 214-216 (Shariah Law); p. 216-218 (Family Life – Gender Roles, Hijab)
<b>Prayer and Sacramental Life</b>	
<b>SPECIFIC EXPECTATIONS</b> <b>PS1. Prayer</b>	<b>Prayer and Sacramental Life - Textbook</b>
PS1.1 explain the nature of ritual and symbol and assess its importance in the formation of religious communities and the marking of key moments in life [CCC nos. 1113; 1123; 1127-30]	J: p. 117-123 (Rituals); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137-139 (Family Life) C: p. 40-45 (Sacraments); p. 52-57 (Central Beliefs); p. 63-65 (Family Life) (p. 163-177 (Schism; Orthodox; Catholic and Protestant; Reform Movements; Catholic Reformation; Recent Movements; Christianity Today); I: p. 194 (Shi'ite and Sunni); p. 195 (Important Muslim Sites); p. 199-201 (Pilgrimage; Kaaba); p. 202-204 (Life-cycle Rituals)
PS1.2 identify key symbols within various world religions and explain their meaning/significance for believers	J: p. 117-123 (Rituals); p. 122-123 (Symbols) C: p. 36 (The Crucifix); p. 41-44 (Sacraments); p. 47(Liturgical Year); p. 48-50 (Importance of Sunday; Marking the Times of the Day; Easter; Christmas; Feast Days); p. 58 (Icon of the Trinity photo); p. 63 (Ash Wednesday Ashes photo); p. 146 (Christ Pantokrator); p. 153 (Ichthus) I: p. 195 (Important Muslim Sites); p. 200 (Kaaba); p. 202 (Make it Your Own: The Star and Crescent Moon)
PS1.3 compare the forms of private and communal prayer/worship practiced within various religions	J: p. 117-123 (Rituals); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137-139 (Family Life) C: p. 42 (Liturgy); p. 52-57 (Rituals and Community; Central Beliefs); p. 63-64 (Family Life) I: p. 196-197 (Second Pillar: Prayer); p. 204-206 (The Mosque)
PS1.4 explain the key elements of important ritual celebrations within various religions and explain their origin and meaning for believers [CCC nos. 1229-45; 1293-1301; 1345-1355; 1440-49; 1517-1519; 1572-1574; 1621-1632]	J: p. 117-123 (Rituals); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 37-45 (Rituals, Sacraments) I: p. 198-201 (Fasting, Eid, Pilgrimage; Kaaba; Five Pillars and Festivals); p. 202-204 (Life-Cycle Rituals); p. 204-205 (The Mosque)
PS1.5 explain the structuring of time within various religions (calendars, lunar	J: p. 117-123 (Rituals) C: p. 46-51 (Marking Time)



cycles, jubilees) around ritual feasts and festivals that commemorate significant people and events in the life of a religious tradition	I: p. 197-200 (Five Pillars); p. 201 (Five Pillars and Festivals); p. 202 (Make it Your Own : The Star and the Crescent Moon);
<b>SPECIFIC EXPECTATIONS</b> <b>PS2. Sacrament</b>	
PS2.1 outline how the sacrament of the Eucharist is a call to unity (communion) which supports the promotion of ecumenical dialogue	J: p. 104-105 (Christianity, Catholic Connection) C: p. 41-45 (Sacraments; Sacrament of Eucharist); p. 52-53 (Eucharist Makes the Church); p. 55 (Central Beliefs); p. 196 (Catholic Connection Box) I: p. 196 (Catholic Connection Box)
PS2.2 explain various ways in which people encounter the sacred in life (in nature, prayer, meditation, key life events, in an encounter with others)	J: p. 104-106 (Birth of Modern Judaism); p. 117-123 (Rituals); 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137-139 (Family Life) C: p. 37-45 (Rituals); p. 46-47 (Marking of Time); p. 52-54 (Rituals and Community); p. 55-57 (Central Beliefs); p. 58-61 (Morality); p. 63-65 (Family Life) I: p. 196 (Prayer); p. 199-200 (Pilgrimage); p. 202-204 (Life-Cycle Rituals)
PS2.3 examine the human search for meaning and purpose as found within contemporary culture (e.g., through contemporary art, music, film, mass media)	Chapter 10 – p. 325-330 (Religious Reply: Modern Times and Secular Life; Religion in the 21 <sup>st</sup> Century)
<b>SPECIFIC EXPECTATIONS</b> <b>PS3. Living Out Prayer and Sacrament</b>	
PS3.1 demonstrate an understanding of religious worship and prayer as a response to sacred reality and necessary for the search for meaning on life's spiritual journey	J: p. 117-123 (Rituals); p. 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 41-42 (Liturgy); p. 46-51 (Marking Time); p. 52-54 (Rituals and Community; The Mass); p. 55-58 (Central Beliefs); p. 59-61 (Liturgy and Morality; Love and Justice; Love and Respect for Life) I: p. 196 (Prayer; Worshipping at the Mosque); p. 201 (Five Pillars and Festivals)
PS3.2 compare the practice of prayer, meditation, fasting, sacrifice and pilgrimage within various religions and	J: p. 117-123 (Rituals); p. 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life)

