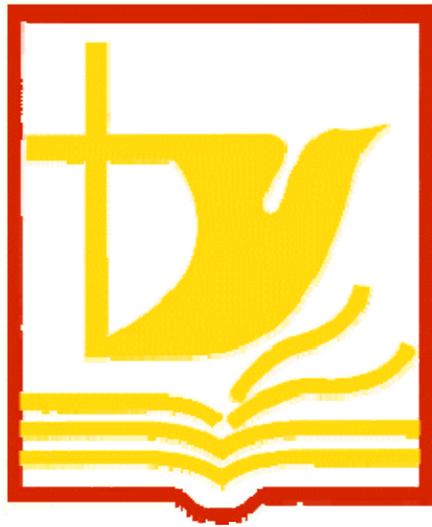


Permeation with intent



Holy Spirit Roman Catholic Separate Division No. 4

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Lethbridge, Alberta, Canada

*Go therefore
and
make disciples
of
all nations!*

Permeation WITH INTENT

**CORE COMPETENCIES OF THE CATHOLIC SCHOOL
LEARNER**

Holy Spirit Roman Catholic Regional Division #4, 2006
Lethbridge, Alberta, Canada

Acknowledgements:

It is with sincere gratitude that I mention the great work done by many people in the preparation for and the production of this document for the benefit of Catholic learners. In particular, thank you for the time and energy put in by the members of the “Permeation With Intent” committee:

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Thank you to the following teachers, masters of the English language, who worked diligently to simplify this document to help make it easier for teachers to use:

Kathy Jones, teacher	Mardi Renyk, teacher
Marlene Stasiuk, teacher	Jim Spiess, teacher

Mark Nixon made a considerable contribution working with me to produce the working document presented to these committees for consideration. His input and insights were invaluable to the process our committees chose. Thank you, Mark.

This document is published with the approval of the Religious Education Secretariat of the Diocese of Calgary.

Ray Viel,
Director of Religious Education

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Please refer to curriculum maps. These tools identify points of convergence between specific learning outcomes of each subject matter and the specific learning outcomes (Knowledge, Skills) for each task of *Permeation With Intent*. The maps also identify Virtues that can be addressed by the teacher as they address each specific learner outcome across the curriculum, as well as values that can help us live virtuous lives.

Holy Spirit School Division's Mission Statement:

We are a Catholic Faith Community, dedicated to providing each student entrusted to our care with an education rooted in the Good news of Jesus Christ.

Guided by the Holy Spirit, in partnership with home, parish and society, our schools foster the growth of responsible citizens who will live, celebrate and proclaim their faith.

Our Catholic Faith is the foundation of all that we do.

For the teacher in a Catholic school, the jurisdiction's mission statement is important. This mission statement is a promise made to the students, their parents, and society, regarding the quality of education they can expect from that school authority and the means by which citizenship education will take place. This promise is of such importance that Alberta Education's Policy 2.1.5 - Teacher Growth, Supervision and Evaluation includes the mission of the school authority in its definition of "teaching quality standard", thus requiring every teacher to deliver on the promise.

Under "Definitions" of Alberta Education's Policy 2.1.5 - Teacher Growth, Supervision and Evaluation we find:

(k) "teaching quality standard" means the authorized standard and descriptors of knowledge, skills and attributes and any additional standards or descriptors consistent with the *Teaching Quality Standard* Ministerial Order and the mission of the school authority or the program statement of the ECS operator.

(This document is accessible at:

<http://www.education.gov.ab.ca/educationguide/pol-plan/polregs/215.asp>

and the quote above can be found under "Definitions")

This inclusion in the Teacher Growth, Supervision and Evaluation policy 2.1.5 effectively makes the school authority's mission statement part of the Teaching Quality Standard document issued May 14, 1997 (see <http://www.education.gov.ab.ca/educationguide/pol-plan/polregs/421.asp>). Along with accountability for competent delivery of mandated programs of students, we must also be able to account for the way we fulfill the mission statement of the Holy Spirit School Division as we deliver curriculum.

Catholic school teachers are thus expected to meet a high standard in addressing both the Alberta Education mandated program of studies and the religious dimension of their school community. For Catholic schools the standard includes high quality delivery of course content and other educational services to learners through "Catholic eyes", by people who live and model virtuous lives within a faith community. The process involved in doing this we call "permeation. Since our mission statement is a promise of a particular standard to the community, it is important that we be able to publicly articulate how our practice impacts the achievement of this standard.

We all permeate our teaching with what faith we have. Most of us do that by virtue of our Catholicity - our propensity, often sub-conscious, to think and behave like Catholics. Our challenge as Catholic educators is to do this intentionally, passing on the faith about which we ourselves continue to learn. This is a challenge because our Catholic faith includes a wide range of practices, prayers and teachings. Sometimes what is in fact "core" is difficult to identify, but

our Church provides us with resources that guides us in this work. These include the *Sacred Scriptures*, the *Documents of Vatican II*, the *Catechism of the Catholic Church*, the *General Directory for Catechesis (GDC)* and various publications of a number of Vatican congregations. This document, *Permeation With Intent*, uses information from these various resource documents to identify outcomes that our students need to achieve by the time they finish their academic career in Holy Spirit School Division. Collectively these outcomes are the intended end result of our work together as Catholic educators and learners.

It must be acknowledged that parents have the first responsibility for the education and Christian formation of their children. While they have an essential and non-transferable role, they choose Catholic schools for their children because they want them to have a high quality education rooted in Gospel values. When we as educators fulfill parental desires and wishes for their children, we in fact assist parents to fulfill their responsibilities. Let us recognize that at the least the Catholic school informs secular life with a tradition to live by, precepts to guide, and values that provide meaning. In this way Catholic schools define, explain, and provide examples of virtuous living for the benefit of individuals and society. This activity can even invite some to faith or to a deeper faith. This is evangelization. Catholic school teachers also transform lives by living and modelling a relationship with a God of love, a sense of forgiveness, and an awareness of life within the realm of God. This is Catechesis. It is said that faith is “caught”. If such is the case, let us also recognize that our most important contribution to helping learners see the world “through Catholic eyes” occurs through the relationships teachers have with students, and the testimony to virtuous living that our lives as educators provide our students. The result is values-based education that serves the formation of productive and responsible citizens, who are good stewards of and for others and the environment..

Catholic schools in Alberta really have a dual mission. They must fulfill their legal mandate as schools, as evidenced by high student achievement that comes from high quality teaching. They are also called to proclaim the gospel to arouse faith, to examine the reasons for belief, to provide an experience of Christian living, to participate in the celebration of the sacraments, to integrate into the Church community, and to give missionary witness. Catholic schools must fulfill what it means to be effective centers for learning while also tending to the call to evangelize and catechize.

As educators we are generally familiar with what it means to be “school”, but less so with the meaning of “evangelize” and “catechize. The following definitions are provided to help us understand the terms, and to provide a common language.

