

**Catholic Curriculum Corporation**

**Central and Western Region**



# **CATHOLIC CURRICULUM MAPS**

**FOUNDATIONAL SUPPORT FOR  
CATHOLIC TEACHERS**

**USER GUIDE**

**September, 2006**

## **MISSION STATEMENT**

The Catholic Curriculum Corporation is a consortium of seventeen Catholic school boards across central and western Ontario. As an important partner in Catholic education, we recognize that Catholic education exists to provide a holistic formation of people as living witnesses of faith. We demonstrate our mission when we engage with, and support, our member boards in sustained, substantive school improvement and student growth that is reflective of a Catholic professional learning community.

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## **MESSAGE FROM THE EXECUTIVE DIRECTOR**

Catholic school boards are uniquely positioned to support character education. Catholic Curriculum Maps: Foundational Support for Catholic Teachers provides tools to assist Catholic educators with the implementation of a Catholic curriculum impacted by change. The Catholic Curriculum Maps reflect the skills, or precise outcomes students are expected to know, from the Catechetical programs: Catechism of the Catholic Church, Born of the Spirit, We Are Strong Together, and Fully Alive.

I would like to express my appreciation to the team of writers from Halton Catholic District School Board for their dedication and commitment to this project and to the mission and purpose of Catholic education. It is their hope that this resource document will assist board and school personnel in the curriculum planning process that leads to improved student learning in a Catholic context.

G. A. Blake  
Executive Director

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## **ACKNOWLEDGMENTS**

The Catholic Curriculum Corporation acknowledges, with thanks, the contributions of the following:

**Project Lead:**

Andrea Bishop, Halton Catholic District School Board

**Writers:**

Kevin Campbell, Halton Catholic District School Board  
Angela DePalma, Halton Catholic District School Board  
Victoria Goodwin Duncan, Halton Catholic District School Board  
Christopher Hawken, Halton Catholic District School Board  
Joanne McKay-Hribljan, Halton Catholic District School Board  
Anne McNeill, Halton Catholic District School Board  
Brian Melanson, Halton Catholic District School Board  
Kelly Parisi, Halton Catholic District School Board  
Cecilia Racine, Halton Catholic District School Board  
Wendy Ramirez, Halton Catholic District School Board  
Katharine Stevenson, Halton Catholic District School Board

**Project Manager:**

Betty Goulden, Catholic Curriculum Corporation

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## **CURRICULUM IN CATHOLIC SCHOOLS**

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

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

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

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

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

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

- Scripture and Catholic Church Teaching,
- Curriculum Support for Catholic Schools,
- The Ontario Catholic School Graduate Expectations and
- Education for All
- Educating the Soul

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

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

*Writing Catholic Curriculum: A Course for Writers of Catholic Curriculum (CCC, 2006)*

## I. BACKGROUND

### A. PURPOSE

The purpose of this guide is to support educators in the use of Catholic Curriculum Maps and the Catholic Curriculum Map Database. These tools are intended to assist Catholic educators with the implementation of a Catholic curriculum impacted by change.

### B. CATHOLIC CURRICULUM

Curriculum in Catholic schools is an instrument of evangelization. Amid the pursuit of academic excellence, our curriculum supports the foundational reason for the existence of our schools – to create communities of faith where learners come to know the person of Jesus in an intimate way to then bring forth the reign of God.

Catholic education views human life as an integration of body, mind, and spirit. Rooted in this vision, Catholic education fosters the search for knowledge as a lifelong spiritual and academic quest.

The Ontario Catholic Graduate Expectations create a common purpose and focus for the realization of this vision all curriculum planning and implementation. The expectations of Catholic graduates are described not only in terms of knowledge and skills, but in terms of values, attitudes and actions. The Catholic Graduate is expected to be:

1. **A discerning believer** formed in the Catholic Faith community who celebrates the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living.
2. **An effective communicator** who speaks, writes, and listens honestly and sensitively, responding critically in light of Gospel values.
3. **A reflective, creative, and holistic thinker** who solves problems and makes responsible decisions with an informed moral conscience for the common good.
4. **A self-directed, responsible, lifelong learner** who develops and demonstrates their God-given potential
5. **A collaborative contributor** who finds meaning, dignity and vocation in work which respects the rights of all and contributes to the common good.
6. **A caring family member** who attends to family, school, parish and the wider community.
7. **A responsible citizen** who gives witness to Catholic social teaching by promoting peace, justice and the sacredness of human life.