assess their importance for expression of one's spirituality	C: p. 41-42 (Liturgy); p. 46-51 (Marking Time); p. 52-54 (Rituals and Community; The Mass); p. 55-58 (Central Beliefs); p. 59 (Liturgy and Morality) I: p. 196-201 (Five Pillars; Five Pillars and Festivals); p. 220 (Diet)
PS3.3 explain the influence of religion on artistic expression (art, architecture, music, literature) and compare the stance taken by various religions toward the use of art as an expression of belief images in worship and prayer	J: p. 122-123 (Symbols); p. 123-125 (The Jewish Community) C: p. 35 (Jesus of Different Races); p. 36 (Crucifix); p. 47 (Liturgical Year); p. 49 (Paschal Mystery Painting); p. 50 (Nativity Scene); p. 51 (Virgin Mary photo); p. 55 (Blessed Trinity painting); p. 55 (Central Beliefs); p. 58 (Icon of the Trinity); p. 63 (Ukrainian Easter Eggs); p. 146 (Christ Pantokrator); p. 153 (Ichthus); p. 155 (St. John the Evangelist); p. 157 (Copies of the Bible); p. 158 (St. Paul Preaching in Athens); p. 160 (Council of Nicaea); p. 161 (Scriptorium); p. 163 (Icons); p. 166 (Cathedral of Chartres); p. 178 (Features of a Church) I: p. 195 (Important Muslim Sites); p. 202 (The Star and Crescent Moon); p. 206 (Features of the Mosque); p. 209 (Allah in Calligraphy – photo)
PS3.4 explain the significance and nature of places of worship and sacred space within various religions	J: p. 123-125 (The Jewish Community) C: p. 42 (Liturgy); p. 44 ("Assembly" - in margin); p. 44 (Eucharist); p. 55 (Central Beliefs); p. 52-54 (Eucharist Makes the Church; Teaching About the Mass); p. 63-65 (Family Life; Education); p. 178 (Features of a Church); I: p. 195 (Important Muslim Sites); p. 200 (The Kaaba); p. 204-206 (The Mosque; Features of the Mosque)
<b>Family Life</b>	
<b>SPECIFIC EXPECTATIONS</b> <b>FL1. Living in Relationship</b>	<b>Family Life - Textbook</b>
FL1.1 describe and compare the social and religious norms regarding courtship, marriage and family life that is promoted by Abrahamic religious traditions, the First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. 1638-1642; 2360-2362; 2366-2379]	J: p. 117-123 (Rituals); 125-134 (Central Beliefs); p. 134-137 (Morality); p. 137 (Family Life) C: p. 63-65 (Family Life) I: p. 202-204 (Life-Cycle Rituals – Birth, Marriage, Death); p. 216-220 (Family Life)

FL1.2 identify the challenges presented by the encounter of cultures (gender roles, family structure) as it relates to living in relationship [CCC nos. 378; 1605; 1614; 1652-1653; 2366]	Through Ch 1 Religious Pluralism and Ch 11 Living Faith Today J: p. 117-123 (Rituals); 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 60-61 (Love and Justice; Love and Respect for Life); p. 63-65 (Family Life); p. 176-177 (Christianity Today); p. 182 (ordaining women and homosexuals) I: p. 216-220 (Family Life – Gender Roles, Clothing – hijab, Education, Diet, Sexuality)
FL1.3 explore how various religions promote the dignity of the person within intimate human relationships and within society	J: p. 104-107 (Birth of Modern Judaism); p. 108-116 (The Enlightenment, the Holocaust and Modern Day Israel); p. 117-123 (Rituals); 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 36 (Crucifixion); p. 41-45 (Sacraments); p. 52-53 (Eucharist Makes the Church); p. 59 (A Closer Look box); p. 60-61 (Love and Justice; Love and Respect for Life); p. 63-65 (Family Life); I: p. 202-204 (Life-Cycle Rituals – Birth, Marriage, Death); p. 216-218 (Family Life – Gender Roles; Clothing – hijab)
<b>SPECIFIC EXPECTATIONS</b> <b>FL2. Growing in Commitment</b>	
FL2.1 explain the similarities and differences in rites of passage across the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. 950; 1084; 1127; 1131]	J: p. 117-123 (Rituals); 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 37-45 (Rituals; Sacraments); p. 63-64 (Family Life – Marriage) I: p. 202-204 (Life-Cycle Rituals – Birth, Marriage, Death)
FL2.2 compare the relationship between the stages in the life of a believer and their commitments in personal and communal relationships [CCC nos. 121; 798; 1275; 1425; 1533]	J: p. 117-123 (Rituals); 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 37-45 (Rituals; Sacraments); p. 63-64 (Family Life – Marriage) I: p. 202-204 (Life-Cycle Rituals – Birth, Marriage, Death); p. 216-220 (Family Life)
FL2.3 compare the views of various religious traditions with regard to human sexuality (e.g., marriage, divorce, abortion, reproductive technologies)	J: p. 117-123 (Rituals); 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 61 (Love and Respect for Life); p. 63-64 (Family Life); p. 137 (Catholic Connection box)