Evangelization:

[Jesus] was the first and supreme evangelizer. He proclaimed the Kingdom of God, as the urgent and definitive intervention of God in history, and defined this proclamation "*the Gospel*", that is, the Good News. To this Gospel, Jesus devoted his entire earthly life: he made known the joy of belonging to the Kingdom, its demands, its *magna carta*, the mysteries which it embraces, the life of fraternal charity of those who enter it and its future fulfilment.

(General Directory For Catechesis, pg. 37)

Accordingly, in conformity with this, evangelization must be viewed as the process by which the Church, moved by the Spirit, proclaims and spreads the Gospel throughout the entire world. Evangelization:

- is urged by *charity*, impregnating and transforming the whole temporal order, appropriating and renewing all cultures;
- bears *witness* amongst peoples of the new way of being and living which characterizes Christians;
- *proclaims explicitly the Gospel*, through "first proclamation", calling to conversion.
- *initiates into the faith and the Christian life*, by means of "catechesis" and the "sacraments of Christian initiation", those who convert to Jesus Christ or those who take up again the path of following him, incorporating both into the Christian community;
- constantly nourishes the gift of *communion* amongst the faithful by means of continuous education in the faith (homilies and other forms of catechesis), the sacraments and the practice of charity;
- continuously arouses *mission*, sending all the disciples of Christ to proclaim the Gospel, by word and deed throughout the whole world.

(General Directory for Catechesis, pg. 48)

Catechesis:

Catechesis acquires certain characteristics in virtue of being an "essential moment" in the process of evangelization, in the service of Christian initiation. It is:

- a comprehensive and systematic formation in the faith....
- this comprehensive formation includes more than instruction: it is an apprenticeship of the entire Christian life...,
- a basic and essential formation, centered on what constitutes the nucleus of Christian experience, the most fundamental certainties of the faith and the most essential evangelical values...

In summary, initiatory catechesis, being comprehensive and systematic cannot be reduced to the circumstantial or the occasional. ... it incorporates into the community, which lives, celebrates and bears witness to the faith. It fulfils, at once, initiatory, educational and instructional functions....

(General Directory For Catechesis, pg 68)

What makes a Catholic school “Catholic?”

What makes a Catholic school “Catholic”? Our Church tells us that Catholic schools are Catholic schools because they participate in the mission of the Church. Church documents further identify the Church’s mission as evangelization. *The Catholic School on the Threshold of the Third Millennium*, 1997, paragraph 3, states:

“And so, now as in the past, the Catholic school must be able to speak for itself effectively and convincingly. It is not merely a question of adaptation, but of missionary thrust, the fundamental duty to evangelize, to go towards men and women wherever they are, so that they may receive the gift of salvation.”

The Religious Dimension of Education in a Catholic School, 1988, paragraph 34 also explains:

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

The *General Directory for Catechesis* confirms that the Church “exists in order to evangelize (par. 46). It also outlines four tasks of catechesis (par. 85):

Task 1: Promoting knowledge of the faith

Task 2: Moral Education

Task 3: Liturgical Education

Task 4: Learning to Pray

** note that for the purposes of continuity in this document, task 2 and 3 have been reversed.

Because our work as Catholic educators includes evangelization and catechesis, learning outcomes in *Permeation With Intent* are aligned with these four tasks of the GDC. The tasks form the General Learning Outcomes we seek, and within that structure are the Specific Learning Outcomes that teachers are expected to address as they deliver prescribed curriculum. The expectation is that as teachers deliver prescribed curriculum, they will identify points of convergence between specific learning outcomes (SLO) contained in the program of study and specific learning outcomes contained in *Permeation With Intent*. A continuously updated master map of converging outcomes will be maintained over time through the continuous contribution of classroom teachers as they deliver subject specific curriculum.

Educational research suggests that an effective way of fostering enduring understanding occurs when we consciously begin with the outcome in mind. As Grant Wiggins and Jay McTighe (*Understanding by Design*) would maintain, “backwards design” can be used to determine the outcome of key learnings, and this in turn sets the course for appropriate expectations for students. In line with this approach, the framework of *Permeation with Intent*, categorized according to the four tasks of the GDC, provides a set of outcomes that we expect students to achieve while completing the requirements of Alberta Education’s programs of studies. It is a structure that presents outcomes for enduring understanding of our Catholic Faith that teachers can use across the curriculum on a daily basis; based upon the assumption that course outcomes will more often than not converge with permeation outcomes, whether these outcomes be focussed on knowledge, skills or virtues. Furthermore, since these permeation outcomes are informed by the Traditions, Theology and documents of our Church, we can be confident as teachers that we are addressing the right goals, and that we are doing quality work in helping our students achieve them on their way to being good knowledgeable citizens because of teaching through Catholic eyes. “Knowledge” and “Skills” outcomes for each task help educators teach the content about the Catholic Faith that we want our students to know as they deliver curriculum. Further, specific virtues are identified and defined to help teachers map specific learning outcomes of the curriculum to appropriate virtues to be learned, thus helping the task of teaching through Catholic eyes.

Pedagogical Mindset

What does it mean to teach “through Catholic eyes”? It is a pedagogical mindset that is important if we are to successfully teach from a Catholic perspective. While specific educational outcomes identify what we want our students to know about our Catholic Faith, the bias that a Catholic teacher brings to lessons taught ultimately prepares students for a life lived with Catholic values. It is a mindset that underpins the bias that the best of Catholic educators have as they plan and teach their lessons on a daily basis, and it is a mindset that is deeply rooted in a heartfelt conviction that we are created in the image of God.

It is in Genesis 1:27 where we’re told that God created humankind in his own image. Genesis 1:31 relates that “God saw everything that He made, and indeed, it was very good”. It is clear from this that when God created us he intended us to be in a state of holiness. As Catholics we believe that in our very nature as human beings we are good. We also believe that we were created intelligent and free, and that this is also in our nature as humans. Of course our free intelligent nature makes it possible for us to choose to be other than good, but we must be aware that when we choose to be virtuous we in fact decide to live according to our nature. When we are virtuous, we are “image of God” as intended by our creator. (Gen. 1:26, 27)

Virtues are typically defined as “good habits”. Being virtuous therefore refers to being in the habit of doing good. Catholic education seeks to draw out virtues that express the goodness inherent to the learner’s nature, to help good habits mature, and to help virtues take root in the learner’s life. Catholic character formation is most properly understood as helping the learner see what it means to be “image of God”, ferreting out every hue of that image to enable that person to choose a virtuous life that would fulfil his or her nature.

This knowledge is significant to any educator who would help the maturing of another, and especially of a child. Due to sin we don’t always see what God sees in his creatures. It is no mean task to help another see the beauty and magnificence of human life as our creator intended it for us. We must try, and when we succeed in helping a student understand what it is to live a virtuous life, along with the reasons for doing so, we then also increase possibilities for a trusting relationship to develop between that student and God through the Christian story of redemption.