The challenge for Catholic educators is to continually seek opportunities in which this vision of Catholic education, viewing human life as an integration of body, mind, and spirit, can be realized in the content and instruction in each subject area

*To limit curriculum to Ministry definitions such as “a plan for student learning which is implemented in schools” is to reduce curriculum to little more than society’s latest educational menu, solely pragmatic and utilitarian in nature, and void of any effective and convincing interpretation of existence... It (Catholic curriculum) is a distinctive worldview committed to the enterprise of educating the soul.*

*Educating the Soul, p.11*

## II. CATHOLIC CURRICULUM MAPS

Teachers in Ontario are guided by the mandate of the Ministry of Education to implement a common curriculum. Catholic teachers are further charged to translate the Ministry curriculum to more explicitly reflect a Catholic world view.

*Catholic Curriculum Maps are a response to the call for strategies that help to make the Catholic context visible in the curriculum.*

In considering the relevance of curriculum in Catholic classrooms, it is important that the attitudes and values that underpin the content of the curriculum are consistent with a Catholic worldview. There needs to be a proper balance between the acquisition of knowledge and the development of those skills, attitudes and values which will enable our students to grow as free, responsible, transformational agents within the Catholic community.

The Catholic Curriculum Maps reflect the skills, or precise outcomes students are expected to know, from the catechetical programs: *Catechism of the Catholic Church*, *Born of the Spirit*, *We Are Strong Together*, and *Fully Alive*. Catholic boards of education not using a catechetical series may find the curriculum maps useful as a template, making adjustments to the skills to more appropriately reflect their catechetical program.

*Catholic Curriculum Maps provide a planning tool that engages teachers in evaluating current instructional practices used to deliver Catholic curriculum.*

### **Catholic Curriculum Maps allow teachers to look for:**

- Clear connections between the key concepts of the curriculum and the key concepts of the Religious Education and Family Life Education programs for the grade level
- How the content and skills taught in the curriculum are aligned to the Religious Education and Family Life Education programs for the grade level
- How the overarching Catholic themes and essential questions hold the curriculum together and guide our instruction to help students look at the world through a Catholic lens
- Opportunities that allow students to demonstrate their understanding of the content and skills
- Ways to use the following types of maps in their practice:

Core Map	Essential Map	Projected Map
* Records the content and skills from the Religion and Family Life Education programs, anchored by a Catholic theme and essential question	Records the content and skills to be taught for a topic, unit of study or concept, making the focus of the Catholic theme and essential question visible	Records the content and skills to be taught by month, for a topic, unit of study or concept, making the focus of the Catholic theme and essential question visible

### **NOTE:**

The content, skills, essential questions and Catholic themes identified in the Core Maps, are the view of one group of writers. School Boards and schools may wish to, and are encouraged to, identify the key concepts that support their planning.

## **THE CATHOLIC CURRICULUM MAP DATABASE**

The Catholic Curriculum Map Database is an interactive site offering access to Catholic Curriculum Maps that provide information about the current practices being used to deliver curriculum in Catholic schools.

*Efforts in developing curriculum specifically for Catholic schools should continue. Our whole educational process should become a religious activity. Faith should infuse every aspect of our curriculum.*

*This Moment of Promise p.20*

This repository of Catholic Curriculum Maps is intended to assist teachers in sharing their ideas about how they plan and implement a Catholic Curriculum, which is founded on the key concepts and skills of the Religious Education and Family Life Education programs.

The database is a visible and accessible tool based on teacher input, classroom feedback and collaboration. It provides experienced and new teachers with information about the current practices that are being used to deliver curriculum in Catholic schools.

