We Are All Teachers of Our Faith:
Infusing Catholicity into Secondary School Courses
We are all teachers of our faith

Catholic Curriculum Corporation Opening Message

Our Purpose

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.

Our Mission

Our mission is to build and sustain the Catholic capacity of educators through the development and provision of high quality Catholic curriculum, resources, support and professional development.

Our Vision

Faith Through Learning – A Distinctive Catholic Curriculum

Message from the Executive Director

On behalf of the Catholic Curriculum Corporation, I would like to thank Paul Fraser, project lead, and the team of contributors from York, Durham, London and Dufferin-Peel Catholic District School Boards for their expertise and dedicated efforts in producing this resource. Thanks are also extended to Grant McMurray for his guidance as Curriculum Manager.

One of the core elements of authentic Catholic Education is the presence of a Catholic worldview in all aspects of school life. This resource assists secondary teachers of non-religion courses to bring the lens of faith to instruction in various subject areas. It provides a set of guiding questions for teacher use in selecting resources rich in faith connections and a lesson template that incorporates a faith perspective into instruction. It also offers subject specific examples of lessons in a variety of courses.

Once again, I offer sincere thanks to those who have supported our teachers with this resource. I wish continued success to all who use this resource while sharing and celebrating our Catholic mission in education.

Michael Bator,
Executive Director
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Acknowledgements

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Rationale for the Project

This planning resource has been developed to assist teachers to infuse Catholicity into their lessons. What is the fundamental difference between a Catholic secondary school and its coterminous public Board? Is it a Religion course, or are secondary schools infusing Catholicity naturally and authentically into all subject areas? There are several resources available on the Catholic Curriculum Corporation (CCC) and other Catholic resource sites and yet these resources are often perceived as suitable for “Religion” class only. This is perhaps because the connections do not seem immediately obvious, or a teacher does not feel equipped to make those connections to another subject. As well, there is a plethora of websites and resources that are seemingly Catholic when in fact they may not necessarily be appropriate. This resource has been designed to address these issues and to support teachers in Catholic schools.

Catholic teachers create an environment for students that is safe and that promotes a culture of love, empathy, respect, and forgiveness. Catholic teachers draw from Sacred Scripture, Church Teaching, Tradition, and the Ontario Catholic Graduate Expectations intentionally and meaningfully to bring a Catholic context to the Ontario Curriculum Expectations.
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About this Resource

There are three main components of this resource. **Considerations for Planning a Lesson Through the Catholic Lens** to assist teachers to use Sacred Scripture, Catholic Church Teaching, Tradition, and the Ontario Catholic Graduate Expectations as ways to authentically infuse Catholicity into their lesson planning including **Validating Website Content: Guideline Questions** that will assist teachers to determine the appropriateness of resources which may not come from an Ontario Catholic source.

**A Directory of Resources: Subject Specific links** to existing Catholic Resources that may be incorporated into daily lessons for each subject area.

**Sample Lesson Plans** for Math, Native Studies, Technology, Careers, and Canadian History.

**Considerations for Planning a Lesson Through the Catholic Lens**

When planning any lesson, it is essential to ensure that the following components are included:

- actively engages the student(s); the learning is accomplished by doing
- content is relevant and relatable to the student(s)
- learning is displayed throughout the task
- cooperative, not time dependent

When planning a lesson in the Catholic School context, consider the following reflection questions for meaningful learning:

- What opportunities are there for students to demonstrate their ability to think critically and solve problems within a Catholic context?
- What connections to other subjects are possible and will students see connections between Religion classes and other subject areas?
- How does this task involve inquiry and knowledge building through the use of integrated questioning, research, scripture references and Catholic social teaching?
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- Are students being given a variety of opportunities to demonstrate their understanding and learning of the embedded Catholicity so as to ensure optimal student success?

- Is technology being embedded to enhance the students’ understanding of the issue and, if so, do all students have equitable access? How are we as Catholic educators ensuring equitable access?

- How is Catholic community built by using this task? How are students called to act on their beliefs as Catholics?

Validating Website Content: Guidelines

When planning a lesson or task, many teachers rely on the Internet as a valuable source of information. They also encourage their students to utilize this technology as well. As a Catholic teacher, there is the added responsibility of ensuring that the content is relevant, acceptable, applicable, and valid. While the need for authentic and reliable sources is necessary regardless of the type of school that teachers are working in, this becomes an even more relevant concern when it pertains to the Catholicity of sources and their adherence to Catholic Social Teachings, Gospel Values and the OCGE’s. The following guideline may assist teachers in validating websites.

<table>
<thead>
<tr>
<th>S</th>
<th>How is the source Sponsored? Does it come from a Catholic resource? Does the sponsorship contradict the teachings of the Catholic Church?</th>
</tr>
</thead>
<tbody>
<tr>
<td>O</td>
<td>Does it contain Opinions or Facts? If there are opinions, how can these be reconciled with balanced opinions from a Catholic Perspective?</td>
</tr>
<tr>
<td>U</td>
<td>What is the underlying Bias? What assumptions are being made? How can the bias be used as a teachable tool? Does it represent a mainstream Catholic perspective?</td>
</tr>
<tr>
<td>R</td>
<td>How Reputable is the source and/or organization? Is this source peer-reviewed (i.e. it can be verified through other sources)</td>
</tr>
<tr>
<td>C</td>
<td>How Current is the source? Is there a more current stance on the topic? Does the source reflect Catholic thinking (i.e. OCGE’s, Catholic Social Teaching, Gospel values)</td>
</tr>
<tr>
<td>E</td>
<td>Is the author a known Expert (i.e. credentials can be verified by various sources)?</td>
</tr>
</tbody>
</table>

Adapted from: http://www.edugains.ca/resources/Teaching/LearningExamples/ScienceTech/GS10ScienceAcademics/SNC2DResearchingDiseasesAppendix.pdf
21st Century Learning and Catholicity

Our goal as educators is to prepare students for success in a dynamic, technology intensive and increasingly connected 21st century world. In *Great to Excellence* Michael Fullan identifies 21st century principles, which are very much aligned with both the Ontario Catholic Graduate Expectations and Catholic Social Teaching.

Catholic Teaching

What are the components of Catholic Social Teaching?

**Human Dignity**
The Catholic Church proclaims that human life is sacred and that the dignity of the person is at the core of a moral vision for society. 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.

**Community and the Common Good**
In a global culture driven by excessive individualism, 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. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.

**Rights and Responsibilities**
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. Therefore, 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.

**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 recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.

**Participation**
All people have a right to participate in the economic, political and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society. In the words of the U.S. bishops, "The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-
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members of the human race. To treat people this way is effectively to say they simply do not count as human beings.”

Dignity of Work and Rights of Workers
In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. 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.

Stewardship of Creation
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 environmental challenge has fundamental moral and ethical dimensions, which cannot be ignored.

Solidarity
Catholic social teaching proclaims that we are our brothers’ and sisters’ keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic and ideological differences. Solidarity means that “loving our neighbour”

Ontario Catholic Graduate Expectations, Overall

- A Discerning Believer Formed in the Catholic Faith Community
- An Effective Communicator
- A Reflective and Creative Thinker
- A Self-Directed, Responsible, Life Long Learner
- A Collaborative Contributor
- A Caring Family Member
- A Responsible Citizen

Michael Fullan,

Great to Excellence, page 8,

Fig 1
Appendix 1:

Ontario Catholic Graduate Expectations, Overall and Specific

The graduate is expected to be:

A Discerning Believer Formed in the Catholic Faith Community who:
- CGE1a - illustrates a basic understanding of the saving story of our Christian faith;
- CGE1b - participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story;
- CGE1c - actively reflects on God’s Word as communicated through the Hebrew and Christian scriptures;
- CGE1d - develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good;
- CGE1e - speaks the language of life... “recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it.” (Witnesses to Faith)
- CGE1f - seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship;
- CGE1g - understands that one’s purpose or call in life comes from God and strives to discern and live out this call throughout life’s journey;
- CGE1h - respects the faith traditions, world religions and the life-journeys of all people of good will;
- CGE1i - integrates faith with life;
- CGE1j - recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)

An Effective Communicator who:
- CGE2a - listens actively and critically to understand and learn in light of gospel values;
- CGE2b - reads, understands and uses written materials effectively;
- CGE2c - presents information and ideas clearly and honestly and with sensitivity to others;
- CGE2d - writes and speaks fluently one or both of Canada’s official languages;
- CGE2e - uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

A Reflective and Creative Thinker who:
- CGE3a - recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;
- CGE3b - creates, adapts, evaluates new ideas in light of the common good;
- CGE3c - thinks reflectively and creatively to evaluate situations and solve problems;
- CGE3d - makes decisions in light of gospel values with an informed moral conscience;
- CGE3e - adopts a holistic approach to life by integrating learning from various subject areas and experience;
- CGE3f - examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

A Self-Directed, Responsible, Life Long Learner who:
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**CGE4a** - demonstrates a confident and positive sense of self and respect for the dignity and welfare of others;
**CGE4b** - demonstrates flexibility and adaptability;
**CGE4c** - takes initiative and demonstrates Christian leadership;
**CGE4d** - responds to, manages and constructively influences change in a discerning manner;
**CGE4e** - sets appropriate goals and priorities in school, work and personal life;
**CGE4f** - applies effective communication, decision-making, problem-solving, time and resource management skills;
**CGE4g** - examines and reflects on one’s personal values, abilities and aspirations influencing life’s choices and opportunities;
**CGE4h** - participates in leisure and fitness activities for a balanced and healthy lifestyle.

**A Collaborative Contributor** who:
**CGE5a** - works effectively as an interdependent team member;
**CGE5b** - thinks critically about the meaning and purpose of work;
**CGE5c** - develops one’s God-given potential and makes a meaningful contribution to society;
**CGE5d** - finds meaning, dignity, fulfillment and vocation in work which contributes to the common good;
**CGE5e** - respects the rights, responsibilities and contributions of self and others;
**CGE5f** - exercises Christian leadership in the achievement of individual and group goals;
**CGE5g** - achieves excellence, originality, and integrity in one’s own work and supports these qualities in the work of others;
**CGE5h** - applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

**A Caring Family Member** who:
**CGE6a** - relates to family members in a loving, compassionate and respectful manner;
**CGE6b** - recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended;
**CGE6c** - values and honours the important role of the family in society;
**CGE6d** - values and nurtures opportunities for family prayer;
**CGE6e** - ministers to the family, school, parish, and wider community through service.

**A Responsible Citizen** who
**CGE7a** - acts morally and legally as a person formed in Catholic traditions;
**CGE7b** - accepts accountability for one’s own actions;
**CGE7c** - seeks and grants forgiveness;
**CGE7d** - promotes the sacredness of life;
**CGE7e** - witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;
**CGE7f** - respects and affirms the diversity and interdependence of the world’s peoples and cultures;
**CGE7g** - respects and understands the history, cultural heritage and pluralism of today’s contemporary society;
**CGE7h** - exercises the rights and responsibilities of Canadian citizenship;
**CGE7i** - respects the environment and uses resources wisely;
**CGE7j** - contributes to the common good
Appendix 2: Catholic Teaching

What are the components of Catholic Teaching?