God supplies the strength for this journey. Confirmation, for example, bestows upon us the spiritual gifts that allow us to accomplish the task of living according to our nature. Christ’s redemptive work through his death and resurrection restores our relationship with God, restores the goodness of our nature, and sharpens our vision of ourselves as “image of God. Through these gifts God works with us. It is useful to be aware that our lives are gifted in this way because with this awareness comes the knowledge that choosing a virtuous life is possible, desirable, meaningful, and rewarding.

Permeation of the Catholic faith across the curriculum means drawing out and leading the learner to understand that being virtuous is inherent to one’s natural goodness, and to make this goodness evident to the learner and to others. It also means helping our students understand that the Kingdom of God is here among us already through Jesus Christ, that we belong to this kingdom, and that we’re safe there.

Finally, as educators we must also address the question of one’s own spirituality and faith practice. If we are to present ourselves as models of virtuous living within a faith community, we must each ultimately tend to the development of our own spirituality within this faith community.

We know from experience that students will be enthusiastic about an academic discipline that the teacher is enthusiastic about, that students will love those disciplines that the teacher loves. In the same way it is reality that faith is caught and not taught. Authentic Catholic teaching asks the educator to be more than a teacher, but to go that extra mile to also be a catechist.

Permeation With Intent contains three sections that are intended for use in the classroom. The first section of *Permeation With Intent* contains charts with the specific outcomes for permeation of our faith across the curriculum. There are four charts, each addressing to the four tasks of the *General Directory for Catechesis*, each containing outcomes that are separated into two components: Knowledge of the Faith and Skills. Again over time, these outcomes will be mapped more and more accurately to specific learner outcomes of the Alberta Education programs of studies. It is important to note here that the outcomes are basic to the Catholic Faith, and are derived from the Creed, the Lord's Prayer, the Church's liturgies and sacraments and prayers. Most outcomes articulate fundamental beliefs that Catholics proclaim on a regular basis in both daily prayer and during the Eucharistic celebration.

The section titled "Virtues" contains the names and definitions of virtues. The first virtues presented are Theological Virtues. From these flow the Cardinal Virtues. Included in this section of *Permeation With Intent* is an explanation of values that help us live virtuous lives. Virtues as well as values that help us develop virtuous lives will over time be mapped more and more accurately to specific learner outcomes of the Alberta Education programs of studies.

The last portion of *Permeation With Intent* contains the templates that act as vehicles for continuous mapping over time of the *Permeation With Intent* outcomes with the specific learning outcomes (SLO's) found in the Alberta Education programs of studies. These maps are appended to the end of this document as appropriate for each grade level, and contain the points of convergence between the outcomes of *Permeation With Intent* and the SLO's of each course at that grade level. No one knows better than the classroom teacher where and how these two sets of outcomes converge. Working together over time we will develop an ever more accurate master map of *Permeation With Intent* outcomes as they apply to the SLO's of the prescribed curriculum. The template is designed to map the convergence of curricular outcomes to the outcomes of the four tasks listed previously, as well as the virtue(s) and value(s) appropriate to that particular SLO. This tool is intended for use by teachers as they plan and deliver curriculum in their classrooms for the purpose of teaching through Catholic eyes. In this way we intentionally permeate the curriculum with our faith day by day, year by year.

Using the Charts

The outcomes for learning in the following charts take their structure from the General Directory for Catechesis. They draw their content from the Creed, the Lord's Prayer, the Liturgies of the Church, and the Catechism of the Catholic Church. Inevitably the outcomes listed are limited in scope, but they intend to involve learners with the core and the spirit of the Catholic faith. Through them we begin to address our baptismal call to be like Christ: Prophet, King, Priest.

Chart 1 presents task 1: Promoting knowledge of the faith. This task is important to our call to "go and make disciples of all nations" (*Matt. 28:19*). We are "prophet" by proclaiming the Word of God, proclaiming his kingdom as Jesus did. The outcomes on this chart flow from articles of faith contained in the Creed.

Chart 2 presents task 2: Moral Education. Jesus commanded us to love God and to love each other as He loved us (*Matt. 22:34-40*). We are “king” by caring for human needs. Since we live in God’s kingdom, we look after His subjects. The outcomes on this chart flow from the lessons for social action that we learn in the Lord’s prayer.

Chart 3 presents task 3: Liturgical Education. We are the body of Christ on Earth (*1 Cor. 12*). We are “priest” by teaching our faith and celebrating our relationship with God and with each other by worship and fellowship through liturgy. We rejoice that we are in God’s presence together, living in eternity. The outcomes on this chart flow from the sacraments, and from Liturgies of the Church.

Chart 4 presents task 4: Learning to pray. We turn our minds and hearts to God our creator because He is the source of life. A close personal relationship with God only occurs by spending time with Him, so we do as Jesus did. We pray because we are Christ’s body on Earth and we have a relationship with our Abba, our Father, through Jesus Christ our Savior. Prayer nurtures our relationship with God and this allows us to do Christ’s work on Earth.

Each *Permeation With Intent* outcome contains three components. The first two, “knowledge” and “skill” are contained in the following charts. A third component of each *Permeation With Intent* outcome is the “Virtue” to be taught with the specific outcomes of each subject area. This component is not listed in the charts since it requires more precise alignment with the specific learning outcome of the subject matter being dealt with. Beginning with the end in mind, the “knowledge” component of each outcome is the big idea, the enduring understanding that is intended. The “skill” component lists a behavioural element that should be present when the knowledge is acquired. As mentioned, a third component, the “virtue and values” component, also needs addressing across curriculum, since it speaks to the habits that will enable us to collectively live the knowledge and skills we have acquired. Each virtue names an aspect of human nature. Values are the good habits that we choose and acquire as we learn of and accept the goodness in human nature. Specific virtues are separately mapped to the SLO being addressed by the teacher as they deliver curriculum. Values that help us live virtuous lives are also listed. These can be used to address behaviours we want to accentuate in our lessons to students as ways of living virtuous lives, and in this way show how a Catholic bias can integrate intimately with everyday life and learning.

As Catholic teachers it is our role to use opportunities across the curriculum to help our students learn what it means to be human, as God intended us to be at creation, (*see Gen. 1:31*) living as good people who love God and neighbour in today’s society. As Catholic teachers our work is about integration of faith and culture, about finding meaning in everyday events and relationships through our faith. In the final analysis, it is about helping our students see the world through Catholic eyes.

It is important that teachers be creative while integrating *Permeation With Intent* outcomes across the curriculum as they teach. Success with this occurs through honest and sincere teaching, and this means that modelling is crucial to the successful permeation of our Faith. It is also important to remember that students will often best remember the quality of the relationships they had with their teacher. It could therefore be easily argued that the most effective way to permeate our faith into curriculum is through the relationships we as educators build with students, along with the example that our own attitudes, perceptions and lives present to them as model.

