

AGENDA

INTEGRATION OF CATHOLIC FAITH COMMITTEE

Monday, April 24, 2017

Catholic Education Centre, Room 102

6:30 P.M.

PART A:

Page

- | | | | |
|-----|--|-------------|---|
| 1. | OPENING PRAYER | | |
| 2. | ROLL CALL | | |
| 3. | OPENING REMARKS | D. Murgaski | |
| 4. | ELECTION OF CHAIR | | |
| 5. | ELECTION OF VICE-CHAIR | | |
| 6. | APPROVAL OF THE AGENDA AND DECLARATION OF CONFLICT OF INTEREST | | |
| 7. | REVIEW OF THE TERMS OF REFERENCE | | 2 |
| 8. | APPROVAL OF THE PREVIOUS MINUTES: N/A | | |
| 9. | BUSINESS ARISING FROM MINUTES OF PREVIOUS MEETING | | |
| 10. | PRESENTATION(S): N/A | | |
| 11. | ACTION ITEMS: N/A | | |

PART B:

- | | | | |
|-----|--|-------------------------------|----|
| 12. | DISCUSSION / INFORMATION ITEMS: | | |
| a) | First Nations, Metis and Inuit Education at YCDSB | S. Ulgiatti, L. Paonessa | 3 |
| | (i) Teaching Smudge | | |
| | (ii) Proposed Land Acknowledgement Agreement | | |
| b) | Exploring Catholicity | M. WaySkinner | 4 |
| c) | Evaluation in Religious Education in the Primary Grades | N. Davie, K. Pickard-Lefterys | 15 |
| d) | New Secondary Religious Education Program | M. WaySkinner | 22 |
| e) | Update of Secondary Prayer Centres | J. Sarna | 46 |
| f) | Enhancement Material for Catholic Ed Week: Walking Together in Faith | | 47 |
| | | M. WaySkinner | |
| 13. | NOTICES OF MOTION | | |
| 14. | FUTURE AGENDA ITEM(S) | | |
| 15. | ADJOURNMENT | | |

Christ of the Journey

May we remember that You are always walking with us.

You are always by our side as we create schools marked by joy and justice,
compassion and community, truth and wisdom, peace and reverence.

Remind us that we are blessed that we are sacred, and that we are called to reflect Your grace.

We make this prayer in the name of Jesus the teacher.

Amen.

**INTEGRATION OF CATHOLIC FAITH
(STANDING COMMITTEE OF THE BOARD)**

TERMS OF REFERENCE

(April 24, 2017)

The **Integration of Catholic Faith Committee** will support the York Catholic District School Board's Mission, Vision, Core Values and Strategic Commitments and good Governance as outlined within these terms of reference.

1. Purpose/Mandate:

- 1.1 To develop strategies to understand, promote and protect Catholicity throughout York Catholic District School Board.
- 1.2 To receive staff presentations and offer suggestions related to:
 - (i) the implementation of both new and established Religious Education and Family Life curricula
 - (ii) themes and student activities for Catholic Education Week, retreats and Faith Days
 - (iii) Adult faith development initiatives (i.e. Faith Ambassadors)
 - (iv) Student Social Justice Initiatives
- 1.3 To share information from the Elementary Religious Education Committee.
- 1.4 To promote awareness of equity and inclusion.
- 1.5 To foster strong parish partnerships.
- 1.6 To communicate efforts to support Share Life.
- 1.7 To gain understanding of First Nations, Metis and Inuit educational initiatives to increase student achievement and well-being.
- 1.8 To promote awareness of First Nations, Metis and Inuit history and culture to broaden the understanding of all staff and students.

2. Expected Outcome of the Committee's Work:

- 2.1 To nurture the Catholic faith and spirituality of all through relevant and engaging religious education programs and experiences.
- 2.2 To foster a culture in which daily interactions and practices are respectful and inclusive, and inspired by Gospel Values
- 2.3 To support members of our community on their faith journeys.

3. Committee Membership:

- 3.1 The Integration of Catholic Faith Committee will be comprised of five Trustees.

4. Resource Personnel:

- 4.1 Superintendent of Curriculum & Assessment
- 4.2 Superintendent of Education: Secondary
- 4.3 Superintendents of Education: Elementary
- 4.4 Principal of Student Success
- 4.5 Coordinator: Religion, Family Life, Equity
- 4.6 Consultants: Religious Education, Family Life, Equity, Adult Faith, Student Engagement
- 4.7 Administrative Assistant, Director's Office

As agenda requires: Curriculum, Planning, Plant, and Transportation Department Staff

5. Meeting Schedule and Time:

- 5.1 The Integration of Catholic Faith Committee will meet at least twice a year or as needed.

Trustee Membership:

T. Ciaravella
C. Cotton
C. Ferlisi
D. Giuliani
A. Stong

Last Revision/Approval Date:

xxx

YORK CATHOLIC DISTRICT SCHOOL BOARD

REPORT

Report To: Integration of Catholic Faith Committee
From: Administration
Date: April 24, 2017
Report: First Nations Metis Inuit Initiatives Update

EXECUTIVE SUMMARY

This report is written to provide information to the Board of Trustees on/for the purpose of providing a deeper understanding of the First Nations Metis Inuit initiatives underway in the board, related to a land acknowledgement, curriculum development in secondary and elementary as well as the work that is being done with regards to community outreach and a more streamlined process of self-identification.

BACKGROUND INFORMATION

As part of the 94 Calls to Action outlined by the Truth and Reconciliation Commission of Canada, efforts in the Curriculum and Assessment department has been focusing, this year, primarily on Call to Action 63, as outlined below:

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
- iv. Identifying teacher-training needs relating to the above.

SUMMARY:

The following topics will be briefly outlined in an effort to provide the committee with an update of the work being done in the area of First Nations Metis and Inuit:

- Smudging
- Shifting Use of Language
- YCDSB Land Acknowledgement
- Native Studies English in Secondary
- Process of Self-Identification
- Racialized Student Grant (Elementary)
- Community Speaks Event

Prepared and Submitted by:

Shannon Ulgiati, Consultant, Equity, Faith Leadership & Student Engagement
Lou Paonessa, Principal of Student Success

Endorsed By:

Diane Murgaski, Superintendent of Curriculum & Assessment

YORK CATHOLIC DISTRICT SCHOOL BOARD

REPORT

Report To: Integration of Catholic Faith Committee
From: Administration
Date: April 24, 2017
Report: Exploring Catholicity

EXECUTIVE SUMMARY

This report is written to provide information to the Board of Trustees on an understanding of Catholicity. Based in the work of systematic theologians, Thomas Groome, there are 9 elements that contribute to our Catholicity and understanding of what it means to be Catholic.