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Appendix 3:

Directory of Resources

Although there will be many resources and links for each subject, this section is intended to provide example links from the Catholic Curriculum Corporation (CCC), resources.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Resource Link</th>
<th>Example of Meaningful Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Arts</td>
<td><a href="http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf">http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf</a> (page 15)</td>
<td>How is Catholic community built by using this task? How are students called to act on their beliefs as Catholics when exploring weakness and power and its impact on the common good?</td>
</tr>
<tr>
<td>English</td>
<td><a href="http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf">http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf</a> (page 11)</td>
<td>What opportunities are there for students to demonstrate their ability to think critically and solve problems within a Catholic context as they explore the role of conformity and discrimination and its impact on the disenfranchised?</td>
</tr>
<tr>
<td></td>
<td><a href="http://www.catholiccurriculumcorp.org/Units/CCC_Footprints_Importing_into_D2L_Instructions.pdf">http://www.catholiccurriculumcorp.org/Units/CCC_Footprints_Importing_into_D2L_Instructions.pdf</a></td>
<td>What connections to other subjects are possible and can students see connections between Religion class and English class as they explore values of identity, love, and justice in superhero narratives?</td>
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<tr>
<td></td>
<td>(The Effective Communicator Activity)</td>
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</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Science</th>
<th><a href="http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf">http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf</a> (page 14)</th>
<th>What opportunities are there for students to demonstrate their ability to think critically and solve problems within a Catholic context in regards to genetic research and reproductive technologies?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native Studies</td>
<td><a href="http://www.catholiccurriculumcorp.org/Units/EquityandInclusion/Equity&amp;InclusionCCOECTAPinalOct13.pdf">http://www.catholiccurriculumcorp.org/Units/EquityandInclusion/Equity&amp;InclusionCCOECTAPinalOct13.pdf</a> <a href="http://www.catholiccurriculumcorp.org/resources.asp?A=All#3006">http://www.catholiccurriculumcorp.org/resources.asp?A=All#3006</a></td>
<td>How does this task involve inquiry and knowledge building through the use of questioning and research, scripture references and Catholic social teaching in regards to Native Issues?</td>
</tr>
<tr>
<td>Technology</td>
<td><a href="http://www.catholiccurriculumcorp.org/Units/FLsecondarydocumentfinal.pdf">http://www.catholiccurriculumcorp.org/Units/FLsecondarydocumentfinal.pdf</a> <a href="http://www.catholiccurriculumcorp.org/Units/FLelementarydocumentfinal.pdf">http://www.catholiccurriculumcorp.org/Units/FLelementarydocumentfinal.pdf</a> <a href="http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf">http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf</a></td>
<td>What opportunities are there for students to demonstrate their ability to think critically and solve problems within a Catholic context? What connections to other subjects are possible and can students see connections between Religion classes and other subject areas?</td>
</tr>
<tr>
<td>Mathematics</td>
<td><a href="http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf">http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf</a> <a href="http://www.catholiccurriculumcorp.org/Units/FLsecondarydocumentfinal.pdf">http://www.catholiccurriculumcorp.org/Units/FLsecondarydocumentfinal.pdf</a></td>
<td>How does this task involve inquiry and knowledge building through the use of questioning and research, scripture references and Catholic social teaching?</td>
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### We are all teachers of our faith

<table>
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<tr>
<th>Resource</th>
<th>Question</th>
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<tr>
<td><a href="http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf">http://www.catholiccurriculumcorp.org/Units/SecondaryCriticalThinkingOCGES.pdf</a></td>
<td>How does this task involve inquiry and knowledge building through the use of questioning and research, scripture references and Catholic social teaching? How is community built by using this task? How are students called to act on their beliefs as Catholics?</td>
</tr>
<tr>
<td><a href="http://resources.elearningontario.ca/">http://resources.elearningontario.ca/</a> Sacramental Preparation for Students with Special Needs - A Guide for Catholic Educators, Catholic Curriculum Maps Foundational Support for Catholic Teachers</td>
<td>Are students being given a variety of opportunities to demonstrate their learning so as to ensure optimal student success? Is technology being embedded to enhance the students’ understanding of the issue and, if so, do all students have equitable access? What explicit teaching is required to ensure that technology is being used ethically and responsibly?</td>
</tr>
<tr>
<td><a href="http://www.catholiccurriculumcorp.org/resources.asp?A=All#3017">http://www.catholiccurriculumcorp.org/resources.asp?A=All#3017</a></td>
<td>What connections to other subjects are possible and can students see connections between Religion classes and other subject areas?</td>
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</table>
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<table>
<thead>
<tr>
<th>Task</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>[Image]</td>
<td>How is community built by using this task? How are students called to act on their beliefs as Catholics? <a href="http://www.catholiccurriculumcorp.org/resources.asp?A=Secondary#1">http://www.catholiccurriculumcorp.org/resources.asp?A=Secondary#1</a></td>
</tr>
<tr>
<td>[Image]</td>
<td>How does this task involve inquiry and knowledge building through the use of questioning and research, scripture references and Catholic social teaching? <a href="http://www.catholiccurriculumcorp.org/Units/ListenandHearMyVoice.pdf">http://www.catholiccurriculumcorp.org/Units/ListenandHearMyVoice.pdf</a></td>
</tr>
<tr>
<td>[Image]</td>
<td>What opportunities are there for students to demonstrate their ability to think critically and solve problems within a Catholic context? Are students being given a variety of opportunities to demonstrate their learning so as to ensure optimal student success? <a href="http://www.catholiccurriculumcorp.org/Units/EthUseK-6P2.pdf">http://www.catholiccurriculumcorp.org/Units/EthUseK-6P2.pdf</a></td>
</tr>
</tbody>
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Additional resources can also be found at the following websites:

**CARFLEO**

_The Catholic Association of Religious and Family Life Educators of Ontario provides Catholic educators with numerous resources to assist them in implementing the current Religious Education curriculum._


**Bible Gateway**

_Offers passage look up, topic search, audio Bible, and numerous other resources._


**Education for Justice**

_All Education for Justice resources are designed to promote greater knowledge of Catholic Social Teaching and highlight the connection between current world events and our faith._

[https://educationforjustice.org/](https://educationforjustice.org/)

Appendix 4:

**Subject Specific Examples**

The following are examples of how Catholicity can be infused into other (non-religious), subject areas. Please note, these are full lesson plans including supporting documents (sometime referred to as appendix). They use a 3-part lesson plan format, but have been inserted as written to provide an example of individual teacher style.
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Social Science-Native Studies

Special Notes
This can be a very emotional subject for many students, whether they are FNMI or not. As such, I would suggest that students be given adequate preparation on the topic of Residential Schools. Also, teachers must be aware of the fact that there are many sources that decry the role that the Catholic Church played in this dark part of Canada's history. It would be worthwhile to look at the response of Pope Benedict towards the victims of these acts at the hands of clergy and religious. This can all be done while keeping in mind the theme of this lesson which is reconciliation, forgiveness and healing.

SUBJECT: Native Studies  Suggested Time: 1-2 75 min periods
COURSE: Global Indigenous Issues – NDW4M

LESSON TITLE: How can students come to a greater understanding of reconciliation for indigenous communities through using a Catholic lens?

Lesson Description:
Students will be given the opportunity to explore the varied meaning of reconciliation for indigenous groups in Canada, through using authentic and appropriate sources, in regards to the Residential Schools System and the Truth and Reconciliation Commission.

Planning Information:

Curriculum Connections
Overall Expectation(s):

Relationships
- describe the current dialogue concerning renewed relationships between indigenous peoples and various national governments.
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Specific Expectation(s):

**Identity**

**Renewal and Reconciliation**
identify, through analysis, the efforts of indigenous peoples and national governments to review and revise policies that promote the forced assimilation of an indigenous people.

**Relationships**

**Indigenous World View**
describe the dialogue on issues of reconciliation (e.g., reciprocity, sharing) between indigenous peoples and their nation states in various parts of the world.

**Ontario Catholic Graduate Expectations:**

*A Discerning Believer Formed in the Catholic Faith Community* who
CGE1j -recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)

*An Effective Communicator* who
CGE2e -uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

*A Reflective and Creative Thinker* who
CGE3f -examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

*A Self-Directed, Responsible, Life Long Learner* who
CGE4a -demonstrates a confident and positive sense of self and respect for the dignity and welfare of others

*A Collaborative Contributor* who
CGE5a -works effectively as an interdependent team member;

*A Responsible Citizen* who
CGE7f -respects and affirms the diversity and interdependence of the world’s peoples and cultures
CGE7g -respects and understands the history, cultural heritage and pluralism of today’s contemporary society

**Learning Goal(s) or Enduring Understandings:**

- students will gain an understanding of what reconciliation means from both a Catholic and an Indigenous perspective
- students will gain an understanding of the characteristics of an apology
- students will gain an understanding of the process of forgiveness
- students will synthesize this information in order to better comprehend the issues surrounding truth, reconciliation and forgiveness that are presently facing Canada and its Indigenous people.
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Essential Questions:
- What is reconciliation?
- What is the relationship between reconciliation and forgiveness?
- How do these things lead to healing for Canada’s FNMI people?

Prior Knowledge Required (the knowledge/concepts and skills students must possess to be successful in this lesson)

FNMI – First Nations, Metis and Inuit
TRC – Truth and Reconciliation Commission
The Apology – Stephen Harper’s apology to Canada’s FNMI people for the Residential Schools System in June of 2008
The Residential Schools System – a government system by which FNMI children were forcibly removed from their homes in order to attempt to assimilate them into Canada’s dominant culture. Its primary mandate was defined as being an attempt to “Kill the Indian in the Child”. Over 150,000 children were taken and put into these schools. The last Residential School closed in 1996.

Students must be able to navigate Padlet, as well as Desire to Learn

Differentiated Instruction Details
How will you differentiate your lesson? Provide details

Knowledge of Students
Differentiation based on student:
- Readiness
- Interests
- Learner Profile: Styles, Intelligences
- Other (e.g., environment, gender, culture)

Need to Know
- Students’ comfort level with technology
- Students’ access to technology
- Students’ prior learning regarding FNMI issues/people

How to Find Out
- Students’ comfort and access to technology will be acquired through observation, ongoing discussion and dialogue in class.
- Students’ prior knowledge about FNMI issues/people will be established at the beginning of the course since its focus is on Indigenous peoples.

Resources (for items in appendix, indicate with asterisk)

- The Ethical and Responsible Use of Information and Communication Technology – A Guideline for all Stakeholders in Catholic Education, CCC –For teacher consultation.

Agenda (to be listed on blackboard, in student language)

1. Padlet Review – why is it so hard to forgive?
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http://www.catholiccurriculumcorp.org/Units/EthicalResponsibleICTDec.pdf

- Padlet - http://padlet.com/cynthia_bettio/ay7txv5s0z7d

What is Reconciliation?