Mapping:

Mapping the points of convergence between the *Permeation With Intent* outcomes and the program of studies outcomes in each subject area is an ongoing work of the teachers. By themselves the impact of the *Permeation With Intent* outcomes in the lives of the students will be limited unless they are mapped with the specific learning outcomes across the Alberta curriculum at each grade level. It is important therefore that as we plan our lessons for student learning of the specific outcomes in the courses we teach we also address the outcomes of *Permeation With Intent*. To facilitate this, mapping the points of convergence between *Permeation With Intent* outcomes with program of study outcomes is essential.

Process: On the curriculum map, under the heading “**Task**”, belongs the reference of the *Permeation With Intent* “Task” outcome. A reference such as 1 – 4 means Task 1, outcome 4. A reference such as 3 – 2 means Task 3, outcome 2, and so on.

On the curriculum map, under the heading “**Virtue**”, belongs the reference of the Virtue that can appropriately be taught with the specific learner outcome.

On the curriculum map, under the heading “**Value**” belongs the reference of the value that can appropriately be taught with the specific learner outcome.

Example:

1 –1 Bring focus to investigative activities, based on their own questions and those of others.				
1–2 Describe materials and objects that have been observed and manipulated, and identify what was done and found out		Permeation outcomes		
		Task:	Virtue:	Value:
Focus	ask questions that lead to exploration and investigation	1 - 1	prudence	Initiative
	predict what they think will happen or what they might find			
Explore and Investigate	manipulate materials and make observations that are relevant to questions asked	1 - 1		
	identify materials used	2 - 2		
	recognize and describe steps followed, based on independent activity, on directed activity and on observing the activity of others			Initiative, Perseverance

The goal is that over time every teacher will identify lessons from our faith that can be taught within the context of the learner outcome we want to teach. In this way we build meaningful maps and thus help each other to intentionally permeate our faith into curriculum.

<p>The Apostles Creed</p> <p>I believe in God the Father almighty, creator of heaven and earth.</p> <p>I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary Under Pontius Pilate He was crucified, died, and was buried.</p> <p>He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.</p>	<p>The Nicene Creed</p> <p>We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.</p> <p>We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father.</p> <p>Through him all things were made. For us men and for our salvation, he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered died and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.</p> <p>We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.</p>
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NOTE: Unless otherwise noted, the italicized numbers attached to statements in this document reference the paragraph number in the Catechism of the Catholic Church.

Task 1: Promoting knowledge of the faith (Proclamation of the Word)

Knowledge: (what do we want students to learn about our faith?)	Skills: (What are the skills our students will demonstrate from this knowledge?)
1 ... God, our Creator and Lord, can be known with certainty from his works by the natural light of human reason. #47	1 Students use reason to recognize God in his awesome creation. All of nature reflects God's creativity and goodness.
2 God has revealed himself to man by gradually communicating his own mystery in deeds and in words. #69	2 Students relate to God and his creation through community, thus seeking intimacy with God.
3 God makes known to us the mystery of the Holy Trinity by revealing himself as Father, Son, and Holy Spirit. #261	3 Students explain how the Trinitarian God is a model for loving relationships.
4 The incarnation reveals that ...in the Father, and with the Father, the Son is one and the same God. #262	4 Students understand that Jesus gave us the Great Commandment of Love. He asks us to love the neighbour we see as a way to love Him whom we do not see.
5 Christians believe that "the world has been established and kept in being by the Creator's love; has fallen into slavery to sin but has been set free by Christ", crucified and risen to break the power of the evil one... #421	5 Students discriminate between good and evil, right and wrong, and spiritual life and death, and seek to apply that learning to their own lives.
6. Mary is truly "Mother of God" since she is the mother of the eternal Son of God made man, who is God himself. # 509	6 Students describe how Mary models to us the bearing of Christ to the world, and witnesses to faith in her life.
7 The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his affection for the little and the poor, his acceptance of the total sacrifice on the Cross for the redemption of the world, and his resurrection are the actualization of his word and fulfillment of Revelation. #561	7 Students participate as disciples in the life of Jesus by doing what he did for others here on earth, and so integrate faith with everyday life.
8 Church is the Body of Christ. Through the Spirit and his action in the sacraments, above all the Eucharist, Christ who once was dead and is now risen, establishes the community of believers as his own Body. # 805	8 Students understand the importance and relevance of participating in the sacraments to keep the Body of Christ spiritually healthy.
9 The Holy Spirit, whom Christ the head pours out on his members, builds, animates and sanctifies the Church. She is the sacrament of the Holy Trinity's communion with humankind. #747	9 Students understands that the Church is a convocation of the People of God, the Body of Christ active in the world.
10 In Hebrew, amen comes from the same root as the word "believe." This root expresses solidity, trustworthiness, faithfulness. And so we can understand why "Amen may express both God's faithfulness towards us and our trust in him. #1062	10 Students understand the meaning of the word "Amen", an act of will, and use it to affirm what they believe.

<p>The Lord's Prayer Our Father, who art in heaven, Hallowed by thy name. Thy Kingdom come Thy Will be done On Earth as it is in Heaven. Give us this day our daily bread, And forgive us our trespasses As we forgive those who trespass against us And lead us not into temptation But deliver us from evil, Amen</p> <p>The Beatitudes: Matt 5:3 – 12 3. Blessed are the poor in spirit, for theirs is the kingdom of heaven 4. Blessed are those who mourn, for they will be comforted. 5. Blessed are the meek, for they will inherit the earth. 6. Blessed are those who hunger and thirst for righteousness, for they will be filled 7. Blessed are the merciful, for they will receive mercy. 8. Blessed are the pure in heart, for they will see God. 9. Blessed are the peacemakers, for they will be called children of God. 10. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heave. 11. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven.</p>	<p><u>Seven Core Values of Catholic Social Teaching</u></p> <p>Life and Dignity of the Human Person Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.</p> <p>Call to Family, Community, and Participation Our tradition proclaims that the person is not only sacred but also social. How we organize our society – in economics and politics, in law and policy – directly affects human dignity and the capacity of individuals to grow in community. The family is the central social institution that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable. The role of government and other institutions is to protect and promote the common good.</p> <p>Rights and Responsibilities The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities – to one another, to our families, and to the larger society.</p> <p>Option for the Poor and Vulnerable Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition instructs us to put the needs of the poor and vulnerable first.</p>	<p>The Dignity of Work and the Rights of Workers</p> <p>We believe that the economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to organize and join unions, to private property, and to economic initiative.</p> <p>Solidarity Our culture is tempted to turn inward, becoming indifferent and sometimes isolationist in the face of international responsibilities. Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. Learning to practice the virtue of solidarity means learning that "loving our neighbour" has global dimensions in an interdependent world.</p> <p>Care for God's Creation The Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This also fits into the current language of stewardship which asks us to use our time, talent and treasure in God's service</p> <p><i>Summary by Father Stephen Wojcichowsky</i></p>
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NOTE: Unless otherwise noted, the italicized numbers attached to statements in this document reference the paragraph number in the Catechism of the Catholic Church.