### **The Catholic Curriculum Map Database invites teachers to:**

- Collaborate as members of a Catholic professional learning community with the shared purpose of reflecting on and discussing Catholic curriculum
- Share how they address curriculum within the context of a Catholic worldview, making visible Catholic themes and essential questions
- Make adjustments to existing maps, sharing ideas with colleagues to modify and revise maps to respond to student needs
- Focus on reflective inquiry and student learning
- Participate in a long-term process of building supports for Catholic curriculum

### **The Catholic Curriculum Map Database allows teachers to:**

- Locate Core Maps for Kindergarten to Grade 8, that provide at-a-glance profiles of the content and skills for the Religious Education and Family Life Education programs
- Create an alternative core map using the Core Map template
- Search for Catholic Curriculum Maps by grade and curriculum area
- Download Catholic Curriculum Map to use and review
- Create a new Catholic Curriculum Map
- Revise an existing Catholic Curriculum Map
- Submit a new or revised Catholic Curriculum Map to the CCC Program Manager for inclusion in the database

## **USING THE DATABASE**

1. Log-on to <http://staffnet.hcdsb.org/sites/CurriculumMaps/default.asp>
2. Search for Maps – choose Core Maps, Essential Maps or Projected Maps
3. Create or Revise a Map – choose an existing map or choose a map template
4. Submit a New or Revised Map- save your map and e-mail to the CCC Project Manager at:

### III. CORE MAPS

Core Maps record the content and skills from the Religious Education and Family Life Education programs, anchored by a Catholic theme and essential question.

The Core Map for each grade, Kindergarten through Grade 8 addresses the following:

<b>Catholic Theme</b>				
A Catholic social teaching is the unifying theme for each grade level				
<b>Religion</b>				
<b>Family Life</b>				
<b>Essential Question</b> Provides a focus for study	<b>Content</b> Describes the Subject Matter	<b>Skills</b> The precise outcomes students are expected to know	<b>Assessment</b> Examples of opportunities for students to demonstrate understanding of content skills	<b>Ontario Catholic School Graduate Expectations</b>
<b>Curriculum Integration</b>				
<b>Pacing Chart</b>				

Traditionally, teachers have organized their curriculum around themes in order to provide a focus for study. Core Maps provide essential questions to further provide direction to the curriculum content over the entire year.

The Religious Education and Family Life Education programs were foundational to the development of the essential questions and Catholic themes for each grade.

The essential questions provide a focus for the study of the Religious Education and Family Life Education programs for the year, and the Catholic theme extends the essential question. This allows for curriculum integration opportunities, and for the application to the broader Christian community (i.e. Faith and Culture). The Catholic theme, in part, answers the essential question at each grade level.

The Catholic Curriculum Maps reflect the skills, or precise outcomes students are expected to know, from the catechetical programs: *Catechism of the Catholic Church*, *Born of the Spirit*, *We Are Strong Together*, and *Fully Alive*. Catholic boards of education not using a catechetical series may find the Core Maps useful as a template, making adjustments to the skills to more appropriately reflect their catechetical program.

#### A. CATHOLIC THEMES

A Catholic social teaching is the unifying theme for each grade level.

In 1998, the US Bishops released a Pastoral Letter entitled, “*Sharing Catholic Social Teaching: Challenges and Directions*”, in which they state that “... it is the urgent task to incorporate Catholic social teaching more fully and explicitly into Catholic educational programs. This must be undertaken in the context of effort to share the faith in its entirety and to encourage Catholics to experience the gospel call to conversion in all its dimensions. Recognizing the importance of this broader goal of Catholic education and formation, [the Bishops] call for renewed commitment to integrate Catholic social teaching into the mainstream of all Catholic educational institutions and programs.” (USCCB, 1998).