BACKGROUND INFORMATION

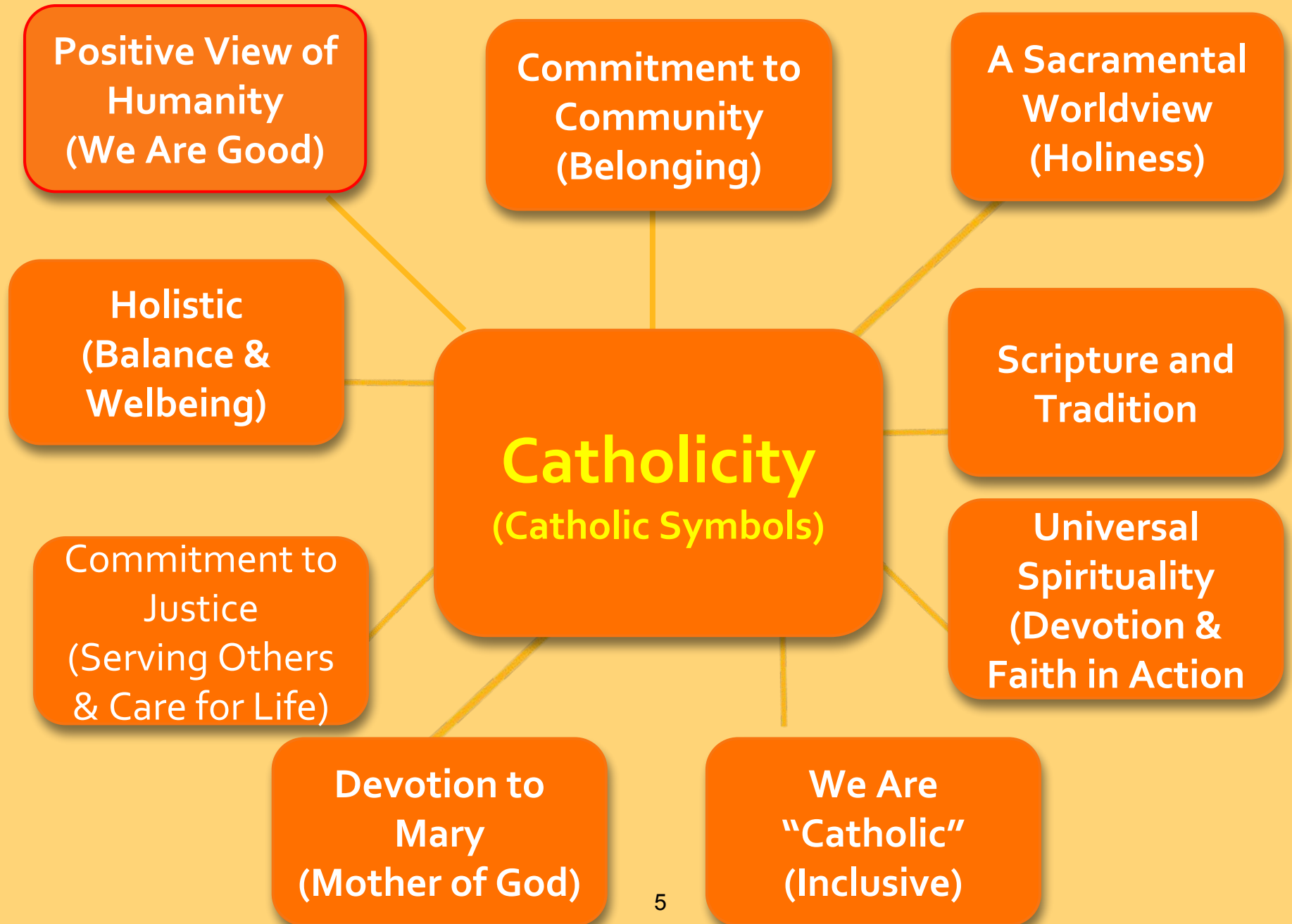
As we continue to implement and breathe life into the MYSP, exploring the meaning of Catholicity is key. As Curriculum Team members, and for participants in the Religious Education AQ and Inservices, these elements have been explored in the system to contribute to our understanding of Catholicity. According to the 9 Elements of Catholicity, Catholics:

1. Have A Positive Understanding of the Human Person
2. Are Committed to Community (We are a “We!”)
3. Have A Sacramental Outlook
4. Cherish Scripture & Tradition
5. Embrace a Holistic Faith
6. Have a Commitment to Justice
7. Have a Universal Spirituality
8. Are Catholics are “catholic” (Inclusive and Universal)
9. Share Devotion to the Blessed Virgin Mary

Summary

Understanding the concept of Catholicity can enhance the work of YCDSB in promoting Catholicity throughout the system.

Prepared and Submitted by: Michael Way Skinner, Coordinator of Religion, Family Life, and Equity
Endorsed by: Diane Murgaski, Superintendent of Curriculum & Assessment



Catholicity

Adapted From "What Makes us Catholic" by T. Groome

1 A Positive understanding of the person

Catholicism insists that the human person is essentially good, ever more graced than sinful.

The glory of God is the human person fully alive.
(*St. Irenaeus*)

Catholicity

2 Committed to Community (We are a “We!”)

We are inherently communal -- Part of the Body of Christ. God creates us as communal beings, making us responsible for and to each other. By nature and faith, we are relational, “made for each other.” We seek the common good beyond our own self interests. This communal sense reaches beyond death and includes the Communion of Saints.

Catholicity

3 A Sacramental Outlook

Catholicism sees God and goodness in all things, and all experiences. This begins with the conviction that God reaches out to us and we respond through the ordinary and everydayness of life, through the created order, through our relationships, through all our good efforts and the experiences that come our way. We are created and creative. This outlook finds its ultimate expression in the 7 Sacraments.

Catholicity

4 Catholics cherish Scripture & Tradition

Catholics affirm the centrality of sacred Scripture. Also, we look to Sacred Tradition (the time-tested truths that emerge over the Church's history) as a "fountain" of divine revelation. The Holy Spirit helps us to deepen our understanding and to address new questions and circumstances with the wisdom of Christian faith.

Catholicity

5 Catholics embrace a holistic faith

There is no aspect of our lives from which our faith can be excluded. faith is to be exercised on every level of existence—the personal, interpersonal and political. Christians should live as disciples of Jesus in every circumstance. Our faith and our works are essential to salvation.

Catholicity

6 Commitment to Justice

Jesus taught about the coming of God's reign as personal and social, spiritual and political, for here and hereafter. It calls people to do God's will "on earth as in heaven." Our faith demands care for the neighbour in need. In our Catholic Social Teachings, we are told that our faith requires us to work for social justice.

Catholicity

7 Universal Spirituality

Everyone is spiritual. We have a vast variety of spiritual devotions, practices, and charisms (gifts). These help us as we are "putting faith to work. Spirituality for action is sustained by our active membership in our faith community and through disciplines of prayer, worship and conversation. It bears the fruits of compassion, justice and peace for ourselves and for the world.

Catholicity

8 Catholics are “catholic” (Inclusive)

“Catholic” not only means “universal.” Its roots are the Greek kata holos, which literally mean, “to include, welcome or embrace everyone.” To be “catholic” calls a community to welcome all people, regardless of their human circumstances.

Catholicity

9. Devotion to the Blessed Virgin Mary

Catholic celebrate the special role of the Blessed Virgin Mary as the Mother of Jesus, the Mother of God, the Mother of the Church, and as the first among the disciples of Jesus.