Chief Justice Murray Sinclair
https://vimeo.com/25389165
https://vimeo.com/25389165

- Truth and Reconciliation Gathering

Appendices:

Appendix #1: Fishbone Mindmap
Appendix #2: Inside/Outside Activity resource
Appendix #3: How to Apologize and Role Play Scenarios
Appendix #4: Script of Apology by Stephen Harper
Appendix #5: Truth and Reconciliation Positive for First Nations People – The Catholic Register
Appendix #6: Explanation of Thumbs-Up/Thumbs-Down
Appendix #7: Why is it so hard to forgive? – Prep work

2. Begin completion of Fishbone Mindmap
3. Inside Outside Activity
4. What does Jesus say about Reconciliation?
5. Watch TRC Clip – What is Reconciliation?
6. Revisit and add to Fishbone mindmap
7. How to Apologize – role play
8. Group reading of Stephen Harper’s Apology
9. What does Jesus say about Forgiveness?
10. Read Truth and Reconciliation a Positive for First Nations
11. Participate in Thumbs-Up/Thumbs-Down
12. Complete mindmap
13. Watch Truth and Reconciliation Gathering
14. Synthesize information in class discussion or in online discussion board based on class responses to Thumbs-Up/Thumbs-Down.
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<table>
<thead>
<tr>
<th>Minds On (Hook)</th>
<th>Connections</th>
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<tbody>
<tr>
<td>☐ Establishing a positive learning environment</td>
<td>L: Literacy</td>
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<tr>
<td>☐ Connecting to prior learning and/or experiences</td>
<td>AaL, AoL, AfL: Assessment</td>
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<td>☐ Setting the context for learning</td>
<td>as/of/for Learning</td>
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<tr>
<th>Whole Class or Groups of ® Name of Activity and/or Strategy</th>
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<tr>
<td>Whole Class: Padlet Review – why is it so hard to forgive?</td>
<td>Strategy/</td>
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<tr>
<td>Whole Class: Begin completion of Fishbone Mindmap</td>
<td>Assessment Tool</td>
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<tr>
<td>Whole Class: Inside Outside Activity – Focus Questions:</td>
<td>AaL</td>
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<tr>
<td>What is the hardest part about forgiveness?</td>
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<td>What is the hardest part about reconciliation?</td>
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<td>Is it harder to forgive or to ask for forgiveness?</td>
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<th>Action</th>
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<tr>
<td>☐ Introducing new learning or extending/reinforcing prior learning</td>
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<td>☐ Providing opportunities for practice and application of learning (guided &gt; independent)</td>
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<th>Whole Class or Groups of ? ☐ Name of Activity(ies) and/or Strategy(ies)</th>
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<tr>
<td>Whole Class: What does Jesus say about Reconciliation? – analysis of gospel passage</td>
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<td>AaL</td>
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<tr>
<td>Take notes on board in traditional classroom or in googledoc in e-learning classroom</td>
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<td>tool</td>
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<td>Matthew 18:15 - “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.”</td>
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<td>Strategy</td>
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<tr>
<td>Whole Class: Watch TRC Clip – Chief Justice Murray Sinclair</td>
<td>AoL</td>
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<tr>
<td>Whole Class: Revisit and add to Fishbone mindmap</td>
<td>AfL</td>
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<tr>
<td>Groups of 3-4: Read “How to Apologize” and complete role play</td>
<td>strategy</td>
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<tr>
<td>Groups of 3-4: Group reading of Stephen Harper’s Apology and answer question: Does Harper’s apology follow the 8 steps of the apology? Why or why not?</td>
<td>AaL</td>
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<td>Whole Class: Discuss answers</td>
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<tr>
<td>Whole Class: What does Jesus say about Forgiveness? – analysis of Gospel passage</td>
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<tr>
<td>Take notes on board in traditional classroom or in googledoc in e-learning classroom</td>
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<tr>
<td>Matthew 6:12 “And forgive us our debts, as we also have forgiven our debtors.”</td>
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We are all teachers of our faith

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<th>Consolidation and Connection</th>
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<tr>
<td>✐ Helping students demonstrate what they have learned</td>
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<tr>
<td>✐ Providing opportunities for consolidation and reflection</td>
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<tr>
<th>Individually: Read Truth and Reconciliation a Positive for First Nations</th>
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<tr>
<th>Whole Class: Participate in Thumbs-up/Thumbs-Down based on prompt questions.</th>
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<tr>
<th>Whole Class: Complete Fishbone mindmap</th>
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| Whole Class: Watch Global News clip |
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| Whole Class: Wrap-up discussion based on Thumbs Up/Thumbs Down responses. |
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<th>Extension/PREP/Hwk (activities completed outside of class to reinforce/extend learning or prepare for next class)</th>
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<tr>
<th>Have students read article entitled: Why is it so hard to Forgive? Which can be found at</th>
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<tr>
<th><a href="http://bustedhalo.com/features/why-is-it-so-hard-to-forgive">http://bustedhalo.com/features/why-is-it-so-hard-to-forgive</a></th>
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<tr>
<th>Direct students to their Desire to Learn (D2L) homepage to complete padlet which can be found here:</th>
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<th><a href="http://padlet.com/cynthia_bettio/ay7txv5s0z7d">http://padlet.com/cynthia_bettio/ay7txv5s0z7d</a></th>
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<th>Accommodations/Special Needs: (this may have been identified above in DI section) How will you accommodate for students with IEPs, ELLs etc.?</th>
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<th>● Students with IEP’s will receive ongoing support from Special Education through ongoing dialogue between the classroom teacher and the Special Education teacher</th>
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<th>● Students with specific needs will be accommodated using assistive technology such as voice-to-text, iPad access, Dragon, Kurzweil etc.</th>
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<th>● Students with physical needs will receive preferential seating in the classroom.</th>
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<th>● Any deadlines that are set will take into consideration the needs to each student based on their IEP’s.</th>
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<th>Teacher Reflection on Lesson: (to be completed after teaching, you do not need to fill this out for this assignment, just an FYI for reflective practice)</th>
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<th>Aspects that worked</th>
<th>Changes for next time:</th>
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Appendix 1: Fishbone Mindmap Diagram
A blank and interactive diagram can be found at http://www.classtools.net/education-games-php/fishbone

Uses
- Alternative way of generating topics and subtopics for essays
- Exploration of an idea.

Process
The organizer now helps students to organize the ideas into types of classifications of main
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ideas and sub ideas (analysis evaluation). The spine of the fish provides the issue or idea that acts as the focus for the thinking. Framing the question / statement is essential in providing the direction for the exercise. The squares are the classifiers, or main ideas.

Adapted from Beyond Monet The Artful Science of Instructional Intelligence, Barrie Bennett / Carol Rolheiser

Appendix 2: Inside/Outside Activity

Cooperative Learning Tactic Inside / Outside Circles

- facilitates dialogue
- builds community
- provides for movement and interaction

Method: It can be employed with groups of 6 or more (½ in½ out).

- Place students in two circles – one circle within the other.
- Students face each other between circles.
- Put a question on the board
- Ask students to think about it; allow reasonable wait time
- Then say, “Person on the inside, tell the person on the outside how you would attempt to solve it”.
- When you are finished sharing, say, ‘pass’, and then the outside person will share or extend the thinking of the inside person.
- When finished, outside people rotate one to the left or right.
- Now they are ready for the next question.

Considerations: How will you deal with students who are weak auditory learners? If you choose to a reporting system, how will you set it up? E.g. Group B, pair 2, outside, what is your response… How will you build in accountability? Will students have the right to pass on responding? If you have an odd number, have 2 students act as one on the outside circle.

Adapted from Beyond Monet The Artful Science of Instructional Intelligence, Barrie Bennett / Carol Rolheiser
Appendix 3: How to Apologize and Role Play Scenarios

How to Apologize

Many of us think that saying sorry is as simple as just saying the word. Unfortunately, many of us have lost touch with what a true apology is. Follow this step-by-step guide for really learning how to say sorry:

You must provide the following for an apology to be real:

1. a detailed account of the situation
2. acknowledgement of the hurt or damage done
3. taking responsibility for the situation
4. recognition of your role in the event
5. a statement of regret
6. asking for forgiveness
7. a promise that it won't happen again
8. a form of restitution (payment) whenever possible

Taken from http://www.perfectapology.com/how-to-say-im-sorry.html

Act out the following scenarios in your group using the above as the foundation of your apology. Each group will present one of these scenarios to the class.

1. As you are driving to school, you look down at the radio for a moment and rear-end the car in front of you at a red light.
2. You get home to realize that you have forgotten to pick up the groceries that your Dad needed to make tonight’s dinner. It is already 5:00pm and dinner is at 5:30pm.
3. The sleeping bag that you borrowed from your sister for a school camping trip gets caught in the bus door and rips. It is not in usable condition.
4. You use the assignment that your friend lent you (to help you understand the assignment) as your own assignment and get both of you in trouble for plagiarizing.
5. You need to bring your field trip money to school today or you will not be able to go. You do not have any money on you and your parents have already left for work so you take money out of your brother’s desk drawer without asking. He finds his money missing when he gets home.

Ottawa, Ontario
11 June 2008

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870’s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, “to kill the Indian in the child”. Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as “joint ventures” with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impeding to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada’s role in
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the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

Nous le regrettons
We are sorry
Nimitatataynan
Niminchinowesamin
Mamiattugut

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.
Appendix 5: Truth and Reconciliation positive for First Nations

BY EVAN BOUDREAU, THE CATHOLIC REGISTER

July 30, 2015

Although a national poll showed Canada appears divided on the value of the Truth and Reconciliation Commission, Catholic Church leaders said a positive impact has already been felt among native communities. “It was worthwhile for the native people in Canada,” said Fr. Milton McWatch, pastor of Holy Saviour parish in Marathon, Ont., in the Diocese of Thunder Bay. His parish has extensive relations with local First Nations’ communities.

“For the first time a lot of them were able to say, ‘Hey, you know that residential school was really awful.’ That has already had an affect and it is going to change the lifestyle, the culture, of the native people.”

He said that by providing counselling and access to social workers during the years of consultation used to draft the Truth and Reconciliation Commission’s report and 94 recommendations delivered to the federal government this June, a voice was given to thousands of residential school survivors.

“They had lost all sense of who they were and I would say that they lost their ability to speak until the Truth and Reconciliation (Commission) came along,” said McWatch, who has personally benefited from counselling in his life. “If that hadn’t happened they’d still be wondering why am I so screwed up in life.”

The commission was struck in 2008 to respond to allegations of abuse — sexual, physical and psychological — that occurred at the schools that ran for 150 years until the final school closed in 1996. More than 150,000 First Nations, Métis and Inuit children went through the government-mandated schools that for the most part were run by church entities, more than 60 per cent of which were Catholic. Today, more than 80,000 former students of the schools are still living.

But not all Canadians see the value in the six-year process that followed a class-action lawsuit brought by residential school survivors against the federal government and the various groups which ran the residential schools. A recent survey conducted by Angus Reid Institute found that only 48 per cent of those polled, more than 1,500, felt the Truth and Reconciliation Commission was worthwhile for Canadians in general while 56 per cent were “moderately optimistic” that the commission “will result in a better situation for Canada’s aboriginal people.”

Saskatoon Bishop Donald Bolen said that’s a pessimistic view that ignores much of the “healing” which has already occurred due to the commission.

“There were truths that needed to be spoken,” said Bolen, who helped draft a formal apology from the Church to natives who had been through the residential school system. “We hear from the indigenous people that it matters to tell their story and it matters to them to hear an apology.”

He said that holding the Truth and Reconciliation Commission caused a cultural shift towards building a “strong relationship on the truth” with Canada’s First Nations.