With this in mind, a Catholic social teaching was chosen as a unifying theme for each grade level. These themes find their source in the *Born of the Spirit* and *We are Strong Together* series, as well as the *Fully Alive* program produced by the CCCB for each grade level. “They are expressions of social options derived from our Catholic tradition and rooted in the Gospel. They represent humanizing orientations that defend human dignity and the common good as we make choices in the social, economic, political and cultural milieu.” (*Curriculum Support for Catholic Schools*, EOCCC, 2002)

Teachers requiring further background information on the Catholic Social Teachings of the Church will find a wealth of information by referring to the EOCCC document entitled, *Curriculum Support for Catholic Schools, October 2002*. Further information may also be found at The Office for Social Justice, Archdiocese of St. Paul and Minneapolis, [www.osjspm.org](http://www.osjspm.org)

## B. ESSENTIAL QUESTIONS

The Religious Education and Family Life Education programs provide the foundation for determining essential questions for each grade level. They find their source in the *Born of the Spirit* and *We are Strong Together* series, as well as the *Fully Alive* program produced by the CCCB

The writers of the Core Maps synthesized the essential questions for each grade level into one overriding essential question, to provide a focus for addressing all subject areas for the entire year. For example, in grade 6 Social Studies, the content and skills is addressed from the aspect of the grade 6 essential question.

Essential questions provide a Catholic focus for the curriculum content in all subject areas. These guiding questions provide opportunities for teachers, students and parents to consider how the entire curriculum for a grade level could reflect our Catholic worldview.

The Catholic Themes and Essential Questions for each grade level are identified in the following chart:

Grade Level	Catholic Theme	Essential Question	Points for Consideration
JK/SK	Stewardship of Creation	Where is God?	<ul style="list-style-type: none"> <li>Our Catholic tradition teaches that we are charged with caring for all of God's creation</li> <li>We come to know God through our experience and understanding of our selves, others, and the rest of the created world</li> <li>Students explore and experience elements of creation as a trace of God</li> </ul>
1	Dignity of the Human Person	Who is God?	<ul style="list-style-type: none"> <li>The Catholic Church professes that all human life is sacred</li> <li>The inherent dignity of the human person is foundational to all other Catholic social teaching</li> <li>We develop a deeper awareness of our human dignity when we come to more fully understand God, our Creator</li> <li>Students use Scripture stories to develop an understanding of the attributes of God</li> </ul>
2	Promotion of Peace	How are we members of God's family?	<ul style="list-style-type: none"> <li>Peace is the work of justice and the result of love (EOCCC)</li> <li>Peace is not just the absence of war. It involves the mutual respect and confidence between peoples and nations. (Pope John Paul II)</li> <li>As members of God's family, we are called to seek justice and peace for all of the members</li> <li>Students develop an understanding Eucharist as a sacrament of belonging</li> </ul>
3	Community and the Common Good	Who is the Holy Spirit?	<ul style="list-style-type: none"> <li>The Catholic tradition teaches that all humans are called to live with, and for, others in community</li> <li>The Holy Spirit is God's loving and guiding presence in the community</li> <li>Students recognize that the Holy Spirit gathers us to be a people of God and inspires us to share in the mission of Jesus</li> </ul>
4	Preferential Option for the Poor and Vulnerable	What does Jesus ask of us?	<ul style="list-style-type: none"> <li>A distinctly Catholic perspective on the world maintains that we can measure the quality of any society by the way its most poor and vulnerable are treated (EOCCC)</li> <li>Jesus is the ultimate model of how we are called to care for those that society overlooks</li> <li>Students use Scripture to develop a deeper understanding Jesus, and what Jesus expects of his followers</li> </ul>
5	Community and the	How do we live in	<ul style="list-style-type: none"> <li>The Catholic tradition proclaims that humans are not only sacred, but are also social</li> </ul>