YORK CATHOLIC DISTRICT SCHOOL BOARD

REPORT

Report To: Integration of Catholic Faith Committee

From: Administration

Date: April 24, 2017

Report: Evaluation in Religious Education in the Primary Grades

EXECUTIVE SUMMARY

This report is written to provide information to the Board of Trustees on Assessment and Evaluation of Religious Education (RE) in the Primary Grades. It will give the rationale for adopting the practice of providing a report card mark for RE in Grades 1-3. It will explain how this can be accomplished and the resources that are available to support staff through the implementation process. It will explain why the implementation of evaluation in RE in primary will have a positive impact on how RE is valued by all stakeholders.

BACKGROUND INFORMATION

Since the introduction of the new *Religious Education Policy Document* in 2012 all grades now have an expectations based Religion curriculum. The program, *Growing in Faith, Growing in Christ* provides clearly stated, measurable Learning Goals. It is an effective teaching tool written in accordance with the guidelines on assessment, evaluation and reporting outlined in *Growing Success*.

Reporting in Religious Education in the primary grades is common practice in most Boards across the province. 14 of 17 member Boards of the Catholic Curriculum Corporation provide a report card mark in Religious Education beginning in Grade 1. The other 2 Boards which do not provide a mark in RE for primary students do not evaluate RE in any elementary grades. Adopting the practice of evaluating RE in primary will bring consistency to our practice and will put us in line with the majority of our partners in Catholic Education.

SUMMARY:

Our current practice of providing anecdotal comments only for achievement in Religious Education in the primary grades represents an inconsistency in philosophy. In the past, this inconsistency was rooted in the fact that primary teachers did not have an expectations based program with clearly outlined “look fors” or “learning goals.” With the implementation of *Growing in Faith, Growing in Christ*, primary teachers now have the tools needed to evaluate achievement of expectations in RE. Doing so will send a clear message that we value RE as a scholastic discipline that is at the core of who we are as a Catholic educational institution. It will show that we recognize that the knowledge and skills learned in the primary grade provides an essential foundation .

Prepared and Submitted by: Diane Murgaski, Superintendent of Curriculum & Assessment
Endorsed By: Patricia Preston, Director of Education

Assessment & Evaluation

In Primary Religious Education



Assessment vs Evaluation

Assessment is the process of gathering from a variety of sources, information that accurately reflects how well a student is achieving the curriculum expectations.

Growing Success p. 143

Evaluation is the process of judging the quality of student learning on the basis of established criteria and assigning a value to represent that quality.

Growing Success, p. 147

Current Practice at YCDSB

Primary - Ongoing assessment is used to inform instruction. Assessment does not lead to evaluation.



Junior & Intermediate - Ongoing assessment is used to inform instruction and is followed by evaluation.



Background Information

Our current practice is based on the assumption that Primary teachers do not have the tools necessary to evaluate in Religious Education.

- *Born of the Spirit* series was not an expectations driven curriculum. Learning Goals were not clearly outlined.
- *With the implementation of Growing in Faith, Growing in Christ we can no longer operate under these assumptions.*



Background Information

It is common practice for Ontario's Catholic School Boards to evaluate in Religious Education in the primary grades.

- 14 of 17 member-boards in the CCC currently engage in evaluation of Religious education from Grade 1 - 12.
- 2 of 17 boards do not currently evaluate in Religious Education in the elementary panel. This is under review.
- YCDSB remains the sole board with an inconsistency of practice in the elementary panel.



Reflective Practitioners

The inconsistency in our practice leads to confusion and anxiety among primary teachers.

With the implementation of *Growing in Faith, Growing in Christ* many primary teachers see evaluation as a logical next step.

We need to examine our practice so that we can proceed with clarity.



What's Changed?

- The ACBO and ICE collaborated to create an expectations based curriculum. This new RE Policy Document was released in 2012.
- We now have a program which provides teachers with the tools to evaluate student achievement of overall expectations.



Our Recommendation

We believe that it is in the best interest of York Catholic to adopt the practice of evaluating achievement of expectations in the primary Religious Education program.

We believe that this is a timely and achievable goal which will have a positive impact on student learning.



What is Evaluation?

Evaluation is based on assessments of learning that provide data on student achievement. Growing Success p. 147



Evaluation results in statements or symbols about how well students are learning. It often contributes to pivotal decisions that will affect students' futures."

Ontario Catholic Elementary Curriculum Policy Document p.40

Evaluation in Religious Education

Focused on: - Knowledge of the faith - Developing essential skills for lifelong spiritual growth & fortitude - Understanding of content of curriculum - Religious literacy	Not Focused on: - Students' attitudes & values - Students' behaviours - Judging a student's relationship with God.
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Ontario Catholic Elementary Religious Education Policy Document, p. 37

Why Evaluate in Primary?

It speaks to our core value of: **Catholicity**

- Evaluation allows us to understand how well we are doing in our mission of bringing knowledge of Christ and the faith of the Church to the students and families in our care.
- Evaluation affirms that there is a Catholic body of knowledge with overall and specific expectations that can be taught to even our youngest learners.

Why Evaluate in Primary?

It speaks to our core value of: **Excellence**



"Religious Education must appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines."

The General Directory for Catechesis, no.73

Why Evaluate in Primary?

It speaks to our core value of:

Integrity



- Being consistent in our practice
- Being united with our Catholic partners
- Creating accountability
- Supports trust and confidence in Catholic Education.

Why Evaluate in Primary?

- Serves as an outward sign to our community that YCDSB values Religious Education.
- Gives parents a clear indication of how their children are progressing.
- Provides opportunity to celebrate success, set goals and engage in discussions about RE.

These are especially important in the foundational years!

Engaging Our Communities

Why Evaluate in Primary?

It's in keeping with our Strategic Commitment:

☑ The primary purpose of assessment and evaluation is to improve student learning.

Continuous Improvement of Student Achievement



How do we Evaluate RE in Primary?

- Professional educators engage in assessment and evaluation on a regular basis.
- When provided with the appropriate tools the skills are easily transferred to RE.
- Teachers are already demonstrating facility with the idea of evaluating in primary RE.



How to Evaluate RE in Primary?

- Learning Goals are posted at the start of every lesson.
- Teachers assess student progress and adapt their teaching to ensure student success.
- Students have multiple opportunities to demonstrate understanding and reflect on the Learning Goals.
- At the end of the Learning Cycle, teachers evaluate the conversations, observations and/or products which best indicate how well students have achieved the expectations.

Growing in Faith, Growing in Christ

Our program includes:

- Learning Goals for each lesson.
- Opportunity to co-construct Success Criteria
- Ongoing daily assessment for learning.
- Opportunities for students to demonstrate learning, according to individual learning styles.
- "I Can" statements.
- Sample Rubrics.
- Unit Inquiry Tasks





What Did I Learn?



What was Jesus like as a boy?
He shared God's word, He loved Mary and Joseph.
How does Jesus heal us?
He calls us to follow. He hears our prayers. He is always with us.
How does Jesus tell us to love one another?
He tells us to love one another even if it is hard. He calls us to forgive others and to forgive ourselves if we do wrong.
What does Jesus teach us about the Blessed Trinity?
God the Father, Jesus the Son, and the Holy Spirit are one.
How does Jesus nourish us?
Jesus nourishes us through the Eucharist.
What can the saints teach us about living like Jesus?
They can teach us to love God and to be kind and forgiving. Like Jesus says: *what do you still want to learn?*

Lesson 5
I can

- ☐ explain how I celebrate at Mass and with my family
- ☐ tell how we celebrate Jesus' death and resurrection at Mass
- ☐ tell why the bread and wine are good symbols for us because they are made by people

Other Tools to Support Primary Teachers

- Ontario Catholic Elementary Religious Education Curriculum Document
- Growing Success: Assessment, Evaluation & Reporting
- Religious Education: Growing Successfully in Assessment, Evaluation & Reporting
- Teacher Inservice
- EREAC sub-committee's Report Card Statements

Assessment without Evaluation



Beginning Balance	\$100
Total Deposits	\$500
Total Withdrawals	\$350
Ending Balance	\$250

It's like tracking your cheques without ever reconciling your account.