Proof of this can be seen in the Diocese of Saskatoon, where a Diocesan Truth and Reconciliation Council has been established. The council is made up of 10 representatives from the Church as well as 10 First Nations community leaders. They are to meet every two months for discussions on topics such as youth engagement, history from an aboriginal perspective as well as missing and murdered women.

“I definitely think it was a worthwhile thing to be done,” he said. “It was an invitation to change. There was very little sense (before the Truth and Reconciliation Commission) that we needed to build relationships, that we needed to walk together. We are trying to do that now.”
Appendix 6: Thumbs Up/Thumbs Down Prompt Questions

Due to the sensitive nature of some of these questions, it would be best if students were asked to put their heads down on their desks so as to ensure that they do not see each other’s answers. The teacher will observe the responses and will use them as a jumping off point for further discussion in the conclusion of the lesson.

1. Forgiveness is easy.
2. Forgiveness is not realistic.
3. Forgiveness is not necessary, people should just move on.
4. Forgiveness can be healing to the one who is forgiven.
5. Forgiveness can be healing for the one who is forgiving.
6. Forgiveness is not likely in the case of The Residential Schools System.
7. Forgiveness will not change anything for the FNMI people.
8. Forgiveness is important in order for Canada and its FNMI people to be able to move on into a more positive relationship.
9. FNMI people need to just “get over it”.
10. I have a hard time forgiving people.
11. I have never asked for forgiveness.
12. I do not think that I should be forgiven if I have done something wrong.
13. I am able to forgive, but can never forget and this makes forgiving difficult for me.
14. FNMI groups should forgive the Canadian government and those who were responsible for Residential Schools.
15. The Canadian government should ask for forgiveness in order to mend the relationship between our FNMI people and the government.
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Appendix 7: Why is it so hard to forgive?

By Andy Otto, Busted Halo

Back in 2004, Victoria Ruvolo made national news when an 18-year-old named Ryan hurled a 20-pound frozen turkey at her moving car. It shattered her facial bones, damaged her esophagus, and caused some brain damage. It nearly killed her, but at Ryan’s sentencing Victoria forgave him and asked for a shorter prison sentence.

Here’s her reason:

I went through all the emotions that anyone would have: Why me? What did I do in my life that was so bad that this had to happen to me? Then I realized God is everywhere, and if he is everywhere, then he knew I was in such great physical condition and because of that, God knew I would be able to live through this terrible ordeal. That’s what kept me moving on, to go through my rehab and get back to life because I was meant to save someone else’s life. Now I know I did save someone else’s life — Ryan’s.

It would be hard for anyone to forgive someone like Ryan or the perpetrator of any terrible act of violence, especially if you’re a victim. But the amazing, stunning and absolutely radical call of Christianity is that forgiveness is not meant to be barred from anyone. “[God] makes his sun to shine on bad and good people alike …” (Matthew 5:45).

It’s so hard to forgive because we don’t have God’s understanding or view of the world, or even God’s kind of perfect love. Our vantage point is limited and shackled by our pain, our human desire for retaliation and revenge, and even our own ego. But Christian discipleship is meant to lead us closer to God’s kind of love.

Risks of forgiveness

There are many risks that come with forgiveness. First, the risk to our personal pride and ego. We can feed our pride by maintaining grudges and placing ourselves on higher moral ground than the person who hurt us. Forgiveness risks damaging that image we’ve worked so hard to create for ourselves. The second risk, for some, is that forgiveness seems to go against the pursuit of justice.

Some mistook Victoria’s forgiveness for her saying Ryan’s sinful act was OK. Rather, forgiveness says, “I’m not going to hold a grudge against you.” “I’m not going to be vengeful.” “I’m angry, but I want love and reconciliation to prevail.” In the face of evil, this can take time to get to, but we all must get there at some point.

Imagine calling a murderer a brother or sister. Jesus did when he said that if we are angry with our brother we will be brought to trial like someone who commits murder. Instead, we must drop
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everything and make peace, even before bringing a gift to God! (Matthew 5:23). Victoria did just this. At Ryan’s trial, she made peace with him and her very act of forgiveness brought her peace.

“My spiritual and emotional health came from awareness that when we hold onto revenge the only person we hurt is ourselves,” Victoria says. “Forgiveness is for ourselves, not for the other person.”

But Victoria’s forgiveness actually inspired Ryan to change his life for the better. He was transformed and given hope. Forgiveness has this unique characteristic of healing both parties, despite the risks. The risks of forgiveness merely cloud the benefits of healing and reconciliation, a true “making right.”

Justice
Forgiveness is a hallmark of Christianity, which was exemplified when Jesus forgave the adulterous woman: “I do not condemn you… Go, but do not sin again.” (John 8:11) Jesus exercised not only forgiveness but justice. Jesus called the woman out on her sinfulness but also affirmed her potential for freedom from sin through the gift of forgiveness. This is justice. Forgiveness acknowledges that even the most evil person has hope and is still beloved by God.

Sadly, the living out of this Christian hallmark often falls short. Perhaps it’s acknowledged for small wrongs, but forgiveness becomes more difficult when the wrong grows in size, affecting more people or becoming more deplorable in our eyes. Scripture is clear though — God is serious about forgiveness. Jesus said to his followers, right after teaching them the Lord’s Prayer, that “If you do not forgive others, then your Father will not forgive the wrongs you have done.” (Matthew 6:15) http://www.usccb.org/bible/matthew/6

President Obama, on the evening after the Boston Marathon bombings, ensured that the federal government would help and care for the victims and that those responsible would be found and “feel the full weight of justice.” There’s no doubt that all of us desire justice to be done, but what if the president had said that in addition, we would love the perpetrators and work to forgive them? I think people would have been outraged.

The bombings at the Boston Marathon haunt us. They hurt us; they confuse us; and they grip our hearts with pain, anger, and even resentment. Our psyches don’t know what to make of an incident that turned a delightful and celebratory day into one of terror and death for so many.

But in the midst of such tragedy, God wants us to have a spirit of forgiveness and reconciliation. Love, forgiveness and true justice come with a compassionate heart, even though it may be broken
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**Technological Education-Financial Literacy**

**Special Notes**

This lesson works well in small groups and guest speakers can provide that “real world” touch.

As a minds on, brainstorm the components of a living wage, the need for a living wage and compare that to the current minimum wage (inquire how many students have a part time job).

Discuss benefits (e.g. health, pension, EI) and how they affect the family income.

Arrange for a guest speaker from a local community agency.

Co-teach with a religious education teacher. Tie in with the social justice teachings and items in the news and local issues e.g. factory layoffs, rise in minimum wage, Occupy Toronto.

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**Introduction to the Cost of Manufacturing a Product**

**Catholic Social Teachings and Living Wages**

**SUBJECT:** Technological Education, Grade 11  
**TIME:** 150 mins  
**COURSE:** TMJ3C Manufacturing Engineering Technology  
**LESSON TITLE:** Developing a Labour Rate

**LESSON DESCRIPTION:**

The students will determine a product cost based upon the values supplied by the instructor and developed by the class. The students will develop an hourly labour rate based upon the results of a facilitated classroom discussion. Discussion topics will include:

- What is a living wage?
- Dignity of the worker
- Social/economic needs of the community
- What is the current minimum wage and should it be adjusted
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Planning Information

Curriculum Connections:

Overall Expectation(s) from the curriculum document:
A4. apply relevant mathematical and scientific concepts and use appropriate forms of technical communication in the study of manufacturing technology

Specific Expectation(s) from the curriculum document:
A4.3 apply mathematical analysis skills as they relate to production cost and quality control when manufacturing a product (e.g., conduct a cost analysis of the final product or process, produce statistical process control charts)

Essential Question(s):

What is a living wage?

How is the dignity of the worker tied to their earning potential (wage)?

Learning Goal(s) or Enduring Understandings:

The student(s) will gain an appreciation of the cost of manufacturing (specifically direct/indirect labour rates and wages) as they calculate the cost of producing a product.

The students will gain an appreciation of a living wage through the lens of Catholic Social Teachings

Ontario Catholic Graduate Expectations
This lesson will reflect the following OCGE’s
A Discerning Believer (CGE1d)
An Effective Communicator (CGE2a, CGE2b, CGE2c)
A Reflective and Creative Thinker (CGE3b, CGE3c, CGE3d, CGE3e, CGE3f)
A Self-Directed, Responsible, Life Long Learner (CGE4a, CGE4e, CGE4g)
A Collaborative Contributor (CGE5a, CGE5b, CGE5e, CGE5h)
A Caring Family Member (CGE6c)
A Responsible Citizen (CGE7j)
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**Prior Knowledge Required** (the knowledge/concepts and skills students must possess to be successful in this lesson)

- Current minimum wage
- An understanding of the difference between direct and indirect labour
- An understanding of budgeting (estimating costs, elements of a budget)
- An understanding of determining material cost

**Differentiated Instruction Details** (How will you differentiate your lesson? Provide details)

Differentiation is based on student:

Readiness X Interests X Learner Profile X Learning Styles X Intelligences X Other (e.g., environment, gender, culture)

**Need to Know**

- Students’ comfort level with technology
- Students’ access to technology
- Students’ prior learning

**How to Find Out**

- Students’ comfort and access to technology will be acquired through ongoing discussion and dialogue in class.
- Students’ prior knowledge will be established at the beginning of the course.

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<th><strong>Resources</strong> (for included supporting documents, indicate with asterisk *)</th>
<th><strong>Agenda</strong> (to be listed on chalkboard, in student friendly language)</th>
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<tr>
<td>Financial Literacy and Religious Education <a href="http://www.catholiccurriculumcorp.org/Units/FLsecondarydocumentfinal.pdf">http://www.catholiccurriculumcorp.org/Units/FLsecondarydocumentfinal.pdf</a></td>
<td>1/ Write the essential questions on the chalk board. 2/ Facilitate a whole class discussion re: the components relating to developing a cost of a product, direct/indirect labour and the need for a living wage.</td>
</tr>
</tbody>
</table>
**We are all teachers of our faith**

<table>
<thead>
<tr>
<th>Financial Literacy and Family Life Education</th>
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<tr>
<th>EduGains</th>
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<tbody>
<tr>
<td><a href="http://www.edugains.ca/newsite/HOME/index.html">http://www.edugains.ca/newsite/HOME/index.html</a></td>
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<thead>
<tr>
<th>OcteLab Financial Literacy Lesson</th>
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<tbody>
<tr>
<td><a href="http://www.octe.on.ca/assets/files/Financial%20Literacy%20Lessons/Manufacturing%20Lesson%20Plan%20Final.pdf">http://www.octe.on.ca/assets/files/Financial%20Literacy%20Lessons/Manufacturing%20Lesson%20Plan%20Final.pdf</a></td>
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<thead>
<tr>
<th>Presentation Rubric*</th>
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</thead>
<tbody>
<tr>
<td>Product cost calculation work sheet*</td>
</tr>
<tr>
<td>Reflection assignment*</td>
</tr>
</tbody>
</table>

3/ Form the class into small groups. Each group will research, discuss/compare the current minimum wage and how they affect the family.

4/ Each group will present, (informally), their findings to the class.

5/ Continue to facilitate a discussion re: Catholic social teachings, dignity of the worker, needs of the worker/family versus the needs of the company (profit, recouping product cost).

6/ As a class, establish the labour rate to be used for calculating the product cost.

7/ Distribute the product cost calculation work sheet, one per group.