	Common Good	community?	<ul style="list-style-type: none"> <li>We must be mindful of the human dignity and rights of all as we come together in community</li> <li>We are called to critique prevailing social structures to ensure that all are fairly represented</li> <li>Students investigate covenant stories in Scripture as well as stories of the early formation of the Church</li> </ul>
6	Human Rights and Responsibilities	How do we live in accordance with God's will?	<ul style="list-style-type: none"> <li>By virtue of our human dignity, our Catholic tradition teaches that all humans have the right to life, food, shelter, health care, education, and employment</li> <li>We, in turn, have the duty and responsibility to care for one another, our families, and those in society</li> <li>We come to a greater understanding of how we are to ensure the rights of all, and what our obligations are, by understanding God's will for humanity</li> <li>Students examine the Decalogue and the Beatitudes as guides for right action</li> </ul>
7	Dignity of the Human Person	What is our story?	<ul style="list-style-type: none"> <li>This foundational social teaching is revisited, allowing students to come to a deeper understanding of its implications appropriate to the developmental stage of an adolescent</li> <li>A greater appreciation of the sacred and social nature of the human emerges, this time, through an investigation of the Christian story</li> <li>Students develop an understanding of the Bible as our story to more fully understand what it means to be called into relationship with God through Jesus</li> </ul>
8	Solidarity	How are we Church in the world?	<ul style="list-style-type: none"> <li>The Catholic tradition proclaims that we are to love our neighbour regardless of national, racial, ethnic, economic, or ideological differences</li> <li>Solidarity means that "loving our neighbour" has global dimensions in an interdependent world (<a href="http://www.osjspm.org">www.osjspm.org</a>)</li> <li>Students are challenged, appropriate to their now more advanced developmental level, to extend their prior understanding of the Common Good to the broader global community</li> <li>Students identify how the Ten Commandments and Jesus' rule of love are related, and develop an understanding of the Catholic view of social justice and its need in the world</li> </ul>

### C. CONTENT AREAS and SKILLS

The Core Maps identify specific skills students are expected to demonstrate in the Religious Education and Family Life Education programs. These skills have been grouped into content areas and these content areas have been organized into "Religion" and "Family Life" sub headings.

#### Religious Education

Within the Religious Education program, three strands have been identified: Sacred Scripture, Profession of Faith, and Prayer/Sacramental Life. These strands have been chosen to correspond to those in use at the secondary level, in order to provide continuity and a shared language and understanding for educators, students, and parents. The strands clearly reflect the content of the Religious Education program.

The descriptors of each of the three strands noted below come from the revised document, *Ontario Catholic Secondary Curriculum Policy Document: Religious Education* (OCCB, 2006).

#### Sacred Scripture

Sacred Scripture has a privileged place in the Religious Education program. 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 and a living witness to the faith experience of other human beings.

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.

### 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 teaching 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.

### Prayer/Sacramental Life

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.

## FAMILY LIFE EDUCATION

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.

Classroom instruction in Family Life Education provides opportunities for the holistic formation of students according to a Christian vision of personhood, relationship, and sexuality.

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. (*Ontario Catholic Secondary Curriculum Policy Document: Religious Education*, Revised, OCCB, 2006).

It is for this reason that the strand "Christian Moral Development" has been addressed primarily within Family Life Education. Whereas, at the secondary level, both Family Life Education and Christian Moral Development are defined as separate strands within Religious Education, at the elementary level, it was deemed more appropriate to acknowledge the unique identity of the Family Life program, and its task of forming the Christian person. **We do not suggest, however, that Christian moral development is only confined to the Family Life program, just as the other strands listed are not only appropriate to Religious Education.** Some fluidity and carry-over is, of course, necessary.

The descriptor of the strand below comes from the revised document, *Ontario Catholic Secondary Curriculum Policy Document: Religious Education* (OCCB, 2006).

## **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.

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 decision concerning such moral issues as respect for life, poverty, violence, racism, stewardship, and care for nature/environment.

## **D. ASSESSMENT**

*Catechists generally know by observation whether children are integrating what is happening. There is, however, no form of evaluating a child's growth in faith, for this requires judgments about a person's relationship with God. However, there are some ways of assessing cognitive and affective growth.*

*Canadian Conference of Catholic Bishops*

Teachers of Religious Education and Family Life Education deliver program content and skills and provide frequent and varied opportunities for students to demonstrate their learning. In assessing students, Catholic educators must plan for:

- An inclusive approach modeled upon Gospel values
- The diverse learning needs of the community
- Sensitivity to the various cultural backgrounds of the students

The Core Maps provide examples of assessment opportunities that Catholic educators might use in their planning. However, Religious Education and Family Life Education programs are unique in that in addition to catechesis, they contain an element of faith formation. It is recognized that faith formation is beyond a Catholic educator's ability to assess.

The Core Maps do not provide information about evaluating, grading or reporting on Religious Education and Family Life Education programs.