Growing in Faith, Growing in Christ

Assessment and Evaluation in this program is grounded in the fundamental understanding that Catholic educators are responsible for assuring that students continue to grow in their knowledge and understanding of the Catholic faith.



Teacher's Manual p. 32

What?

Evaluation is the process of judging the quality of student learning on the basis of established criteria and assigning a value to represent that quality.

Growing Success, p. 147

Evaluation in Religious Education is focussed on:

- Knowledge of the faith
- Developing essential skills for lifelong spiritual growth & fortitude
- Understanding of content of curriculum
- Religious literacy

Evaluation in Religious Education is not focussed on:

- Students' attitudes & values
- Students' behaviours
- Judging a student's relationship with God.

Ontario Catholic Elementary Religious Education Policy Document, p. 37



Why?

"Religious Education must appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines." The General Directory for Catechesis, no.73

Excellence

Evaluation affirms that there is a Catholic body of knowledge with overall and specific expectations that can be taught to even our youngest learners.

Catholicity

Evaluation in Primary RE brings consistency to our practice and aligns us with our partners in Catholic Education in Ontario.

Integrity

When children bring home a mark on their Report Card it communicates a message to our stakeholders that we value RE as an important scholastic discipline. The mark provides an opportunity to celebrate student success or set goals for improvement.

Engaging Our Communities

Continuous Improvement of Our Program

How?

Professional educators engage in assessment and evaluation on a regular basis.

When provided with the appropriate tools the skills are easily transferred to RE. These tools include:

- *Growing in Faith, Growing in Christ*
- Teacher In-service
- Growing Success: Assessment, Evaluation & Reporting
- EREAC Sub-committee report card comments

The CCC document, *Religious Education: Growing Successfully in Assessment, Evaluation & Reporting* will support teachers in using learning goals and success criteria in Religious Education in order to evaluate student achievement for reporting purposes.



Name: _____

Date: _____

Opening Lesson

I can

- ☐ show what I know about God in a picture and learn a song about growing in my faith

Lesson 1

I can

- ☐ tell what "I have called you by name, you are mine" means to God and me

- ☐ pray at the Prayer Table and act the right way when I am there

- ☐ say the Sign of the Cross with my classmates

Lesson 2

I can

- ☐ understand that Jesus' commandments help us to show our love for our families and others and make our families stronger

- ☐ tell about my relationship with my family and classmates

- ☐ pray at the Prayer Table and show respect when I am at the Prayer Centre

Lesson 3

I can

- ☐ understand that Jesus loves me and is kind like a parent

- ☐ tell the story of Jesus blessing the children

- ☐ pray silently

YORK CATHOLIC DISTRICT SCHOOL BOARD

REPORT

Report To: Integration of Catholic Faith Committee
From: Administration
Date: April 24, 2017
Report: Implementation of New Secondary Religious Education Program

EXECUTIVE SUMMARY

This report is written to provide information to the Board of Trustees on the new Secondary Religious Education Policy document that was approved by the Assembly of Catholic Bishops of Ontario (October 2016) for implementation in all English Catholic DSB's in Ontario. ICE/ACBO have engaged a process to develop resources for submission to the ACBO. This report presents a basic overview of the work and implementation plan for the new Secondary Religious Education Policy Document.

BACKGROUND INFORMATION

Since the introduction of the new *Elementary Religious Education Policy Document* in 2012, the Bishops of Ontario mandated ICE to review and align the secondary religious education programming with the curriculum stands of the Elementary Religious Education Program and the General Directory of Catechesis (GDC) of the CCCB (Canadian Conference of Catholic Bishop). In 2014 ICE formed a writing Team to write a new Secondary Religious Education Policy Document. This document was completed and approved by the ACBO in September 2016.

The Institute for Catholic Education (ICE) with the ACBO made the decision to continue to develop resources for the implementation of the new curriculum. A writing Team was established in March 2017 to develop resources. ICE has approached the Catholic DSB's in Ontario to request .50 cents per secondary student to support the the development of resources that will be provided to Catholic DSB's for implementation. The ACBO has offered to match Catholic DSB's contributions. ICE will also engage EOCC and CCC. The writing team Lead Writers are:

- Grade 9 YCDSB - Michael Way Skinner
- Grade 10 DPCDSB - Shelagh Peterson
- Grade 11 - ALCDSB - Sr. Patricia Carter
- Grade 12 - BHNCDSB - Derek McEachern

Writing teams will complete the development of resources by August 31, 2017. The resources will be reviewed by the ACBO and revised as per the bishops' feedback. Final approval will be addressed at the March 2018 Plenary session of the ACBO. This will provide an opportunity for Catholic DSB's to inservice staff in April/May/June 2018 for September 2018 implementation.

SUMMARY:

We will be implementing the new Secondary Religious Education Curriculum in September 2018. Writing teams have been established to write curriculum resources to be available March 2018. ICE and ACBO will provide the Resources instead of engaging any publishers. The one-time cost to Catholic DSB's for the resources is .50 cents per secondary student.

Prepared and Submitted by: Michael Way Skinner, Coordinator of Religion, Family Life, and Equity

Secondary Religious Education Policy Document

2016



**Ontario Catholic Secondary
Curriculum Policy Document
Grades 9 - 12**



Religious Education



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History

- ▶ Prior to 1999
- ▶ Secondary school reform and the first provincial curriculum document
- ▶ Revision in 2006
- ▶ Updated in 2016

Features

- ▶ Similar format to other secondary curriculum document
- ▶ Front matter covering:
 - ▶ Overview
 - ▶ Assessment and evaluation, along with an achievement chart
 - ▶ Discussion around considerations for program planning
 - ▶ Explanation of curriculum strands
- ▶ Actual Curriculum expectations
- ▶ Glossary of terms
- ▶ Links
- ▶ Works cited page

Glossary of Terms

- ▶ Abstinence. This word refers to a voluntary refraining from, or giving up, specific activities for the sake of spiritual self-discipline. Examples of abstinence include the practice of not eating meat on Friday and giving up some type of activity during Lent. Abstinence can also refer to refraining from drinking alcoholic beverages and refraining from sexual activity. (See CCC no. 2043]
- ▶ Act, amoral. An amoral act is an involuntary human act (e.g., snoring when sleeping), and has no moral quality to the act. [See CCC nos. 1749-1761]
- ▶ Act, immoral. An immoral act is a moral act (see act, moral), in which the person chooses what is not good, perhaps due to an error in the judgment of conscience, and although the person perceives the choice to be good. [See CCC nos. 1749-1761; 1793]