8/ Conference with each group as they complete the assignment sheet.

9/ Each student will complete the reflection assignment

---

**Minds On (Hook)**

**Establishing a positive learning environment**
**Connecting to prior learning and/or experiences**
**Setting the context for learning**

**Whole class** (Minds On): The students will brainstorm the components necessary to determine the cost to manufacturing a product, and discuss the concept/need for a living wage by answering the question “What does it mean to live well?”

**Connections**

L: Literacy
AaL, AoL, AfL: Assessment as/of/for Learning

**Strategy/Assessment Tool**
AfL

**Whole Class:** Discuss what does Catholic social teachings say about wage earning, charity and the dignity of the worker? (refer to Pope Frances notes)

AfL
<table>
<thead>
<tr>
<th>Activity</th>
<th>AfL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take notes on board in traditional classroom or in an e-learning classroom environment</td>
<td></td>
</tr>
<tr>
<td><strong>Whole Class:</strong> Discuss the concept/components of a living wage.</td>
<td></td>
</tr>
<tr>
<td><strong>Small Groups of 3-4:</strong> Research the current minimum wage and compare it to a living wage.</td>
<td></td>
</tr>
<tr>
<td><strong>Small Groups of 3-4:</strong> Present findings to the class.</td>
<td></td>
</tr>
<tr>
<td><strong>Whole Class:</strong> Discuss answers</td>
<td>AfL</td>
</tr>
<tr>
<td><strong>Whole Class:</strong> Establish the wage rate to be used for the assignment.</td>
<td>AaL</td>
</tr>
<tr>
<td><strong>Individual Student:</strong> Complete the reflection assignment</td>
<td></td>
</tr>
<tr>
<td><strong>Whole class:</strong> Review the assignment and discuss Catholic social teaching and their importance to everyday life refer to appendix 2</td>
<td>AfL</td>
</tr>
<tr>
<td><strong>Extension/PREP/Hwk</strong></td>
<td>AfL</td>
</tr>
<tr>
<td>Discuss with family and friends the need for a living wage.</td>
<td></td>
</tr>
</tbody>
</table>

**Accommodations/Special Needs:**

- Students with IEP’s will receive ongoing support from Special Education through ongoing dialogue between the classroom teacher and the Special Education teacher.
- Students with specific needs will be accommodated using assistive technology such as voice-to-text, iPad access, Dragon, Kurzweil etc.
- Students with physical needs will receive preferential seating in the classroom.

Any deadlines that are set will take into consideration the needs to each student based on their IEP’s.

**Teacher Reflection on Lesson:**

Aspects that worked: 

Changes for next time:
Estimated Product Cost Work Sheet

TMJ 3M Manufacturing Engineering Technology

Ministry of Education Expectations:

Overall Expectation(s) from the curriculum document:

A4. apply relevant mathematical and scientific concepts and use appropriate forms of technical communication in the study of manufacturing technology

Specific Expectation(s) from the curriculum document:

A4.3 apply mathematical analysis skills as they relate to production cost and quality control when manufacturing a product (e.g., conduct a cost analysis of the final product or process, produce statistical process control charts)

Fixed Values:

Overhead $35.00/ hour

Hourly wage (as determined by the class) $____________

Determining the product cost estimate.

The cost of a product can be determined by adding the following components:

Material cost (raw and finished materials/hardware such as screws, nails, and finishes), labour cost (direct/indirect), and the operational overhead.

A/ Material Cost:

Using the classroom notes and discussions, and the instructor's guidelines, determine the cost of the raw materials being used in the project. $____________

B/ Hardware/Finishing Materials:

Determine the cost of the materials needed to assemble and finish the product $____________
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**C/ Labour Cost:**

The labour cost estimate is determined by the total labour time associated with the manufacture of one product. These are usually reported as estimated hours. To convert minutes to hours, perform the following calculation

Total minutes/60= hours e.g. 45 minutes/60= 0.75 hours

Direct labour-_________hours

Indirect labour-_________hours

Total labour (direct+indirect)-_________hours

Total labour cost (total labour x hourly wage = $____________________

**Final Estimated Product Cost**

A + B + C + overhead cost = $______________

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**Reflection Assignment, The Cost of Manufacturing a Product**

**TMJ Manufacturing Technology**

This is an *individual* assignment and is linked to the following *Ministry of Education Expectations*

**Overall Expectation**

C2. demonstrate an understanding of ways in which the manufacturing industry affects society

**Specific Expectation**

C2.1 explain how the manufacturing industry affects the local and provincial economy (*e.g.*, with respect to job creation, standards of living, sustainability and conservation of the environment, impact on First Nation communities);

**Task**

Refer to the notes, classroom discussion, and internet research.

In three paragraphs, reflect upon the impact of a labour wage on product cost and the family. The following questions are to be used as a guideline:

- What do the Catholic social teachings say regarding fair wages?

- What do the Catholic social teachings say regarding the dignity and rights of the worker?

This assignment should be typed in Times New Roman 12 point font. Attach this assignment sheet to your submission.

This assignment is due within three (3) days
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*Catholic Social Teachings and the Minimum Wage, Student Presentation Rubric*

<table>
<thead>
<tr>
<th>Dimensions (Categories)</th>
<th>Levels (Criteria)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Awesome 4</td>
</tr>
<tr>
<td><strong>Organization</strong></td>
<td>Students present information in logical, interesting sequence which audience can follow.</td>
</tr>
<tr>
<td><strong>Content Knowledge</strong></td>
<td>Students demonstrates full knowledge (more than required) with explanations and elaboration.</td>
</tr>
<tr>
<td><strong>Delivery</strong></td>
<td>Students used a clear voice and correct, precise pronunciation of terms.</td>
</tr>
</tbody>
</table>
SUBJECT: Careers Studies, Grade 10 Open
TIME: 3 X 76 minute classes

COURSE: GLC 2O

LESSON DESCRIPTION:

In this lesson students will reflect upon the Scripture passage Matthew 5:14-16 and consider what their social media presence says to others. They will take action by creating a profile on a social media site called About Me. In this way, students will begin to create a positive digital presence for themselves which is reflective of their good works and gifts.

Planning Information:

These lessons will require the use of a computer, laptop, or Chromebook.

Curriculum Connections

Overall Expectation(s) from the curriculum document:

- demonstrate an understanding of, and the ability to prepare for, the job-search process
- identify current trends in society and the economy and describe their effect on work opportunities and work environments;
- evaluate and apply the personal-management skills and characteristics needed for school success, document them in their portfolio, and demonstrate their use in a variety of settings.

Specific Expectation(s) from the curriculum document:

- create effective résumés and cover letters for the work-search process, using word processing software and appropriate formatting, vocabulary, and conventions;
- create a portfolio that documents personal information (e.g., interests, skills, talents, achievements, credentials) and career related information;
- organize and integrate selected career information into a portfolio;
- identify economic and societal trends (e.g., globalization, developments in information technology, the changing role of unions and professional organizations, outsourcing or “contracting out”, emerging work-style alternatives, self-employment, entrepreneurship, changing demographics) and explain how they influence available job opportunities and work environments.
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Learning Goal(s) or Enduring Understandings: Students will...
- reflect on a scriptural passage in the context of their social media presence
- understand the importance of an online digital presence on social media in relation to career opportunities
- take action to create a positive online image
- articulate three words which are reflective of their current use of social media and three words they would like their social media presence to say about them
- consolidate their response to the questions, Who Am I?, Who do I want to become? What are my opportunities? What are my plans for achieving my goals?

Essential Questions:
How can social media provide a way for your "light" to shine?
Can employers see your good works, your good ideas, and your potential through the social media sites through which you currently engage?
How can you create a positive image online?

Ontario Catholic Graduate Expectations
An Effective Communicator
CGE2b - reads, understands and uses written materials effectively;
CGE2c - presents information and ideas clearly and honestly and with sensitivity to others.

Self-Directed, Life-Long Learner
CGE4e - sets appropriate goals and priorities in school, work and personal life;
CGE4f - applies effective communication, decision-making, problem-solving, time and resource management skills;
CGE4g - examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities.

A Discerning Believer
CGE1i - integrates faith with life

Sacred Scripture: Matthew 5:14–16
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Prior Knowledge Required (the knowledge/concepts and skills students must possess to be successful in this lesson)

Students
- Experience with the Programs and Pathways questions Who Am I? What are my Opportunities? Who do I want to become?

Teachers
- The lesson refers to a Padlet and/or TodaysMeet. Both of these are virtual walls upon which students may place their ideas for public display. This would replace a traditional post-it-note pile up or a straightforward class discussion.

Differentiated Instruction Details

How will you differentiate your lesson? Provide details

Knowledge of Students

Differentiation based on student: Readiness  Interests  Learning Styles

Need to Know

- whether students have a cell phone
- Students’ access to technology
- Students’ prior learning

How to Find Out

- Students’ comfort and access to technology will be acquired through ongoing discussion and dialogue in class.
- Students’ prior knowledge will be established at the beginning of the course.

Resources (for items in appendix, indicate with asterisk)

3 Things Students Should Have before they leave high school
http://georgecouros.ca/blog/archives/5025

What do your tweets, posts, and Instagrams say about you:

Agenda (to be listed on chalkboard, in student friendly language)

1. Reflect on Scripture passage
2. What does my digital presence say about me right now? What would I like it to say?
3. How does my social media presence impact my job
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http://theresashafer.blogspot.ca/2015/08/what-do-your-students-tweets-posts.html

Youtube video tutorial:
https://www.youtube.com/watch?v=8jw2qNPzMng

*Tips for making a great About.Me page
https://campus.about.me/2015/05/21/free-download-how-to-make-great-about-me-page/

Co-constructing Success Criteria:
http://www.slideshare.net/JCasaTodd/creating-an-about-me-profile-1

<table>
<thead>
<tr>
<th>Minds On</th>
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</thead>
<tbody>
<tr>
<td>Establishing a positive learning environment</td>
</tr>
<tr>
<td>Connecting to prior learning and/or experiences</td>
</tr>
<tr>
<td>Setting the context for learning</td>
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</tbody>
</table>

A. Reflecting on Scripture

Turn & Talk

What might this scripture passage be saying?

Matthew 5:14–16

14 “You are the light of the world. A city that is set on a hill cannot be hidden. 15 Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. 16 Let your light so shine before [everyone], that they may see your good works and glorify your Father in heaven.”

Follow up discussion:

How can social media provide a way for your “light” to shine? Can employers see your good works, good ideas, and your potential through the social media sites through which you currently engage?

B. What does my Social Media presence say about me right now? What would I like it to say?
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*Students will...*
- get out their cell phone, open the app that they use the most for social sharing and pull up the feed
- take ONE minute and look through their feed
- choose 3 words to describe what others might assume about you based ONLY on what appears in the feed

N.B. In order to ensure every student has a voice, you may want students to contribute ideas to a TodaysMeet or Padlet. Alternatively they can place their words on post-it notes and share in small groups.

**Possible sample words** (drama, boys, hockey, songs, whiner, food, angry, sports, Catholic, swearing, funny, self-absorbed, thoughtful)

*Teacher will... (Optional)*
- model (according to teacher comfort level professional social media presence) by sharing their own social media stream via the projector and asking students to choose 3 words to describe teacher’s interests.