## **E. PACING CHART**

A pacing chart is an element of the Core Maps for consideration in monthly and long range planning. Throughout the year, there is a focus on a particular Catholic theme, and during the seasons of Advent and Lent, there is a focus on the virtues of hope and faith. These virtues are revisited each year to highlight the liturgical cycles of the Church, and to provide opportunity for students to come to a deeper understanding of the virtue within the context of a particular Catholic theme, (e.g.; What does the virtue of hope 'look like' within the context for the preferential option for the poor and vulnerable?).

## **F. CATHOLIC VIRTUES and CHARACTER EDUCATION**

During the 2005-2006 school year, the Ontario Ministry of Education placed an emphasis on Character Education in the schools. In our Catholic context, Character Education is a call to acknowledge the Catholic learner as:

- Created sacred
- Created essentially good
- Created gifted
- Created alive in the Spirit
- Created for one another

Our public counterparts in education assert that “Virtues are the essence of the human spirit and the content of our character” (The Virtues Project). The Catechism of the Catholic Church, however, teaches that, “A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself [*sic*]. The virtuous person tends toward the good with all his [*sic*] sensory and spiritual powers; he [*sic*] pursues the good and chooses it in concrete actions” (CCC, 1803b). In the words of St. Gregory of Nyssa, “The goal of the virtuous life is to become like God”.

Core Maps provide Catholic educators with an overview of how the Religious Education and Family Life Education programs provide the context and content to specifically address the Character Education initiative, and provides them an opportunity to delve more deeply into an understanding of Catholic Virtues.

### **G. CURRICULUM INTEGRATION**

A foundational element of the Core Maps is Curriculum Integration, which provides teachers with examples of teaching/learning opportunities that link the catholic theme and the essential question to other curriculum areas.

These examples are intended to support the question, *How can I make the catholic theme and essential question for my grade visible in my curriculum?*

Catholic educators will recognize that curriculum integration must be authentic, and that not all curriculum content and skills will support the grade level catholic theme and essential question.

## **IV. ESSENTIAL AND PROJECTED MAPS**

While the core maps for Kindergarten to Grade 8 were created to provide a foundation for addressing Catholic curriculum, the essential and projected maps provide examples of how Catholic teachers have used the foundational elements in their planning.

Essential maps record the content and skills to be taught for a topic, unit of study or concept, making the focus of the Catholic theme and essential question visible.

Projected maps record the content and skills to be taught by month, for a topic, unit of study or concept, making the focus of the Catholic theme and essential question visible.

These maps:

- Make clear connections between the key concepts of the curriculum and the key concepts of the Religious Education and Family Life Education programs for the grade level
- Identify how the content and skills taught in the curriculum are aligned to the Religious Education and Family Life Education programs for the grade level
- Demonstrate how the overarching Catholic theme and essential question hold the curriculum together and guide our instruction to help students look at the world through a Catholic lens

### **USING THE ESSENTIAL AND PROJECTED MAPS**

A repository of essential and projected maps is available on the Catholic Curriculum Corporation website.

The Catholic Curriculum Map Project Repository is an expanding site. Catholic teachers are invited to participate in the project by sharing their maps with colleagues so that an expanding resource of catholic maps is available to all teachers.

- Teachers can search the repository by grade and by subject to locate maps that support their curriculum planning
- Teachers are encouraged to revise a map to reflect their program and classroom needs
- Teachers are encouraged to add their map to the repository (contact the Catholic Curriculum Corporation's Project Manager)

## IV. USING THE CATHOLIC CURRICULUM MAP DATABASE

The Catholic Curriculum Map Database is an interactive site that gives access to Catholic Curriculum Maps. Sharing maps can provide information about the current practices that are being used to deliver curriculum in Catholic schools.