Courses

- ▶ Grade 9 - Discipleship and Culture
- ▶ Grade 10 - Christ and Culture
- ▶ Grade 11 - Faith and Culture: World Religions
- ▶ Grade 12 - Church and Culture

Course Levels

- ▶ Grade 9 and 10 are “open” level courses
- ▶ Grade 11 and 12 each have 2 distinct course levels:
 - ▶ Open, with no pre-requisite
 - ▶ College/University, with a pre-requisite

Strands

Consistent across all courses

- ▶ SC - Scripture
- ▶ PF - Profession of Faith
- ▶ CM - Christian Moral Development
- ▶ PS - Prayer and Sacramental Life
- ▶ FL - Family Life
- ▶ RI - Research and Inquiry Skills

Scope and Sequence

Scripture Strand Core Teachings

Grade 9	Grade 10	Grade 11	Grade 12
Hebrew Scriptures Covenant Revelation	Christian Scriptures	Core Sacred Texts	Jesus as the fulfillment of the Law and Prophets

Catholic Social Teaching

Grade 9 Discipleship and Culture	Grade 10 Christ and Culture	Grade 11 Faith and Culture: World Religions	Grade 12 Church and Culture
Human Dignity Rights and Responsibilities	Option for the Poor Stewardship for Creation	Promotion of Peace Global Solidarity	Community and the Common Good Dignity of Work

Overall expectations

- ▶ Only 3 overall expectations per strand
- ▶ Essentially
 - ▶ the “what”
 - ▶ the “so what”
 - ▶ The “now what”
- ▶ Numbered as SC1, SC2 and SC3 for example
- ▶ Each has a title- so SC1. Core Teachings

SC1. Core Teachings: Demonstrate an understanding the relationship between Scripture and Divine Revelation; [CCC nos. [51-141; 1820](#)]

SC2. Understanding Sacred Texts: Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David, and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. [1716-19; 1726-28; 1820](#)]

SC3. Sacred Texts and Contemporary Culture: Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by Biblical figures to contemporary life and current events. (*e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom*). [CCC nos. [1731-48; 849-856](#)]

Curriculum Specifics

- ▶ Each course has its own section
- ▶ Begins with a short description of course and any pre-requisites
- ▶ A chart of big ideas follows
- ▶ Then actual curriculum expectations

Overall Expectations

Big Ideas and Guiding Questions

Overall Expectations	Big Ideas	Guiding Questions
Scripture SC1. Core Teachings: Demonstrate an understanding of the relationship between Scripture* and Divine Revelation; [CCC nos. 21-141; 1420]	Sacred Scripture as God's Self-Revelation Kinds of Truth in the Catholic approach to Sacred Scripture	What does the Bible teach us about God, ourselves, each other, and creation? What does it mean to say "Old" and "New" Testaments?
SC2. Understanding Sacred Texts: Recall key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai Covenant with Moses and Miriam, the Davidic Covenant with King David, and the New Covenant with all people through Jesus) from Creation to Jesus (Paschides) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. 1716-1739; 1756-1768]	Our relationship with God is a Covenant that is rooted in love and involves a commitment from us. We are beloved children of God. We are chosen by God to reveal God to the world.	How has God's love for humanity been revealed in Hebrew Scriptures, Christian Scriptures, and history? What does it mean to be chosen by God? What are some great things about being chosen? What are some challenges that come from being chosen? Is being chosen always easy? What does being chosen demand of us? Is it more than being special or privileged? Have you ever been chosen for something you found easy to do? Have you ever been chosen for something hard to do? How is loving ourselves and being in relationship with others different from just doing what you are told, or doing what you know to do?
SC3. Sacred Texts and Contemporary Culture: apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by biblical figures to contemporary life and current events (e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Church's call to human persons to live lives of love and freedom); [CCC nos. 1731-1738; 1841-1848]	The stories and lessons of the Bible can be applied to the personal, communal, and global experiences, situations and events of our time. Concepts of slavery, whether physical, spiritual, emotional, or psychological, etc., are not just realities of the past, but are part of our lived experience today. The Bible provides wisdom regarding what it means to be truly free and how to live truly free (e.g., wellness/well-being, addiction, holiness, mental and spiritual health, industry).	What in your life would you say you have not fully believed? What does it mean to say this about another person? How can the lessons and stories of the Bible be applied in our world today? What does it mean to be enslaved? Who are the people who are trapped in many ways today? Do what do we remember our freedom today in our consumer society? What does it mean to be free? Does it mean to do whatever we want? What can we learn from Bible stories of oppression and slavery that could help us build a better society where all are free?

*The Canadian Catholic Bishops recommend the use of the Catholic New Revised Standard Version (NRSV) of the Bible with its direct link to the Library of the Word.

Course Descriptors

Grade 9 Discipleship and Culture, HRE10

Open

Course Description

This course engages students in the examination the Christian narrative as revealed in Sacred Scripture. Students are invited to a deeper understanding of both the joy and the demands of living out the call to discipleship as it is described in the Scriptures. Students explore discipleship as encountered in the Sacred Tradition of the Church (Sacraments, Liturgical Year, and Church Teaching and Law), as part of their ongoing personal growth and faith understanding. Students explore Catholic rituals, teaching, practice, morals and values, and virtues to facilitate a healthy and covenantal relationship with self, God and with others. Using theological reflection, they are challenged to explore the connections and disconnections of ethical concepts (euthanasia, abortion, sexuality, etc.) between the Church and contemporary culture. The course focuses on encouraging students to know and love by following in the footsteps of Jesus. As they learn of his words and deeds, they discover the importance of prayerfully serving the community to bring about the Reign of God.

Prerequisite: None

SC. SCRIPTURE

OVERALL EXPECTATIONS

By the end of the course, students will:

- SC1. Core Teachings:** Demonstrate an understanding of the relationship between Scripture and Divine Revelation; [CCC nos. [51-141](#); [1820](#)]
- SC2. Understanding Sacred Texts:** Retell key biblical narratives of the various Covenants (Covenant of Hope with Noah, Covenant of Circumcision with Abraham and Sarah, the Sinai covenant with Moses and Miriam, the Davidic Covenant with King David, and the New Covenant with all people through Jesus) from Creation to Jesus (Beatitudes) that illustrate God's faithful covenant relationship with a chosen people and the community's response to this relationship; [CCC nos. [1716-19](#); [1726-28](#); [1820](#)]
- SC3. Sacred Texts and Contemporary Culture:** Apply the experience and lessons of various biblical figures to contemporary experiences and events and connect the wisdom learned by Biblical figures to contemporary life and current events. (e.g., how the story of slavery in Egypt and the Exodus experience teaches about the Divine call to human persons to live lives of love and freedom). [CCC nos. [1731-48](#); [849-856](#)]

SPECIFIC EXPECTATIONS

SC1. Core Teachings

By the end of the course, students will:

- SC1.1** explain the Catholic understanding of Sacred Scripture (contextualism) as divinely inspired literature and the Word of God expressed in human terms and compare and contrast the contextualist approach (*Dei Verbum*) with the Literalist approach to biblical interpretation [CCC nos. [51-141](#)]
- Teacher Prompt:* Use a story you know in the Bible and through various media techniques establish the content of the story. (e.g., Creation: View a brief video or other media presentation that tells the story of, or relates to Creation, discuss a literal versus contextual approach to the account)
- SC1.2** identify the canon of Sacred Scripture as defined by the Catholic Church as 27 books in the New Testament and 46 books in the Old Testament [CCC nos. [51-141](#)]
- Teacher Prompt:* What does it mean to say that the Bible is not one book, but a series of books written by many authors over thousands of years? How is the Bible like a library?