**Teacher prompt:**
Think for 30 secs about whether or not your "three words" really represent who you are as a whole person; a person of Catholic faith. (not really? or maybe? yes? a small part?)

*Students will...*
Think of 3 words they WISH were the most prominent.
Students then share out those three words as they are comfortable (continue with either Padlet, TodaysMeet or post-it notes)

**C. How can we as high school students still "be ourselves" on social media while crafting a "brand of Me" which can be used for the purposes of career planning?**
By now, students should be willing to participate in a class discussion.

*Important consideration: If you know that not all of your students have a phone, consider doing the Google Yourself Challenge using school provided technology instead of the above activity, so as not to exclude anyone.*

**Action**
Introducing new learning or extending/reinforcing prior learning
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Providing opportunities for practice and application of learning (guided > independent)

How can your online presence influence your job search?

A. Read

http://theundercoverrecruiter.com/online-presence-job-search/. Students may read article independently, & complete an “It Says, I Say and So” entry together with a partner. Partners post one summary statement on TodaysMeet or Padlet which ever you began with) and follow up with a brief class discussion or simply have students share their ideas with the class.

B. View & Critique

Teacher: sets up different centers around the classroom with one sample About Me Profile page displayed at each station (can be viewed on a laptop, desktop, Chromebook, or iPad)

Riccardo Filipe Souza: (Portugal) https://about.me/rfl19931
Beverly Pham (California, USA) https://about.me/beverlypham
Natalia Vasquez (Mexico City) https://about.me/nataliavazfel
Tiffany Hatrel (Texas, USA) https://about.me/thatrel
Nathalie Almedie (Brasil) https://about.me/nathaly_almeida
Heather Saxon (Kentucky, USA) https://about.me/hdsaxon
Trang Hoang (Finland) https://about.me/hoangtrang

Students will...

-visit four different centres/profiles and use this graphic organizer to rank the About Me Profiles.

C. Co-construct success criteria: An Effective About Me Profile should have... Use the same categories in the graphic organizer (Bio, layout, backstory, links, overall). Optional: Use Google Slides as a collaborative tool to do this. Electronic template here. https://goo.gl/hXVTPf or http://www.slideshare.net/JCasaTodd/creating-an-about-me-profile-1

Consolidation and Connection

Helping students demonstrate what they have learned
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Providing opportunities for consolidation and reflection

A. Create

Students will create their own About Me Profile using the success criteria and rubric co-created in class. [https://about.me/](https://about.me/) Students can use the Ranking sheet to peer-edit profiles for one or two classmates.

Resources for creation:

1. Brief video tutorial: [https://www.youtube.com/watch?v=8jw2qNPzMng&feature=youtu.be](https://www.youtube.com/watch?v=8jw2qNPzMng&feature=youtu.be)
2. Tips for making a great About.Me page: [https://campus.about.me/2015/05/21/free-download-how-to-make-great-about-me-page/B](https://campus.about.me/2015/05/21/free-download-how-to-make-great-about-me-page/B).

B. Reflect (Use Google Forms to create an electronic version)

How does your About Me profile provide a way for your "light" to shine and for your future employers to see your good works?

What are you most proud of?

What was challenging?

What is one thing you learned about yourself by completing this activity?

Extensions

**MESSAGE OF POPE FRANCIS FOR THE 48TH WORLD COMMUNICATIONS DAY**

**Communication at the Service of an Authentic Culture of Encounter** [Sunday, 1 June 2014]

Students may reflect on what it means to be “neighbourly” when they communicate on Social Media


**Who Am I on My Path?**

This lesson designed by the Eastern Ontario Catholic Curriculum Corporation focuses on Education and
Career Life Planning in Religion class provides excellent extension ideas.

http://www.eoccc.org/content/Be%20With%20Me/Be%20With%20Me-HRE%20-%20May%202015-final.pdf

How colleges are using big data and social media in admissions decisions:

**The Beatitudes**

If time permits, you may want to use Matthew 5:1-16 which includes the Sermon on the Mount (The Beatitudes). Students can reflect upon the extent to which their online social media presence demonstrates the virtues expressed in the Beatitudes.

**Digital Leaders: Kids Who Inspire**

There are some students doing great things. In this collaboratively created document, there is a list of students who are using social media for the purposes of helping others:
https://docs.google.com/document/d/12w0Zrm7b8EgD58Vh-0Nth2aFCD8lBCApKM4hcd30cc/pub

Students can select one individual and speak to the extent to which that student’s online social presence connects to the Salt of the Earth passage in Matthew or the Beatitudes.

**Accommodations/Special Needs:** *(this may have been identified above in DI section)* How will you accommodate for students with IEPs, ELLs etc.?

- Students will slow processing speed need only review and critique 2-3 profiles and can be given the prompts the night before.

- Selective grouping for ranking activity

**Teacher Reflection on Lesson:**
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Appendix 1

<table>
<thead>
<tr>
<th>About Me Profile (name)</th>
<th>Rating</th>
<th>Explanation (Be Specific)</th>
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<tbody>
<tr>
<td></td>
<td>1=ineffective</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5=awesome</td>
<td></td>
</tr>
<tr>
<td>Bio=</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Layout=</td>
<td></td>
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<tr>
<td>Backstory=</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Links=</td>
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<tr>
<td>Overall=</td>
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<td>Bio=</td>
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<td>Backstory=</td>
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<td>Links=</td>
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<td>Overall=</td>
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</table>
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**Math-Stewardship**

How does Mathematics encourage me to be a Steward of Creation?

**SUBJECT:** Principles of Mathematics, Grade 9 Academic MPM1D

Foundations for College Mathematics, Grade 12 MAP4C

**TIME:** 1 X 30 minute block for introduction, 2 X 76 minute period

**LESSON DESCRIPTION:**

In this lesson students will blend their mathematical knowledge with the call to be Stewards of Creation. Students will use their knowledge of optimal measurements to suggest a change to a consumer good that is over packaged. While completing the assignment, students will discuss the responsibility of looking after the environment and the importance of taking action.

A central theme in recent Church teaching on the environment. Solidarity: Because creation has been entrusted to the human race as a whole and not to any one person, group, or nation, both its resources and the responsibility for its care must be shared by all. This implies solidarity between individuals, peoples, and nations, as well as “intergenerational solidarity,” that is, the preservation of the environment for future generations. Also of key importance is our solidarity with the poor, whose ability to access resources is often limited. Since environmental degradation is often related to poverty, solidarity demands that structural forms of poverty be addressed. It also demands that those who use and exploit resources bear the true costs of this use, which must take into account the environmental repercussions on future generations. In summary, solidarity with respect to the environment is based on the requirements of justice and the common good, which is understood to extend not only between those living, but forward, to those not yet born.

**SOURCE:** Building a New Culture: Central Themes in Recent Church Teaching on the Environment, Copyright © Concacan Inc., 2013. (The complete document is available on the CCCB Website and from CCCB Publications: 1-800- 769-1147, publi@cccb.ca or www.cccbpublications.ca.)
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PLANNING INFORMATION:

<table>
<thead>
<tr>
<th>Curriculum Connections</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Expectation(s) from the curriculum document:</td>
</tr>
<tr>
<td><strong>MPM1D: Measurement and Geometry</strong></td>
</tr>
<tr>
<td>• Determine, through investigation, the optimal values of various measurements</td>
</tr>
<tr>
<td>• Solve problems involving the measurements of two-dimensional shapes and the surface area and volumes of three-dimensional figures</td>
</tr>
<tr>
<td><strong>MAP4C: Geometry and Trigonometry</strong></td>
</tr>
<tr>
<td>• Solve problems involving measurement and geometry and arising from real-world applications</td>
</tr>
<tr>
<td>• Explain the significance of optimal dimensions in real-world applications, and determine optimal dimensions of two-dimensional shapes and three dimensional figures</td>
</tr>
</tbody>
</table>

| Specific Expectation(s) from the curriculum document: |
| **MAM1D: Investigating the Optimal Values of Measurements** |
| • Explain the significance of optimal area, surface area, or volume in various applications (e.g., the Minimum of packaging material)  |
| • Pose and solve problems involving maximization and minimization of measurements of geometric shapes and figures  |
| • Solve problems involving the surface areas and volumes of prisms, pyramids, cylinders, cones and spheres, including composite figures |
| **MAP4C: Investigating Optimal Dimensions** |
| • Recognize, through investigation using a variety of tools and strategies (e.g., modeling; making tables of values; graphing), and explain the significance of optimal perimeter, area, surface area, and volume in various applications (e.g., the minimum amount of packaging material)  |
| • Determine through investigation using a variety of tools and strategies (e.g., modeling with |
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manipulatives; making a table of values; graphing), the optimal dimensions of a right prism, a right triangular prism, and right cylinder in metric or imperial units for a given constraint (e.g., the dimensions that give the maximum volume for a given surface area)

Learning Goal(s) or Enduring Understandings: Students will...
- synthesize their understanding of optimization of surface area measurements for right prisms
- calculate the current surface area of packaging of a consumer good
- propose an alternate net of a prism for the packaging of a consumer good
- gain an understanding that alternative packaging options exist but are often counteracted
- gain an understanding of how mathematics can help us become better Stewards of Creation

Essential Questions:
- How can the amount of packaging materials be minimized and keep the volume of the object constant?
- How can students use their understanding of optimization to evaluate the impact over packaging on God’s Creation?
- How can Mathematics be used as evidence when discussing an environmental issue from a Catholic perspective?

Ontario Catholic Graduate Expectations

A Discerning Believer Formed in the Catholic Faith Community who

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

CGE1i - integrates faith with life

A Reflective and Creative Thinker who

CGE3b - creates, adapts, evaluates new ideas in light of the common good

CGE3c - thinks reflectively and creatively to evaluate situations and solve problems
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CGE3d - makes decisions in light of gospel values with an informed moral conscience

A Collaborative Contributor who

CGE5a - works effectively as an interdependent team member

CGE5g - achieves excellence, originality, and integrity in one’s own work and supports these qualities in the work of others

A Responsible Citizen who

CGE7i - respects the environment and uses resources wisely

CGE7j - contributes to the common good

Prior Knowledge Required (the knowledge/concepts and skills students must possess to be successful in this lesson)

- Surface Area—The total area of the surface of a three-dimensional object
- Volume—The amount of space occupied by an object
- How to optimize measurements for right prisms

Differentiated Instruction Details

How will you differentiate your lesson? Provide details

Knowledge of Students

Differentiation based on student: Readiness Interests Learning Styles

Need to Know

- Students’ prior understanding of optimal values of measurement for the surface area of right prisms
- Students’ access to technology
- Students’ access to the packaging material of a chosen consumer good that is composed of right prisms

How to Find Out

- Students’ prior knowledge about optimal values of measurement will be established during the teaching of the unit and assessment for learning.
Students’ comfort and access to technology will be acquired through ongoing discussion and dialogue in class.

Students’ access to the packaging material will be discussed in class.

**Resources (for items in appendix, indicate with asterisk)**

- A product that exemplifies over packaging (technology, juice, coffee, food, etc.)
- Computer and projector if watching the CBC Marketplace video
- Rulers
- Manipulatives including tiles, graph paper
- Bible Gateway [https://www.biblegateway.com/](https://www.biblegateway.com/)

**DAY ONE: Minds On**

**Option 1:**

**THINK ALOUD**

- Display a product that exemplifies over packaging.
- Why this packaging gives you “wrap rage” and what you would propose to change it.