### **The site allows teachers to:**

1. Locate Core Maps for Kindergarten to Grade 8, that provide at-a-glance profiles of the content and skills for the Religious Education and Family Life Education programs
2. Create an alternative core map using the Core Map template
3. Search for Catholic Curriculum Maps by grade and curriculum area
4. Download Catholic Curriculum Map to use and review
5. Create a new Catholic Curriculum Map
6. Revise an existing Catholic Curriculum Map
7. Submit a new or revised Catholic Curriculum Map to the CCC Program Manager for inclusion in the database

### **Accessing the Catholic Curriculum Map Database:**

5. Log-on to <http://staffnet.hcdsb.org/sites/CurriculumMaps/default.asp>
6. Search for Maps –
7. Create or revise a Map –
8. Submit a new or revised Map-

## V. FREQUENTLY ASKED QUESTIONS

*Q. Where do the Essential Questions come from?*

The essential questions find their source in the *Born of the Spirit*, *We are Strong Together*, and the *Fully Alive* programs for each grade level. The content and skills that students are expected to demonstrate for each content area in the Religious Education and Family Life Education programs translated into an essential question to provide a focus for study. These questions were then synthesized into one overriding essential question to provide a focus for the entire year.

*Q. Do the Essential Questions match the catechetical program? Will teachers see the content in their Religious Education and Family Life Education programs?*

Teachers using the catechetical programs developed by the CCCB will recognize the content of their programs in the Core Maps. The Essential Questions are derived from the content and skills that students are expected to know in the Religious Education and Family Life Education programs in each grade. Catholic Boards of Education not using the CCCB catechetical series may still use the curriculum maps as a template, making adjustments to the skills to more appropriately reflect their catechetical program.

*Q. Are these the most obvious Essential Questions?*

Classroom teachers were charged with the task of developing the essential questions based on their expertise and professional judgment. The essential questions became obvious to the writers as they looked to develop guiding questions that would provide opportunities for teachers, students and parents to consider how the curriculum reflects our Catholic worldview.

*Q. Where do the Catholic Themes come from?*

The Catholic themes find their source in the *Born of the Spirit*, *We are Strong Together*, and the *Fully Alive* Programs. The themes chosen belong to the social teaching tradition of the Catholic Church.

*Q. What is the role of the Core Maps?*

Core Maps are planning tools that record the content and skills from the Religious Education and Family Life Education Programs for each grade level, anchored by a Catholic theme and essential question. The Maps provide a lens for considering how to make the Catholic context visible in the provincial curriculum.

## VI. DEFINITIONS

**Catholic Curriculum Maps** - Catholic Curriculum Maps are a response to the call for strategies that help to make the Catholic context visible in the curriculum. Catholic Curriculum Maps provide a planning tool that engages teachers in evaluating current instructional practices used to deliver Catholic curriculum

**Catholic Themes** - A Catholic social teaching was chosen as a unifying theme for each grade level. These themes naturally evolved from the recognition of the content of the Religious Education and Family Life Education programs for each year.

**Essential Questions** - Essential questions provide a focus for the Religious Education and Family Life Education programs for each grade level. These guiding questions provide opportunities for teachers, students and parents to think about how the grade level curriculum reflects our Catholic world view. The questions find their source in the *Born of the Spirit* and *We are Strong Together* series, as well as the *Fully Alive* programs. The skills that students are expected to demonstrate for each content area in the Religious Education and Family Life Education programs have been translated into an essential questions to provide a focus for study. These questions were then synthesized into one overriding essential question to provide a focus for the entire year.

**Core Map** - Core Maps are planning tools that record the content and skills from the Religious Education and Family Life Education Programs for each grade level, anchored by a Catholic theme and essential question. The Maps provide a lens for considering how to make the Catholic context visible in the provincial curriculum.

**Essential Map** - Essential maps record the content and skills to be taught for a topic, unit of study or concept, making the focus of the Catholic theme and essential question visible.

**Projected or Consensus Map** - Projected maps record the content and skills to be taught by month, for a topic, unit of study or concept, making the focus of the Catholic theme and essential question visible.



## **VII. RESOURCES**

### **A. CORE RESOURCES**

#### **RELIGIOUS EDUCATION PROGRAMS**

*Catechism of the Catholic Church*, CCCB, 1996

*Born of the Spirit* series, Gr. 1-6, NORE

*We Are Strong Together* series, Gr. 7-9, NORE

#### **FAMILY LIFE EDUCATION PROGRAMS AND DOCUMENTS**

*Fully Alive* (Gr. 1-8), OCCB

Created and Loved by God; Living in Relationship; Created Sexual: Male and Female;

Growing in Commitment; Living in the World

### **B. CURRICULUM SUPPORT RESOURCES**

*Curriculum Matters: A Resource for Catholic Educators*, Institute for Catholic Education, 1996.