- SC1.3** identify, define and explain the various types of literature found in Scripture (e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels) and how they connect with the notion of Truth in scripture [CCC nos. [51-141](#)]

Teacher Prompt: What are the many ways people communicate today? (apps, media, etc.) How is communication different in each social media tool?

How are songs different from stories? How are movies different from novels? Can each of these teach the same message in different ways?

SC2. Understanding Sacred Texts

By the end of the course, students will:

- SC2.1** examine the theme of what it means that all persons possess human dignity (created and loved by God, made in the image of God, child of God) and what it means to be a people chosen by God as revealed in the Covenant narratives of the Hebrew people, and the extension of the Covenant relationship to all people through Jesus [CCC nos. [198](#); [355-356](#); [381](#); [514-515](#); [522](#); [610-611](#); [1961-1964](#); [2410-2411](#)]
- Teacher Prompt:* Give examples of times you have been chosen, and you did not want to be the one chosen. (Take out the garbage, run an errand, demonstrate a skill in gym class, etc.) How did it feel to be chosen? Give examples of times you were chosen, and you wanted to be the one chosen. (Win a prize, most valuable player, take a trip, class president, etc.) How did it feel to be chosen? How can both experiences of being chosen help us understand what it means to be the Chosen people of God?
- How does our Baptism signify that we are Chosen by God? What are ways we choose to live out our Baptism in our daily lives?

- SC2.2** demonstrate knowledge of key elements of a covenant relationship as revealed in the Covenant stories of the Bible, differentiate between a covenant and a contract, and outline the rights and responsibilities of each of us as a covenant people as revealed in the covenant stories of the Bible (Catholic Social Teaching) [CCC nos. [339-340](#); [1539-1541](#); [1961-1964](#); [2410-2411](#)]

Teacher Prompt: What are some examples of contracts people enter into in our society today? What are some covenants people enter into today? (e.g., Sacraments or covenant. Review the vows made in Baptism, Confirmation, Holy Orders, and Matrimony.)

How are contracts and covenants similar? Different? Explore the covenant of Sinai and the previous covenants God made. Discuss how they are similar to one another, and how are they different.

How can we renew our commitment and relationship with God? Create a written contract with God and create a written covenant with God.

Specific Expectations

- ▶ Subdivided into three areas
- ▶ Flowing from the overall expectations
- ▶ No more than 5 per section
- ▶ Hyperlinked to the section of the Catechism of the Catholic Church pertaining to the expectation

Grade 9 SC1. Core Teachings

- ▶ **SC1.1** explain the Catholic understanding of Sacred Scripture (contextualism) as divinely inspired literature and the Word of God expressed in human terms and compare and contrast the contextualist approach (*Dei Verbum*) with the Literalist approach to biblical interpretation [CCC nos. 51-141]
- ▶ **SC1.2** identify the canon of Sacred Scripture as defined by the Catholic Church as 27 books in the New Testament and 46 books in the Old Testament [CCC nos. 51-141]

Examples - the “e.g.”

- ▶ SC1.3 identify, define and explain the various types of literature found in Scripture (*e.g., poetry, drama, song, preaching, myth, saga, parables, fables, call stories, stories of heroism and villainy, historical narratives, collections of laws, wisdom literature, epistles, and Gospels*) and how they connect with the notion of Truth in scripture [CCC nos. [51-141](#)]

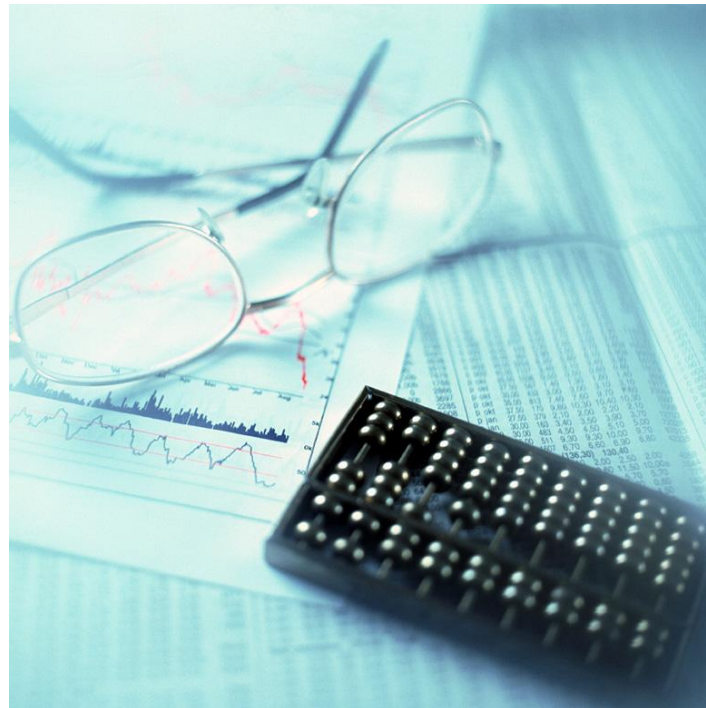
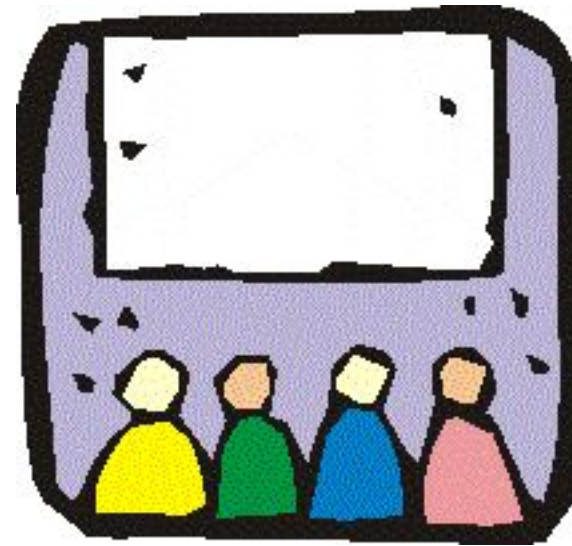
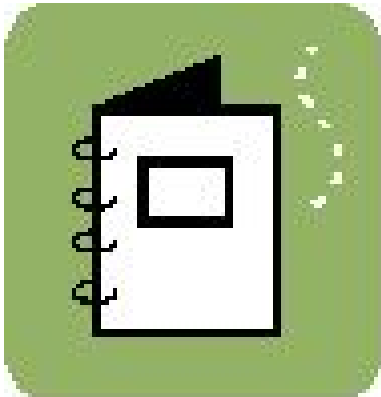
Teacher Prompts

- ▶ *Teacher Prompt:* What are the many ways people communicate today? (social media, etc.) How is communication different in each social media tool?
- ▶ How are songs different from stories? How are movies different from novels? Can each of these teach the same message in different ways?