**Option 2:**

- Watch David Suzuki's Wrap Rage

***Caution: There is an advertisement prior to the start of the video, be sure to preview or load the video prior to use.

**DAY ONE: Action**

**SMALL GROUPS:**

- Brainstorm products that students believe are over packaged. Ex. electronics, toys, food, teeth whitening kits, etc. Be sure to consider packages that have multiple layers of packaging.
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**DAY ONE: Consolidation and Connection**

**TURN AND TALK**

- Post the following scripture:
  
  *Genesis 2:15*
  
  The Lord God took the man and put him in the garden of Eden to work it and keep it.

- What is the meaning of the passage? How can we use this passage when considering the problem of over-packaging?

**WHOLE CLASS DISCUSSION**

- What is the meaning of the passage? How can we use this passage when considering the problem of over-packaging?

**SMALL GROUP/INDEPENDENT**

- Have students independently or in small groups research to find a consumer good, which they believe, is over packaged.

**HOMEWORK**

- Have students bring in the packaging or measurements of the packaging.

***Note: Simple packaging made up of right prisms are recommended***

**TEACHER PREPARATION (for the next day)**

- Teachers will need to determine assessment methods and success criteria dependent upon the course being facilitated

**DAY TWO: Minds On**

Put the passage on the board:

*James 4:17*

So whoever knows the right thing to do and fails to do it, for him it is sin.
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**FOUR CORNERS**

- Have AGREE, SOMEWHAT AGREE, SOMEWHAT DISAGREE and DISAGREE in each of the four corners of the room
- Have students move to the corner that best describes how they feel in relation to the passage. Discuss with other classmates
- Have one person share some of the view points from the group

**DAY TWO and THREE: Action**

**WHOLE CLASS**

- Distribute the Assignment Sheet
- Discuss Success Criteria for the assignment
- Determine and share marking scheme in relation to the course being taught

**SMALL GROUP/INDEPENDENT**

- Students utilize class time to determine the dimensions of an alternate package that maintains the original volume and minimizes surface area.
- Students use class notes, texts and manipulatives as necessary

**GALLERY WALK**

- After students have had adequate time to complete measurements and calculations, have students take turns viewing the work of other classmates.

**TEACHER PROMPT**

- What strategies and ideas are you thinking of incorporating after seeing the work of your peers?

**DAY TWO and THREE: Consolidation and Connection**

**PRESENTATIONS**

- Have students share their final presentations with the class or with another small group

**THINK, PAIR SHARE**

- “Humanity still has the ability to work together in building our common home. Here I want to
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recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world’s poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.”
– Pope Francis

Encyclical Letter LAUDATO SI’ of the Holy Father Francis on Care for Our Common Home
http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Discussion Question: How can we use the Mathematics we are studying to become better Stewards of Creation?

Extensions

- Students choose products with multiple layers of packaging
- Students change the packaging from one type of right prism to a combination of right prisms

Accommodations/Special Needs: (this may have been identified above in DI section) How will you accommodate for students with IEPs, ELLs etc.?

- Scaffold the assignment as necessary and provide check points for completion
- Provide formulas, samples and reference materials as necessary

Teacher Reflection on Lesson:

Aspects that worked: | Changes for next time:
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Assignment

1. Provide either the packaging material from your product or make a realistic representation
2. Calculate the total surface area of the original packaging materials
3. Choose two of the following methods to determine the minimal surface area required to maintain the volume of your original product.
   - Table of values
   - Graphing
   - Modeling (tiles, graph paper, geometry software)

Final Presentation

1. Choose one of the following options to present your information and calculations and conclusion:
   a. Poster board
   b. Video
   c. PowerPoint Presentation
   d. Written Explanation

2. As Catholics we are called to be Stewards of Creation. Considering the information you have gathered and the calculations you have completed, what would you recommend to the company responsible for packaging?

3. From a Catholic perspective, why is minimizing packaging a priority?

4. Taking into consideration theft, ease of use and other concerns why might a company choose to continue to over package? Is there morally justified reasoning for continuing to over package?
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**History-Welfare**

**Canadian History Since WWI**
*The Development of the Canadian Social Welfare Programs*

**SUBJECT:** Canadian History Since World War 1, grade 10

**TIME:** 300 mins or 4 classes

**COURSE:** CHC 2D

**LESSON TITLE:** The Development of the Canadian Social Welfare Programs

**LESSON DESCRIPTION:**

**Step 1 – Warm Up (Minds On)**

- In order to get students thinking about Canadian welfare programs the teacher will begin by asking the class if they can provide examples of Canadian welfare programs that exist today. The teacher should further question the students about: *Why welfare programs exist? Who benefits from welfare programs? Why were welfare programs created? and Would the Catholic Church support welfare programs?*

**Step 2: Discussion and Introduction of Assignment (Action)**

- After a general discussion about the Canadian Welfare Programs the teacher will remind students about prior knowledge regarding Continuity and Change as examined in previous units.
- It is important to emphasis with the students the interweaving of continuity and change throughout history. Students should also be reminded of variable perspectives when considering continuity and change through historical events. The teacher should ask the student for various examples in previous units of continuity and change.
- For the assignment, the students will be working in groups to research the various Canadian social welfare programs.
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- Each group will be given a different welfare program (unemployment insurance, family allowance, Medicare, the Canada and Quebec Pension Plans, old age security, social assistance). The groups and topics should be pre-assigned by the teacher.
- Within the groups the students will be responsible for researching the various Canadian welfare programs. The students may use any school resources including (textbooks, Canadian scrapbooks, school databases, and any additional electronic resources). The students can present the Canadian welfare programs in various ways. The teacher may decide to have the students create PowerPoint Presentations, Prezi, Google Slides, or use chart paper. The various presentation types will depend on the school and the teacher.
- Explain to the students that the class groups will be sharing this information in the form of a presentation.
- Within the groups the students will be asked to complete the following guided questions on the assigned topic:
  1. When did the welfare program begin?
  2. Why did the government begin this program?
  3. Summarize the purpose of the program?
  4. Who does this program support?
  5. Would you consider this program to be beneficial to help Canadians today?

Step 3: Making Connections

- Before the students begin the activity the teacher will need to review the Catholic Social Justice Principles. The principles will have already been examined in the HRE 2O course as part of the Religious Studies Curriculum. For those students who have not taken HRE 2O, the teacher may need to spend additional time on Appendix 1. The teacher will need to review the principles with the students to ensure that the students comprehend the various Catholic Social Justice Principles.
- (Appendix 1) is attached for the Catholic Social Justice Principles.
- After reviewing the principles the students will be asked to identify which Catholic Social Justice Principle best identifies with the Canadian social welfare program and why? The Catholic Social Justice Principle must be included in the student presentations.

Step 4: Student Research and Inquiry

- The students will use the period to research the various Canadian social welfare programs.
- The students will make connections to the Catholic Social Justice Principles based on the Canadian social welfare programs.
- The students will create presentations.

Step 5: Student Presentations (Consolidation)

- The students will present the various Canadian social welfare programs.
- Each group will present their section to the rest of the class. The students will record a
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few key points for each event. The students should also be able to identify each Canadian Social Welfare Program and its connection to the Catholic Social Justice Teachings.
- During the presentations the teacher will add any additional information when necessary, question the group about certain elements and restate certain elements to ensure the entire class understands how these events sequenced throughout the period.
- Recap the information to ensure the students comprehend the information.

Planning Information:

<table>
<thead>
<tr>
<th>Curriculum Connections</th>
</tr>
</thead>
</table>

**Overall Expectation(s) from the curriculum document:**

**D1. Social, Economic, and Political Context:** describe some key social, economic, and political events, trends, and developments in Canada between 1945 and 1982, and assess their significance for different groups in Canada (FOCUS ON: Historical Significance; Continuity and Change).

**CMV.01** demonstrate an understanding of the importance of social justice by applying the teachings of Jesus to their own culture and own life situations (CCC §1928-1942);

**CMV.03** recognize that justice is an essential ingredient in the liberation of human beings and a key expression of Christian love;

**CMV.04** demonstrate a knowledge of the social teachings of the Church (CCC §2419-2425).

**CMV.05** use the preferential option for the poor as the criterion for analysing social injustice issues (CCC §2443-2449).
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Specific Expectation(s) from the curriculum document:

D1.5 Analyse the impact on the lives of Canadians of key social welfare programs that were created or expanded during this period (e.g., unemployment insurance, family allowance, Medicare, the Canada and Quebec Pension Plans, old age security, social assistance).

CM1.08 acknowledge that the love of God for all people demands justice;

CM1.09 suggest ways that they could use the preferential option for the poor as the criterion for analysing social injustice issues and be able to respond with compassion to situations of injustice and prejudice;

Learning Goal(s) or Enduring Understandings:

The students will examine the value and need for key social welfare programs in Canada.

The students will examine and study the various Canadian social welfare programs.

The students will make connections with the Canadian social welfare programs and the Catholic Social Teachings.

Essential Questions:

Why welfare programs exist? Who benefits from welfare programs? Why were welfare programs created? Would the Catholic Church support welfare programs?

Ontario Catholic Graduate Expectations (list the overall OCGE’s associated with this lesson)

1(d) Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.

2(b) Reads, understands and uses written materials effectively.

2(c) Presents information and ideas clearly and honestly and with sensitivity
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to others.

3(f) Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

4(a) Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.

5(a) Works effectively as an interdependent team member.

7(e) Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.

7(g) Respects and understands the history, cultural heritage and pluralism of today's contemporary society.

7(h) Exercises the rights and responsibilities of Canadian citizenship.

Prior Knowledge Required *(the knowledge/concepts and skills students must possess to be successful in this lesson)*

- The students will need to be familiar with continuity and change that are part of the various strands in the history curriculum.