*Writing Curriculum for Catholic Schools: A Framework*, Institute for Catholic Education, 1996.

*Ontario Catholic Education and the Corporate Sector*, Institute for Catholic Education, 1997.

Ontario Catholic Education: Ongoing Adult Faith Formation: The Key To Educating The Soul: Successful Practices, Institute for Catholic Education, 2000.

*Curriculum Support for Catholic Schools: Using the Ontario Catholic School Graduate Expectations, Scripture and the Tradition of the Church: A Resource for Catholic Educators*, Eastern Ontario Catholic Curriculum Cooperative and Institute for Catholic Education 2002.

*Learning From Assessment*, Catholic Curriculum Cooperative, Central and Western Region, 2002.

*Teaching for deep understanding: Towards the Ontario Curriculum That We Need*, OISEUT and ETFO, 2004.

*Effective Elementary Assessment and Evaluation Classroom Practices*, Council of Ontario Directors of Education (CODE), 2005

*Witnesses to Faith*, Ontario Catholic School Trustees' Association, 1997.

## **C. CHURCH RESOURCES**

### **ONTARIO CONFERENCE OF CATHOLIC BISHOPS** ([www.occb.on.ca](http://www.occb.on.ca))

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

*For the Good of All*, Ontario Conference of Catholic Bishops, 1991.

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

*Celebrating an Education for Justice and Peace*, Ontario Conference of Catholic Bishops, 1996.

*Family Life Education for Secondary Students: A Message to the Catholic Education Community*, Ontario Conference of Catholic Bishops, 1996.

*Choosing a Government*, Ontario Conference of Catholic Bishops, 1998.

*Intimacy and Sexuality*, OCCB, 1994.

### **CATHOLIC SOCIAL TEACHING** ([www.osjspm.org](http://www.osjspm.org) AND [www.vatican.va](http://www.vatican.va))

*Centesimus Annus / The Hundredth Year*, 1991, Pope John Paul II.

*Evangelii nuntiandi / Evangelization in the Modern World*, 1975. Pope Paul VI.

*Evangelium Vitae / The Gospel of Life*, 1995, Pope John Paul II.

*Gaudium et spes / The Church in the Modern World*, 1965. Second Vatican Council.

*Justice in the World*, 1971. Synod of Bishops.

*Laborem exercens / On Human Work*, 1981. Pope John Paul II.

*Mater et Magistra / Christianity and Social Progress*, 1961. Pope John XXIII.

*Octogesima adveniens / A Call to Action*, 1971. Pope Paul VI.

*Pacem in terris / Peace on Earth*, 1963. Pope John XXIII.

*Populorum progressio / The Development of Peoples*, 1967. Pope Paul VI.

*Quadragesimo anno / Reconstruction of the Social Order*, 1931. Pope Pius XI.

*Rerum novarum / The Condition of Labour*, 1891. Pope Leo XIII.

*Sollicitudo rei socialis / On Social Concern*, 1987. Pope John Paul II.

### **OTHER CHURCH RESOURCES**

*Familiaris Consortio*, John Paul II, AAS 74 (1982) [English translation from Vatican Polyglot Press, Daughters of St. Paul, 1982].

*Charter of Rights of the Family*, John Paul II, see *Origins* 13 (Dec. 15, 1983), pp.461-464.

*Educational Guidance in Human Love*, Sacred Congregation for Catholic Education, *Origins* 13, (Dec. 15, 1983) pp.449-461.

*Reflections on Humanae Vitae: Conjugal Morality and Spirituality*, John Paul II, Boston: Daughters of St. Paul, 1984.

Pontifical Council for the Family. "*The Truth and Meaning of Human Sexuality*". *Origins*. Vol. 25, no. 32 (Feb. 1, 1996), pp. 531-552.

Schuck, Michael. *That They Be One: The Social Teaching of the Papal Encyclicals, 1740-1989*.