Task 2: Moral formation (caring for human needs)

Knowledge: (what do we want students to learn about moral living?)	Skills: (What are the skills our students will demonstrate from this knowledge?)
1 Man occupies a unique place in creation: I) he is “in the image of God”; II) in his own nature he unites the spiritual and material worlds; III) he is created “male and female”; IV) God established him in his friendship. #356	1 Being in the image of God the human individual possess the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator... #357
2 Praying to our Father should develop in us the will to become like him and foster in us a humble and trusting heart. #2800	2 Students demonstrate stewardship by caring for God’s creation, themselves, others, the earth and its creatures.
3 “Who art in heaven” does not refer to a place but to God’s majesty and his presence in the hearts of the just. Heaven, the Father’s house, is the true homeland toward which we are heading and to which, already, we belong. #2802	3 Students practice solidarity because loving our neighbour has global dimensions in an interdependent world.
4 Only God makes us sacred and blameless before him in love through his work of salvation.	4 Students recognize that because we are forgiven by God we are called to reconciliation with all people in search of the common good.
5 The world as we know it will end, and Christ will come again. Until that time we continue to build God’s kingdom in our own lives .	5 Students recognize that building the kingdom of God means that we respect the dignity and rights of all and bear witness to God’s love in our lives.
6 ...we ask our Father to unite our will to that of his Son, so as to fulfill his plan of salvation in the life of the world. #2860	6 Students apply the Beatitudes as a means of integrating faith with everyday life.
7 ...We are [God’s] and he is ours, for our sake. But this “us” also recognizes him as the Father of all men and we pray to him for them all, in solidarity with their needs and sufferings. #2829	7 Students will demonstrate respect for Christ’s teachings concerning the needs of the poor and the vulnerable.
8 [We beg] God’s mercy for our offences, mercy which can penetrate our hearts only if we have learned to forgive our enemies, with the example and help of Christ. # 2862	8 Following Christ’s example students demonstrate forgiveness and treat their enemies as friends.
9 When we say “lead us not into temptation” we are asking God not to allow us to take the path that leads to sin. This petition implores the Spirit of discernment and strength; it requests the grace of vigilance and final perseverance. #2863	9 Students develop an informed conscience because of what they know of God’s goodness through Christ.
10 In the last petition, “but deliver us from evil,” Christians pray to God with the Church to show forth the victory, already won by Christ, over the “ruler of this world,” Satan, the angel personally opposed to God and to his plan of salvation. #2865	10 Students understand that good and evil are paradox in life and must be reconciled through a prayerful relationship with God. (refer to Catholic Social Teaching)

<p>Liturgies of the Mass – Divine Liturgy</p> <p>The Doxology of the Eucharistic prayer:</p> <p>“Through him [Christ], with him, in him, in the unity of the Holy Spirit, all glory and power is yours almighty Father, for ever and ever, Amen”</p> <p>The Doxology concluding psalms during the Liturgy of the Hours:</p> <p>“Glory be to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now and ever shall be, world without end. Amen”</p>	<p>The Seven Sacraments of the Catholic Church:</p> <p>#1116: Sacraments are “powers that come forth” from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are “the masterworks of God” in the new and everlasting covenant.</p> <p>The Sacrament of <i>Baptism</i> (starting at #1213)</p> <p>The Sacrament of Confirmation (starting at #1285)</p> <p>The Sacrament of Eucharist (starting at #1322)</p> <p>The Sacrament of Penance and Reconciliation (starting at #1422)</p> <p>The Sacrament of the Anointing of the Sick (starting at #1499)</p> <p>The Sacrament of Holy Orders (starting at # 1536)</p> <p>The Sacrament of Matrimony (starting at #1601)</p> <p>Liturgy of the Hours:</p> <p>In addition to the Eucharist and the other sacraments, the Church’s official worship also includes the Liturgy of the Hours. In this post Vatican II age when many familiar devotions have disappeared, a serious difficulty has emerged for some people who have nothing to put in their place. Now, thanks to the leadership of Pope Paul VI and his brother bishops, what used</p>	<p>to be called <i>Breviary</i> or the <i>Divine Office</i>, has been restored to the entire church as a daily book of prayer called <i>The Liturgy of the Hours</i>.</p> <p>...With the reform of Paul VI the riches of the Liturgy of the Hours are no longer restricted to religious and the clergy. It is the prayer of all Christians...sanctifying the hours of the day especially morning and evening.</p> <p>...The structure of Morning and Evening Prayer is as follows:</p> <ol style="list-style-type: none"> 1. Introductory verse 2. Hymns 3. Psalm, canticle and psalm for morning prayer Psalm, psalm and canticle for evening prayer Antiphons to set the theme. A prayer to conclude each psalm 4. Scripture reading followed by a period of reflection 5. Gospel canticle: <ul style="list-style-type: none"> - For morning prayer: the Canticle of Zechariah - For evening prayer: the Canticle of the Blessed Virgin Mary 6. Intercessions 7. Lord’s Prayer 8. Concluding Prayer 9. Blessing <p>From: <u>Morning and Evening Prayer</u>, pp ix, x, xi Editors: Rev. D. Joseph Finnerty and Rev. George J. Ryan, Regina Press, New York, Reprinted June 1996</p> <p>Imprimatur: Francis J. Mugavero, D.D. Bishop of Brooklyn</p> <p>See the following URL for daily Liturgy of the Hours: www.universalis.com/cgi-bin/display/lauds.htm</p>
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Task 3: Liturgical education (Celebration of relationship with God and with others)

Knowledge: (what do we want students to learn about Liturgy?)	Skills: (What are the skills our students will demonstrate from this knowledge?)
1 In the liturgy of the Church, God the Father is blessed and adored as the source of all the blessings of creation and salvation with which he has blessed us in his Son, in order to give us the Spirit of filial adoption. <i>#1110</i>	1 Students see that the Church acknowledges God the Father as the source of all the blessings of creation and salvation through the liturgical calendar, the sacred rituals and objects, and the sacred people that make up the Catholic Church.
2 In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present... <i>#1085</i> (Jesus died, was buried, rose from the dead, and is seated at the right hand of the Father, once and for all).	2 Students will be familiar with the ritual actions of the Church as a sharing of the human and the divine, and that the event of the Cross and Resurrection abides and draws everything toward life.
3 The mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ.... <i>#1112</i> ...The Holy Spirit is the Church's living memory. <i>#1099</i>	3 Students will understand the meanings of the ritual actions of the Church, especially within the context of salvation history.
4 In the liturgy the Holy Spirit is the teacher of the faith of the People of God and the artisan of 'God's masterpieces', the sacraments of the New Covenant... <i>#1091</i>	4 Students are aware that the worship experience is sacred, and as a result they develop a reverent attitude while participating in Catholic worship
5 The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. (<i>#1131</i>)	5 Students will be familiar with the graces of the sacraments and that the baptized form a community of believers. This fellowship of the baptized comes together at Sunday Eucharist which, as a Precept of the Church, is a defining character of the Catholic Faith
6 The Liturgy of the Hours is intended to become the prayer of the whole People of God. In it Christ himself "continues his priestly work through his Church." <i>#1175</i>	6 Students are familiar with the structure and use of The Liturgy of the Hours as a way to build up our Christian memory and to be in relationship with God.