[CCC nos. 2270-2274; 2360-2362; 2375-2377]	I: p. 202-204 (Life-Cycle Rituals – Birth, Marriage, Death)
<b>SPECIFIC EXPECTATIONS</b> <b>FL3. Created Sexual</b>	
FL3.1 explore social norms and religious mores around sexuality in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. 2333; 2357-2359]	J: p. 117-123 (Rituals); 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 63-64 (Family Life); 137 (Catholic Connection box) I: p. 220 (Sexuality)
FL3.2 compare social norms and religious mores around gender roles in the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. 378; 1605; 1614; 1616; 2333]	J: p. 109 (Female Rabbis); : p. 117-123 (Rituals); 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 63-64 (Family Life); 137 (Catholic Connection box). I: p. 216-217 (Gender Roles)
FL3.3 describe and compare the image of family life that is promoted by the Abrahamic religious traditions, First Nations, Métis and Inuit spiritualities and locally appropriate religion [CCC nos. 1882; 2201-2203; 2207]	J: : p. 117-123 (Rituals); 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 63-64 (Family Life) I:p. 216-220 (Family Life)
FL3.4 critically analyse the presence of gender discrimination within the practices of various religious traditions and its impact on the lives of believers [CCC nos. 369; 2203; 2334]	J: 108-110 (Reform, Conservative, Orthodox Judaism); p. 117-123 (Rituals); 123-125 (The Jewish Community); p. 125-134 (Central Beliefs); p.134-137 (Morality); p. 137 (Family Life) C: p. 182 (Women in Ordination) I: p. 216-217 (Gender Roles)
<b>Research and Inquiry Skills</b>	
<b>**Expectations for this strand can be found throughout the textbook in the “Skills Focus” sections in many chapters and in various activities and questions throughout the text.</b>	
<b>SPECIFIC EXPECTATIONS</b> <b>RI1. Exploring</b>	<b>Research and Inquiry Skills - Textbook</b>
RI1.1 explore a variety of topics and connections about faith and culture, to identify topics for research and inquiry	See note above.
RI1.2 be attentive to the ‘signs of the times’ of what is happening in our	See note above.

world, paying attention to lived experiences of people, and considering issues that intersect with faith and culture and morality	
RI1.3 identify key concepts and connections (e.g., through discussion, brainstorming, use of visual organizers) related to selected topics, and formulate effective questions to guide research and inquiry	See note above.
RI1.4 formulate effective questions to guide their research and inquiry	See note above.
<b>SPECIFIC EXPECTATIONS</b> <b>RI2. Investigating</b>	
RI2.1 create appropriate research plans to investigate selected topics and connections (e.g., outline purpose and method; identify sources of information), ensuring that plans follow guidelines for ethical research	See note above.
RI2.2 locate and select information relevant to their investigations from a variety of primary sources (e.g., interviews, Church documents, Bible, Catechism of the Catholic Church, observations, logical deductions, surveys, questionnaires, original research published in peer-reviewed journals, original documents in print or other media – sacred texts, film, photographs, songs, advertisements) and/or secondary sources (e.g., book reviews, textbooks, websites, brochures, newspaper articles)	See note above.
RI2.3 based on preliminary research, for each investigation formulate a research question and identify potential subtopics to focus their research	See note above.

<b>SPECIFIC EXPECTATIONS</b>	
<b>RI3. Processing Information</b>	
RI3.1 assess various aspects of information gathered from primary and secondary sources (e.g., accuracy, relevance, reliability, inherent values and bias, voice)	See note above.
RI3.2 record and organize information and connections using a variety of formats (e.g., notes, graphic organizers, summaries, audio/digital records)	See note above.
RI3.3 analyze and interpret research information and connections (e.g., compare results of surveys and interviews; determine whether common themes arise in different sources)	See note above.
RI3.4 demonstrate academic honesty by documenting the sources of all information generated through research	See note above.
RI3.5 synthesize finding and formulate conclusions (e.g., determine whether their results support or contradict their hypothesis; weigh and connect information to determine the answer to their research question)	See note above.
<b>SPECIFIC EXPECTATIONS</b>	
<b>RI4. Communicating and Reflecting</b>	
RI4.1 use an appropriate format (e.g., oral presentation, written report, formal debate, poster, multimedia presentation, web page) to communicate the connections and results of their research and inquiry effectively for a specific audience and purpose	See note above.
RI4.2 use terms relating to the faith tradition and culture correctly (e.g., worship, moral code, gender roles)	See note above.
RI4.3 clearly communicate the results of their inquiries (e.g., write clearly, organize ideas logically, and use	See note above.

language conventions properly), and follow appropriate conventions for acknowledging sources (e.g., MLA, Chicago/Turabian style for references and/or notes)	
RI.4.4 demonstrate an understanding of the general research process by reflecting on and evaluating their own research, inquiry, and communication skills	See note above.

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