Timelines for Implementation

- ▶ Process for writing - 2 years
- ▶ Assembly of Catholic Bishops of Ontario have approved the revised curriculum in October 2016
- ▶ Curriculum document will be posted so that all educators can access it
- ▶ Support material will need to be developed to assist school boards in delivering the curriculum

Challenges



Questions??



York Catholic District School Board

REPORT

Report To: Integration of Catholic Faith Committee

From: Administration

Date: April 24, 2017

Report: Update on Secondary Prayer Centres

Executive Summary

This report is written to provide information to the Board of Trustees on the status of the prayer centres in the secondary schools.

Background Information

As per Policy # 315 *Prayer – Our Gift From God*, Parameter 3.3.2 states, “*Secondary classrooms shall incorporate, at minimum, a Bible, a rosary, a battery operated candle, a photo of the school’s patron saint/namesake and an appropriate prayer or prayer to the patron saint.*”

Superintendent Crocco provided the Board of Trustees with an update at the December 20th Regular Meeting of the Board stating that the installation of the Prayer Centres in our secondary schools was progressing well. However, the Prayer or Reflection Centre would not all be in place by December 20th due to the time required for installation of the shelves.

Summary

As of April 21st, through discussion with the Principals of all the Secondary Schools, Superintendent Sarna has been informed that thirteen of the fifteen schools have set up Prayer Centres as outlined in Policy 315, *Prayer – Our Gift From God*. The two remaining schools will have all the required items on order and plan for a full installation by the end of this school year.

Prepared and Submitted by: Jennifer Sarna, Superintendent of Education: School Leadership and Safe Schools, Secondary
Endorsed by: Patricia Preston, Director of Education

YORK CATHOLIC DISTRICT SCHOOL BOARD

REPORT

Report To: Integration of Catholic Faith Committee

From: Administration

Date: November 29, 2016

Report: Walking Together in Faith

EXECUTIVE SUMMARY

As part of our Board's ongoing commitment to Equity and Inclusivity, and in support of the YCDSB's Policy #613 "*Equity and Inclusive Education*", we have developed a resource for schools for Catholic Education Week. This resource builds upon the Ontario Catholic School Trustees' Association (OCSTA) Catholic Education Week themes for 2017. The resource also supports the Board's Multi-Year Strategic Plan.

BACKGROUND INFORMATION

In order to enhance the work being done in our system to celebrate our diversity, "Walking Forward in Faith" is intended to provide activities and ideas to support staff during CEW 2017

SUMMARY:

This resource is adapted from the Catholic Education Week resources developed by the Religion Department.

Prepared and Submitted by:
Endorsed by:

Michael Way Skinner, Coordinator of Religion, Family Life and Equity
Diane Murgaski, Superintendent of Curriculum & Assessment



Walking Together In Faith



April 2017

ACKNOWLEDGEMENTS

This document was prepared by the Religious Education, Family Life, and Equity Team – York Catholic District School Board, with reference to OCSTA's Catholic Education Week 2017 package and YCDSB's Multi-Year Strategic Plan.



Superintendent: Curriculum and Assessment

Diane Murgaski

Coordinator

Michael Way Skinner Religious Education, Family Life, and Equity

Consultants

Kelly Pickard-Lefterys	Elementary Religious Education, Family Life, & Equity
Nancy Davie	Elementary Religious Education, Family Life, & Equity
Shannon Ulgiati	Consultant: Equity, Faith Leadership and Student Engagement

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

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Walking Together in Faith

This resource invites us to engage members of our communities (students and adults) in activities that celebrate the rich diversity we share in our Canadian context, and asks us to consider the human dignity of each member of our society.

We are reminded by the Church, that:

“Catholic schools provide educational opportunity within the context of a faith community which must clearly be seen to recognize that each individual is made in the image and likeness of God, to affirm the essential dignity, value and rights of the human person, and to model the gospel values of faith, hope and love to each and every student entrusted to their care. In part, the mission of the Catholic school is to create the lived experience of what it is like to be welcomed, cared for, loved without conditions, included, and taught values that students can commit to and find sustenance throughout their adult life. (PGASSS ACBO, 2004).

It is with this in mind, that we are delighted to welcome people of all backgrounds, and required to speak up and education others when they espouse views that do not adhere to the values of our Ontario Canadian society, the Roman Catholic Church, and in particular YCDSB’s Equity and Inclusive Education Policy (No. 613, February 24, 2015)

Briefly stated, this document supports the learning and inclusion of all members of our YCDSB Family. “Walking Together In Faith” is rooted in the recognition that we must walk in solidarity as we reconcile and restore ourselves and our families , as we seek to engage in justice for all people, as we collaborate, learn, and grow in a culture of rich diversity.

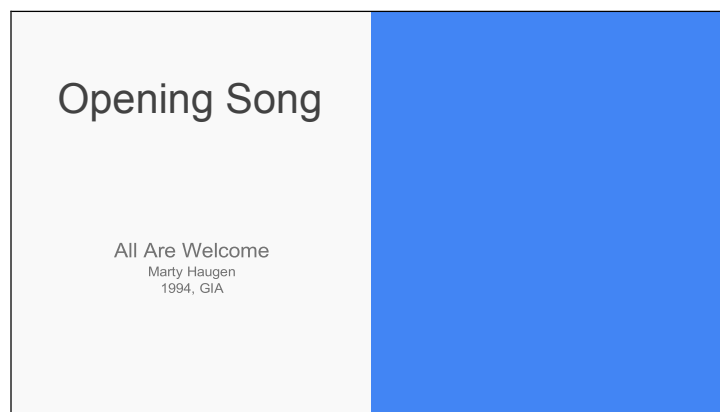
A. Opening Liturgy

The Opening Liturgy is common to all of the subthemes. A Google Slide presentation has been created as a liturgical aid. In preparation for the liturgy, the organizing committee should set up a prayer table or altar, according to the guidelines laid out in the Prayer Centre document. One staff member should take on the role of leader for the prayer service. Readers should be selected to represent the cross-section of groups within the school community. Readings should be printed and distributed to the appropriate people in advance, while communal prayers and songs can be read from the slides. The songs can be played from the Google Slide presentation or, where possible, staff musicians may offer their talents to lead the congregation in song. If playing the songs from the video links, speakers and internet access will be required.



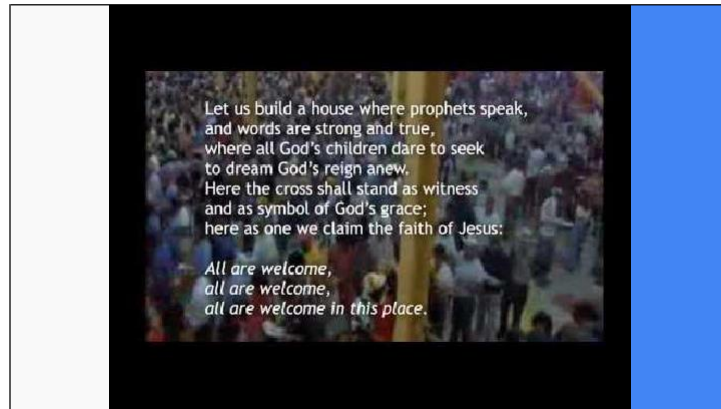
Slide 3

Leader: Please join together in our Opening Song.