NOTE: Unless otherwise noted, the italicized numbers attached to statements in this document reference the paragraph number in the Catechism of the Catholic Church.

<p>Vocal Prayer [Jesus]...Not only prayed aloud the liturgical prayers of the synagogue but, as the Gospels show, he raised his voice to express his personal prayer, from exultant blessing of the Father to the agony of Gethsemani. #2701</p> <p>Meditation Meditation is above all a quest. The mind seeks to understand the why and how of the Christian life... #2705</p> <p>Meditation engages thought, imagination, emotion, and desire... #2708</p> <p>There are as many and varied methods of meditation as there are spiritual masters. Christians owe it to themselves to develop the desire to meditate regularly... #2707</p> <p>Contemplative Prayer ...Contemplative prayer ...is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us. #2709</p> <p>...One cannot always meditate, but one can always enter into inner prayer, independently of the conditions of health, work, or emotional state. The heart is the place of this quest and encounter, in poverty and in faith. #2710</p>	<p>...Whether we realize it or not, prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him. #2560</p> <p>Forms of Prayer</p> <p>Blessing and Adoration The prayer of blessing is man's response to God's gifts... #2626 [Adoration] ...exalts the greatness of the Lord who made us and the almighty power of the Savior who sets us free from evil... #2628</p> <p>Prayer of Petition We are sinners who as Christians know that we have turned away from our Father. Our petition is already a turning back to him. #2629</p> <p>Prayer of Intercession Since Abraham, intercession – asking on behalf of another – has been characteristic of a heart attuned to God's mercy. #2635</p> <p>Prayer of Thanksgiving ... Give thanks in all circumstances; for this is the will of God in Christ Jesus for you; continue steadfastly in prayer, being watchful in it with thanksgiving. #2638</p> <p>Prayer of Praise Praise is the form of prayer which recognizes most immediately that God is God. It lauds God for his own sake and gives him glory, quite beyond what he does, but simply because HE IS. #2639</p>	<p><i>Background for the following prayers is found in the Catechism of the Catholic Church as indicated by the reference numbers listed for each prayer.</i></p> <p>The Sign of the Cross #232 - 237 The Lord's Prayer #2759 - 2865 The Hail Mary #2676 - 2677 Prayer of Praise #2639 – 2643 Apostles' Creed #198 – 1065 Morning Offering #2659 – 2660 Act of Faith #1814 – 1816, 2656 Act of Hope #1817 – 1821, 2657 Act of Love #1822 – 1829, 2658 Act of Contrition #1450 – 1460 Come, Holy Spirit 2670 – 2672 Angelus #973 – 2617 Queen of Heaven #972, 2617 – 2619 Grace Before and Thanksgiving After Meals #2698 Memorare #2673-2675, 2679 Prayer for Vocations #914-933, 2004 Prayer of St. Francis of Assisi #2302 – 2317 Prayer of Saint Thomas More for a Happy Death #2299 Prayer on a Birthday #2626-2628 Prayer When Making an Important Decision #2846 Prayer to Jesus Christ Crucified #618 Mary's Rosary #971, 1674, 2678, 2708 Stations of the Cross #617, 1674 Prayer to Our Lady of Perpetual Help #972 Prayer of Saint Bernard to the Sacred Heart of Jesus #771 Prayer to One's Guardian Angel #335-336 Prayer for the Faithful Departed #958, 1032 Liturgical Prayers of the Mass #1145-1162, 1345 Order of the Mass (Community Prayer) #1345-1355</p>
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Task 4: Teaching to Pray (turning our minds and hearts to God)

Knowledge: (what do we want students to learn about praying?)	Skills: (What are the skills our students will demonstrate from this knowledge?)
1 ...Prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ, and with the Holy Spirit. #2565	1. Students know that the sign of the cross is a gesture that celebrates giftedness of life in relation to the Trinity, sanctifies daily life, and signals mutual recognition between ourselves and God
2 Ways to pray include vocal prayer, meditation, and contemplation. Vocal prayer can be public or private. Meditation is a quest to understand the Christian life. Contemplative prayer seeks him “whom my soul loves”. <i>Read #2700 - 2709</i>	2 Students engage with God, body and heart, through the songs and prayers of the Church. Student engage with God, mind and heart, by using reason to understand Faith. Students engage with God in their entirety by the use of Scripture, focussing on Jesus, and being with God.
3 The Holy Spirit who teaches the Church and recalls to her all that Jesus said also instructs her in the life of prayer, inspiring new expressions of the same basic forms of prayer: blessing [and adoration], petition, intercession, thanksgiving, and praise. #2644	3 Students use prayer forms to engage in vocal prayer, meditative prayer, and contemplative prayer. <i>Read #2626 - #2643, also #2700 - 2719</i>
4 ... The sacred humanity of Jesus is the way by which the Holy Spirit teaches us to pray to God our Father. #2664	4 Students recognizing the Kingdom of God in everyday life.
5 Mary is the perfect pray-er, a figure of the Church. When we pray to her, we are adhering with her to the plan of the Father, who sends his Son to save all men... #2679	5 Students understand that Mary is our model for an open and trusting relationship with God.
6 We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church... #962	6 Students demonstrate an awareness of interconnectedness with each other and that we learn to enhance our relationships from past and present witnesses.
7 The different schools of Christian spirituality in the Church share in the living tradition of prayer and are precious guides for the spiritual life. #2693	7 Students appreciate the diversity of Catholic Faith expression, discerning what is not valid expression, and incorporate appropriate spiritualities that nurture their lives.
8 The Christian family is the first place for education in prayer #2694	8 Students learn the importance and power of prayer in relationships, especially in family.

Virtues:

Virtue: A habitual and firm disposition to do good. (CCC#1833)
An inner readiness to do moral good.

The Three Theological Virtues: (CCC#1841)

The theological virtues are faith, hope, and love. They are the foundation of all Christian virtue. All other virtues are an aspect of these three. Central and pivotal to these is Charity (also called Love). We love one another because God loved us first. Jesus commanded us to love God and to love one another (*Matt 22: 34-40*). That is why Charity is the most important of all virtues

Faith: We believe in God and believe all that he has revealed to us and that Holy Church proposes for our belief. (CCC#1842)

By Faith we believe in God the Father, the Son, and the Holy Spirit, and all that God reveals to us through Scripture and Tradition, our living history. We freely commit ourselves to God.