Differentiated Instruction Details

How will you differentiate your lesson? Provide details

Knowledge of Students

Differentiation based on student: Readiness Interests Learning Styles Intelligences Other (e.g., environment, gender, culture)
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<table>
<thead>
<tr>
<th>Need to Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>· Students’ comfort level with technology</td>
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<tr>
<td>· Students’ access to technology</td>
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<tr>
<td>· Students’ prior learning</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>How to Find Out</th>
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</thead>
<tbody>
<tr>
<td>· Students’ comfort and access to technology will be acquired through ongoing</td>
</tr>
<tr>
<td>discussion and dialogue in class.</td>
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<tr>
<td>· Students’ prior knowledge will be established at the beginning of the course.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Resources (for items in appendix, indicate with asterisk)</th>
</tr>
</thead>
<tbody>
<tr>
<td>· Provide student copies of (Appendix 1) on the Catholic Social Justice</td>
</tr>
<tr>
<td>Principles.</td>
</tr>
<tr>
<td>· Ensure that the students have access to a course textbook, online resources,</td>
</tr>
<tr>
<td>and data projector etc. for the group presentations.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Catholic Curriculum Corporation</th>
</tr>
</thead>
<tbody>
<tr>
<td>· Offers resources for Catholic educators through curriculum, resources, and</td>
</tr>
<tr>
<td>professional development.</td>
</tr>
<tr>
<td>• <a href="http://www.catholiccurriculumcorp.org/resources.asp">http://www.catholiccurriculumcorp.org/resources.asp</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bible Gateway</th>
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</thead>
<tbody>
<tr>
<td>Offers passage look up, topic search, audio Bible, and numerous other resources.</td>
</tr>
</tbody>
</table>
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- [http://www.biblegateway.com/](http://www.biblegateway.com/)

**CARFLEO**

- The Catholic Association of Religious and Family Life Educators of Ontario provide Catholic educators with numerous resources to assist them in implementing the current Religious Education curriculum.
- [http://www.carfleo.org/](http://www.carfleo.org/)

**Education for Justice**

- All Education for Justice resources are designed to promote greater knowledge of Catholic Social Teaching and highlight the connection between current world events and our faith.
- [https://educationforjustice.org/](https://educationforjustice.org/)

<table>
<thead>
<tr>
<th>Minds On (Hook)</th>
<th>Connections</th>
</tr>
</thead>
<tbody>
<tr>
<td>Establishing a positive learning environment</td>
<td>L: Literacy</td>
</tr>
<tr>
<td>Connecting to prior learning and/or experiences</td>
<td>AaL, AoL, AfL: Assessment</td>
</tr>
<tr>
<td>Setting the context for learning</td>
<td>as/of/for Learning</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Whole Class activity: Minds On</th>
<th>AfL</th>
</tr>
</thead>
<tbody>
<tr>
<td>In order to get students thinking about Canadian welfare programs the teacher will begin by asking the class if they can provide examples of Canadian welfare programs that exist today.</td>
<td>AfL</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th><strong>Action</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Introducing new learning or extending/reinforcing prior learning</td>
<td>Providing opportunities for practice and application of learning (guided &gt; independent)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Whole Class or Groups:</th>
<th>AaL- observations of students collaboration</th>
</tr>
</thead>
<tbody>
<tr>
<td>In small groups, the student will conduct research into Canadian welfare programs</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Consolidation and Connection</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Helping students demonstrate what they have learned</td>
<td>Providing opportunities for consolidation and reflection</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Whole Class or Groups:</th>
<th>AoL- Assessment of each group presentation, <em>Rubric for presentation</em> – Appendix 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>The groups will present their findings to the class</td>
<td></td>
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</tbody>
</table>

- The teacher may choose to have the students submit summary notes from the presentations.
- The teacher may also choose to do a summative assignment or test on the various Canadian social welfare programs and Catholic Social Justice Principles.

<table>
<thead>
<tr>
<th><strong>Accommodations/Special Needs:</strong> <em>(this may have been identified above in DI section)</em></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>How will you accommodate for students with IEPs, ELLs etc.?</em></td>
<td></td>
</tr>
<tr>
<td>• Identify students in the class lists; acknowledge the needs of identified students etc.</td>
<td></td>
</tr>
</tbody>
</table>
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- For students with special needs and ESL students, the teacher will need to consult with school Special Education and ESL teachers, and refer to the student’s IEP to meet the needs of specific students.

- The lesson plan is designed to accommodate the various learning styles of students. The teacher may choose to make accommodations to the assignment based on the individual needs of the students.

**Teacher Reflection on Lesson**: (to be completed after teaching, you do not need to fill this out for this assignment, just an FYI for reflective practice)

| Aspects that worked: | Changes for next time: |
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Appendix 2 Student Name: __________________

CHC2D - The Development of the Canadian Social Welfare Programs Rubric

<table>
<thead>
<tr>
<th>Achievement Chart Category</th>
<th>Criteria</th>
<th>Level 1</th>
<th>Level 2</th>
<th>Level 3</th>
<th>Level 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge/Understanding</td>
<td>-Knowledge of Content</td>
<td>-Demonstrates limited knowledge of content</td>
<td>-Demonstrates some knowledge of content</td>
<td>-Demonstrates considerable knowledge of content</td>
<td>-Demonstrates thorough knowledge of content</td>
</tr>
<tr>
<td></td>
<td>-Understanding of Content</td>
<td>-Demonstrates limited understanding of content</td>
<td>-Demonstrates some understanding of content</td>
<td>-Demonstrates considerable understanding of content</td>
<td>-Demonstrates thorough understanding of content</td>
</tr>
<tr>
<td>Thinking/Inquiry</td>
<td>-Use of Planning Skills</td>
<td>-Uses planning skills with limited effectiveness</td>
<td>-Uses planning skills with some effectiveness</td>
<td>-Uses planning skills with considerable effectiveness</td>
<td>-Uses planning skills with a high degree of effectiveness</td>
</tr>
<tr>
<td></td>
<td>-Use of Processing Skills</td>
<td>-Uses processing skills with limited effectiveness</td>
<td>-Uses processing skills with some effectiveness</td>
<td>-Uses processing skills with considerable effectiveness</td>
<td>-Uses processing skills with a high degree of effectiveness</td>
</tr>
<tr>
<td></td>
<td>-Use of Critical thinking processes</td>
<td>-Uses critical/creative thinking processes with limited effectiveness</td>
<td>-Uses critical/creative thinking processes with some effectiveness</td>
<td>-Uses critical/creative thinking processes with considerable effectiveness</td>
<td>-Uses critical/creative thinking processes with a high degree of effectiveness</td>
</tr>
<tr>
<td>Communication</td>
<td>-Organization and expression of ideas, information, and understandings in oral, visual, and/or</td>
<td>-Organizes and expresses ideas, information, and understandings with</td>
<td>-Organizes and expresses ideas, information, and understandings with</td>
<td>-Organizes and expresses ideas, information, and understandings with</td>
<td>-Organizes and expresses ideas, information, and understandings with</td>
</tr>
</tbody>
</table>


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<table>
<thead>
<tr>
<th>written forms</th>
<th>limited effectiveness</th>
<th>some effectiveness</th>
<th>effectiveness</th>
<th>effectiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Communication for different audiences</td>
<td>-Communicates for different purposes with considerable effectiveness</td>
<td>-Uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness</td>
<td>-Communicates for different audiences and purposes with considerable effectiveness</td>
<td>-Uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness</td>
</tr>
<tr>
<td>-Use of conventions</td>
<td>-Communicates for different audiences and purposes with some effectiveness</td>
<td>-Uses conventions, vocabulary, and terminology of the discipline with some effectiveness</td>
<td>-Communicates for different purposes with some effectiveness</td>
<td>-Uses conventions, vocabulary, and terminology of the discipline with some effectiveness</td>
</tr>
<tr>
<td>-Uses conventions, vocabulary, and terminology of the discipline with limited effectiveness</td>
<td>-Uses conventions, vocabulary, and terminology of the discipline with some effectiveness</td>
<td>-Communicates for different purposes with considerable effectiveness</td>
<td>-Uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness</td>
<td></td>
</tr>
</tbody>
</table>

**Application**

<table>
<thead>
<tr>
<th>Application of Knowledge and Skills</th>
<th>-Applies knowledge and skills in familiar contexts with limited effectiveness</th>
<th>-Applies knowledge and skills in familiar contexts with some effectiveness</th>
<th>-Applies knowledge and skills in familiar contexts with considerable effectiveness</th>
<th>-Applies knowledge and skills in familiar contexts with a high degree of effectiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Transfer of knowledge and skills to new contexts</td>
<td>-Transfers knowledge and skills to new contexts with limited effectiveness</td>
<td>-Transfers knowledge and skills to new contexts with some effectiveness</td>
<td>-Transfers knowledge and skills to new contexts with considerable effectiveness</td>
<td>-Transfers knowledge and skills to new contexts with a high degree of effectiveness</td>
</tr>
<tr>
<td>-Making connections within and between various contexts</td>
<td>-Makes connections within and between various context with limited effectiveness</td>
<td>-Makes connections within and between various contexts with some effectiveness</td>
<td>-Makes connections within and between various contexts with considerable effectiveness</td>
<td>-Makes connections within and between various contexts with a high degree of effectiveness</td>
</tr>
</tbody>
</table>

**Descriptive Feedback:**

**Adapted from the CWS curriculum documents 2013. Appendix 1**
The Catholic Social Justice Principles

Justice refers to what is fair, right, proper, or equal.

1. The Principle of the Dignity of the Human Person
   - “Every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family.”
   - Human dignity does not come from what we have or what we do; it comes from being God’s special creation.
   - Therefore, we are all valuable, worthy of honor and esteem. We are precious in God’s eyes.
   
   Reflection:
   - How can we respect the dignity of each person?

2. The Principle of Respect for Human Life
   - Every stage of a human’s life – womb to tomb – is precious and worthy of respect and protection.
   - Unless human life is treated as sacred and respected as such, we simply cannot have a just society.
   - “Every person, from the moment of conception to natural death, has inherent dignity and a right to life consistent with that dignity.”
   
   Reflection:
   - How can we show respect for human life from (womb to tomb)?

3. The Principle of the Call to Family, Community, and Participation
   - “In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but social.”
   - “The family is the central social institution that must be supported and strengthened, not undermined... We believe people have a right and duty to participate in society, seeking together the common good and well-being of all.”
   
   Reflection:
   - How can we live out the principle of family, community and participation? How can we make family a priority?
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4. The Principle of Rights and Responsibilities
   - “The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved if human rights are protected and responsibilities are met. “
   - This principle teaches that we are to both serve and be served by the institutions in the world.
     **Reflection:**
   - *How can we serve institutions? How can institutions serve us?*

5. The Principle of the Common Good
   - The **common good** includes the social conditions that permit people to reach their full human potential and to realize their human dignity.
   - The **common good** includes respect for the person, the social well-being and development of the group, and peace and security.
   - The **universal common good** requires international structures that can promote universal human development.
   - This principle teaches that the goods of the world are gifts to be shared rather than things to be possessed.
     **Reflection:**
   - *What responsibility do we have as Canadians to share our wealth with others? How can we do this?*

6. The Principle of the Preferential Option and Love for the Poor and Vulnerable
   - The most basic human test answers this question: *How are our most vulnerable members doing?*
   - The poor and vulnerable are our brothers and sisters, deserving respect, the protection of their rights, and the ability to participate and to share in God’s good creation.
     **Reflection:**
   - *Do we help the poor? How can we help the poor? What organizations can you help with?*

7. The Principle of the Dignity of Work and the Rights of Workers
   - The economy must serve the people, not the other way around. Work helps us to make a living and to participate in God’s creation. The dignity of work is safeguarded when workers’ rights are respected.
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- The dignity of work and the rights of workers; especially the right to meaningful employment, to a living wage and the right to organize (form unions/associations).

  Reflection:

  - How can we ensure fair wages? Are there equal job opportunities for all people?

8. The Principle of Solidarity

- We are members of the same human family. Therefore, the principle of solidarity reminds us “that we are our brothers’ and sisters’ keepers, wherever they live…”
- “Loving our neighbour has global dimensions in an interdependent world.”
- Above all, the virtue of solidarity requires us to work for peace and justice in the world marked by violence and war.

  Reflection:

  - How can we work for justice and peace in the world? What can you do?

9. The Principle of Stewardship

- The principle of stewardship calls us to protect people and the planet, living our faith in relationship with all of God’s creation.
- In short, we respect our loving Creator by being good stewards of the earth.

  Reflection:

  - How can you be a steward? What can you do within your own school, home, and city?

Adapted From: Pennock, Michael. Learning & Living Justice: Catholic Social
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