Hope: We desire, and with steadfast trust await from God, eternal life and the graces to merit it. (CCC#1843)

Hope is the virtue by which we desire the Kingdom of God and eternal life because of the work of salvation that Jesus did on the cross. We trust in Christ's promises of forgiveness and eternal life

Charity: We love God above all things and our neighbour as ourselves for love of God. Charity, the form of all the virtues, "binds everything together in perfect harmony" (*Col #:14*). (CCC#1844)

Charity, also called Love, is the virtue by which we live the great commandment of love. This commandment tells us to love God above all things, and to love our neighbour as ourselves (*Matt. 22: 34-40*).

The Cardinal Virtues: (CCC#1834)

These are called cardinal (Latin: *cardo*, hinge) virtues because they are hinges on which all moral virtues depend. They are also called moral because they govern our actions, order our passions, and guide our conduct according to faith and reason.

Prudence: Disposes the practical reason to discern, in every circumstance, our true good and to choose the right means for achieving it (CCC#1835)

Prudence is "right reason applied to practice". For every circumstance in my life, when I choose to do what is right and avoid the bad and the wrong, I am prudent

Justice: Consists in the firm and constant will to give God and neighbour their due (CCC#1836)

Justice is habitually deciding to do what is right towards others. I respect the dignity of others and respect their rights as persons. I live in harmony with them. There are no rights without duties. If I wish to exercise my rights, in justice I must also tend to my duties.

Fortitude: Ensures firmness in difficulties and constancy in the pursuit of the good (CCC#1837)

Fortitude is the strength to do what is right in every circumstance. It allows me to avoid evil and to conquer fear when faced with decisions that need to be made so that I can be good and true to the goodness inherent to my nature

Temperance: Moderates the attraction of the pleasures of the senses and provides balance in the use of created goods (CCC#1838)

Temperance is the virtue of balance and moderation. It is the virtue that allows us to be decent human beings. It is the mastery of my will over my urges. If I have the desire to do what is wrong, I resist it. I can and do govern myself. Temperance is about exercising a self-control that comes from my own well considered convictions of what is right and decent.

Because virtues can be listed, it is easy to treat them as rules to follow. Virtues are not rules to follow. They are names given to ways of living that help us become what God meant us to be at creation. Christian virtues are ways of living that are in accord with the Christian understanding of human nature. They help us live out our understanding that we were created good and free, in the image of God. Other creatures are not given the freedom of choosing whether to live according to their nature or not. Cats must be cats, for example, so they cannot choose to be other than what "cat-ness" demands. In contrast, humans have the choice of being "image of God" or not, of living out the goodness inherent to "human-ness" or not. We all know of our ability to be less than human, to be less than we could be. We must all admit that too often we choose to behave in ways that are not virtuous. When we do so we choose to live in ways that are contrary to our human nature, and this we call sin. Our challenge then is to constantly choose

virtuous lives so that we can be fully human, according to our nature, as God intended us to be at creation. We live virtuously, not to counteract personal guilt or weakness, but rather to affirm our goodness and to enable us to be the wonderful gift to the world that our loving Father wants us to be. In this way we exercise our freedom for the purpose of goodness and thus live according to our nature. By exercising our freedom to choose “the good” we become more fully human and better reflections of God.

Values that help us live virtuous lives

There are many habits of personal living that are important for the success of the individual, the family, and the community. Many of them are listed in Alberta Education’s document “The Heart of the Matter” as values to be learned. While they are usually identified with civic duty, they can also be used as expressions of moral virtues in everyday life. If approached as ways of expressing Theological and Cardinal virtues in daily life, they can help us to be good citizens who see the world through Catholic eyes. Some are presented below as a resource for teachers. See also <http://www.virtuesproject.com/virtues.html>.

Self Discipline	I control myself for the sake of self-improvement. It is me making myself do what is right, even if nobody is looking, because that is what is best for me and the people in my life.
Respect	I am respectful when I show a regard for or appreciation of the basic worth and value of someone, for their feelings, for their rights. I hold them high in my thoughts and behave well toward them.
Cooperation	I work voluntarily with others for a good common purpose. It is working in unity with others. Working in unity is often considered to be a sign of the presence of the Holy Spirit in the community.
Responsibility	I am responsible when I do the things I am supposed to do. When I am responsible I am faithful, trustworthy, and reliable. I can be counted upon to do what is right, not just talk about it. I tell the truth. I admit my mistakes and try to do better next time. I do not blame others for my own mistakes. This is my life and I am responsible for my life. It's my job to make sure I have a good life. I want to succeed in life so I take responsibility for my life.
Honesty	I am honest when I tell the truth. I do not steal, cheat, or lie. I am also sincere and fair.
Motivation and initiative.	I am motivated to act in my own life because in doing so I serve my community. I give my best to everything I do and am always ready to discover and learn something new. I manage my time well and can get things done without someone nagging me on.
Friendship	To have friends, I must be a friend. A friend is someone I want to spend time with, to have fun with, and to rely on. A friend is

dependable, and I can trust that friend to tell me the truth and to stand by me through good and bad. A friend does not talk behind my back or put down others. A friend helps me do the right things in all situations. A friend listens to me and welcomes others. Jesus is an example of a perfect friend. His example helps me to be a friend to others.

Courage I have courage when I am willing to do what is right. If people say, "Let's do something wrong", I have Courage and do not follow the crowd. With courage I can face danger and difficulties. Jesus had courage when he stood up for what he knew was true and good

Kindness and Empathy. I do my part to make the world a peaceful place. If I have a problem with someone, I look for peaceful solutions. I know I sometimes must do my part to help others resolve situations, and especially to do so non-violently. I understand that others have feelings too, and that everybody wants to be treated gently.

Work and perseverance My behavior shows the opposite of laziness. Self-fulfillment requires work. Success in life requires work. To succeed in school, I must work at my studies. It is my duty to work to eventually support myself and my family, to do my part in society, to help others. Good work brings fulfillment and happiness.

Integrity I am in the habit of being true to myself. When I have integrity I act on what I know to be true. Integrity is based upon a conscience that considers the teachings of the authorities in my world – teachers, parents, the Church, Scriptures

Stewardship I am responsible for the wise use or protection of God's creation, including its resources, plants, environment, people, and animals.

Forgiveness My wrongdoings are forgiven by Jesus and His death on the cross. For my part, I need to forgive those who wrong me, always remembering the request I make of God in the Lord's prayer, to forgive my trespasses as I forgive those who trespass against me.

Praise and celebration In the process of discovering who I am as "image of God", I am sometimes surprised by the beauty of that discovery, whether it be a skill, an insight, an ability, the product of my work, friendship and community, or new learning. Because of that discovery, my soul rejoices, causing me to praise my Creator and His work, and to celebrate the beauty I have found in that discovery.

The Seven Gifts of the Holy Spirit received at confirmation: (CCC#1845)

“Of Water and the Spirit” Level Two by Joanne Parnell Mongeon, Ph.D.

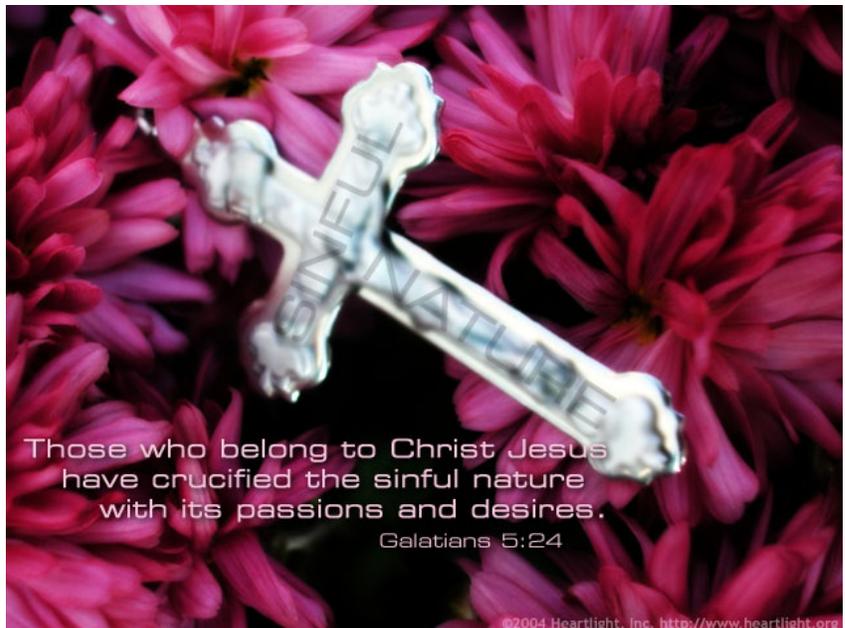
These are gifts we receive from the Holy Spirit that grace us with the power to live virtuous lives. With these gifts let us choose to live our lives in the Spirit:

(Isaiah 11: 1-3)

- Wisdom: The ability to see with eyes of faith and to judge God’s will for you
- Understanding: Gives you a grasp of what Jesus means in your life and the lives of others
- Counsel: The gift that helps you decide what to do in problem situations
- Fortitude: Provides the strength needed to face troubles
- Knowledge: Helps you be aware of Jesus’ message
- Piety: This is the wonderment of how God operates in your life
- Fear of the Lord: (Awe) This gift brings a deep appreciation of God’s power and the ability to approach him as a loving Father

Fruits of the Spirit Galatians 5: 22 - 26

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit. Let us not become conceited, competing against one another, envying one another.



Those who belong to Christ Jesus
have crucified the sinful nature
with its passions and desires.
Galatians 5:24

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See: <http://www.heartlight.org/gallery/1395.html>

Appendix 1

WHAT IS A CATHOLIC SCHOOL?

(excerpted from *The Permeation Project*, Edmonton Catholic Schools, Appendix, pg 3, © 2002)

What is a Catholic School? By Archbishop Thomas Collins, Archbishop of Edmonton.

Archbishop Thomas Collins, in a sworn affidavit to the Supreme Court of Canada, referenced the teachings of Vatican II, the Code of Canon Law, publications of the Congregation for Catholic Education, an address by Pope John Paul II and an article by American Archbishop Pilarczyk entitled “What is a Catholic School?” and said the following about Catholic schools:

1. After review of the above documents, I believe that there are some essential principles which describe a Catholic school, including but not limited to the following:

CHRIST-CENTRED

- a) a Catholic school must have Christ as the foundation of the whole enterprise;
- b) a Catholic school must be filled with constant references to the gospel and frequent encounters with Christ; and must be constantly inspired by the principles of the Second Vatican Council;
- c) a Catholic school must foster an environment that is illuminated by the light of faith and the living presence of Christ;
- d) a Catholic school must be centered upon developing a student’s personal relationship with God through the person and teaching of Christ;

AN INSTRUMENT OF THE CHURCH

- e) a Catholic school is one in which Catholic education is established, directed, recognized or consented to, by the local Bishop or competent ecclesiastical authority;
- f) a Catholic school is one which is visited by, and in which Catholic education is watched over by, the local Bishop or competent ecclesiastical authority;
- g) a Catholic school is one in which all instruction and education is grounded in the principles of Catholic doctrine, subject to the authority of the Catholic Church
- h) a Catholic school must be a reflection of the Church in society, and a genuine and proper instrument of the Church;
- i) a Catholic school must be an instrument of the Church’s evangelization, apostolate and pastoral action;
- j) a Catholic school is one in which the Church is present in the school and the school is present in the Church;
- k) a Catholic school must be filled with Catholic prayer, liturgy and preparation for the sacraments;

TOTAL INDIVIDUAL

- l) a Catholic school must strive to develop the total and integral formation of the individual in the image of Christ;
- m) a Catholic school must strive for the whole and complete Christian formation of its pupils and give special attention to those who are weakest;

SYNTHESIS, INTEGRATION AND BALANCE

- n) a Catholic school is one in which there is a goal of synthesis and integration of culture and faith, and a synthesis and integration of faith and life;
- o) a Catholic school is one which demonstrates a unity in teaching, a common vision and a common outlook on life;
- p) a Catholic school is one in which “faith, culture and life are brought into harmony”;
- q) a Catholic school is one which blends human culture with the message of salvation in a coordinated program integrating the “cultural, pedagogical, social, civil and political aspects of life”;
- r) a Catholic school must be part of the world of politics, economy, culture and society as a whole and transmit a “coherent, comprehensive vision of life”;
- s) a Catholic school must be a place of integral formation by a means of systematic and critical assimilation of culture and a place where there is a unity developed in the relationship between faith and culture;

COMMUNITY

- t) a Catholic school must form a community with the parents, recognizing that the parents are always the primary educators of their children;
- u) a Catholic school must exist as a community; a community of faith, a community which reflects family life and a meeting place of ecclesial experience;

PERMEATION

- v) a Catholic school is one in which religion and catechetics permeate every aspect of the school day and in which all school programming is implemented “within an overall religious perspective”;
- w) a Catholic school is one in which there is a systematic presentation of Catholic ethics in all aspects of the school and in particular ;in the areas of science and technology; and
- x) a Catholic school is one which transcends the “separation between time for learning and time for formation”.

Appendix 2

SPIRITUAL AND CORPORAL WORKS OF MERCY

The corporal works of mercy are:

- To feed the hungry
- To give drink to the thirsty
- To clothe the naked
- To harbour the stranger
- To visit the sick
- To ransom the captive
- To bury the dead

The spiritual works of mercy are:

- To instruct the ignorant
- To counsel the doubtful
- To admonish sinners
- To bear wrongs patiently
- To forgive offences willingly
- To comfort the afflicted
- To pray for the living and the dead

A person will worship something, have no doubt about that. We may think our tribute is paid in secret in the dark recesses of our hearts, but it will out. That which dominates our imaginations and our thoughts will determine our lives, and our character. Therefore, it behooves us to be careful what we worship, for what we are worshipping we are becoming

Ralph Waldo Emerson

We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms -- to choose one's attitude in any given set of circumstances, to choose one's own way.

Victor Frankl

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