“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

Slide 4



Please push play on the video that is embedded on Slide 4 or you may prefer to have musicians and vocalists on staff who may wish to lead the community in the Opening Song. The following Songs may also be substituted:

We Are Called ~ David Haas
Gather Us In ~ Marty Haugen

You Are the Voice – David Haas

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

God of Mercy,
You have teach us that each of us is your child. You created us with many cultures, and a rich fabric of colours so you could be celebrated by each and every one of your children. You call us to grow in our knowledge of you, and our relationships with each person we meet. Deepen our faith as we walk together in our diversity. Help us to celebrate the rich diversity of our communities. Lead us to a future that realizes we are all brothers and sisters.. May your love always call us to be respectful of each other and kind. We make this prayer in the name of Jesus, our brother and guide. Amen.

Opening Prayer

Leader: Let us begin our opening liturgy in the name of the Father, and the Son, and the Holy Spirit.

Lead the staff in saying the Opening Prayer together

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

Slide 6

Reader: _____



First Reading: A Reading from the Letter of St. Paul to the Galatians

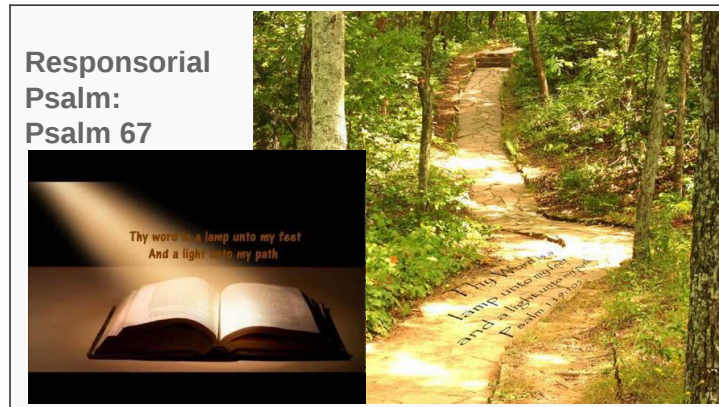
...now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring,[k] heirs according to the promise.

All: Thanks Be to God

"Do Justice, Love Kindness and Walk humbly with your God" Micah 6: 8

Slide 7

Leader: Please join us in singing our Responsorial Psalm



Response: O God, All Nations on Earth Adore You

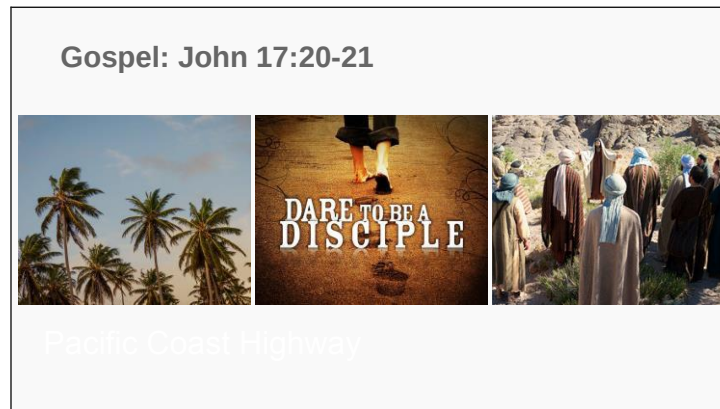
- 1. May God be gracious to us and bless us and make your face to shine upon us, that your way may be known upon earth, your saving power among all nations.**
- 2. Let the peoples praise you, O God; let all the peoples praise you. Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth.**
- 3. Let the peoples praise you, O God; let all the peoples praise you. The earth has yielded its increase; God, our God, has blessed us. May God continue to bless us; let all the ends of the earth revere him.**

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

10

Slide 8

Reader: _____



A reading from the Holy Gospel according to John;

All: Glory to you, O Lord

Jesus said...

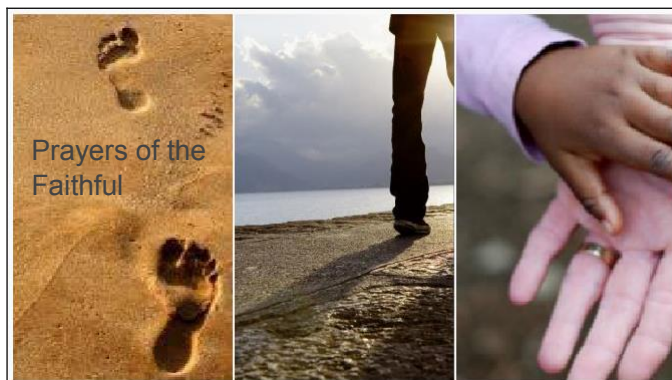
"I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. **Praise to you, Lord Jesus Christ**

11

"Do Justice, Love Kindness and Walk humbly with your God" Micah 6: 8

Slide 9

Reader: _____



The Response is: Hear our prayer

All: Hear our prayer

We pray for all who foster the faith, unity, equity and justice in our homes, parishes and schools, may we be blessed with the faith and wisdom to guide us as we walk forward together with God.

Lord of Mercy,

All: Hear our prayer.

We pray for all who nurture justice relationships in our communities and create supportive spaces where all feel cherished and nurtured. May we be gifted with strength and compassion to help us as we walk forward together with our families. Lord of Mercy,

All: Hear our prayer.

We pray for all who endeavor to heal past injustices and strive to ensure that all God's children are given a place at the table, may we be granted courage and understanding as we walk forward together with others.

Lord of Mercy,

All: Hear our prayer.

For all who work to promote understanding and love among people of many different backgrounds, may we be filled with wonder and awe that inspires us to ensure that future generations will be able walk together in faith and inclusion.

Lord of Mercy,

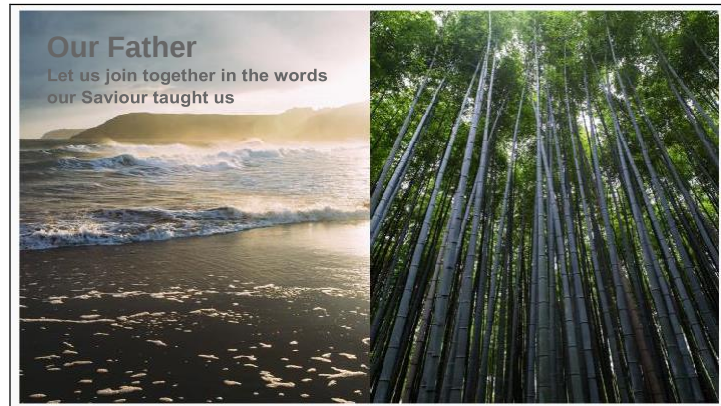
All: Hear our prayer.

For all who bring optimism and peace to relationships, may they be gifted with joy and patience and know that their efforts to restore and build community allow us to walk forward together in hope. Lord of Mercy, **All: Hear our prayer.**

"Do Justice, Love Kindness and Walk humbly with your God" Micah 6: 8

12

Slide 10



Leader: Let us join together in the words our Saviour taught us

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

13

Leader: We ask everyone to pray together our Closing Prayer



Closing Prayer

O Lord Jesus Christ, open the eyes of my heart, that I may share Your story on the journey with others, and understand and do Your will.

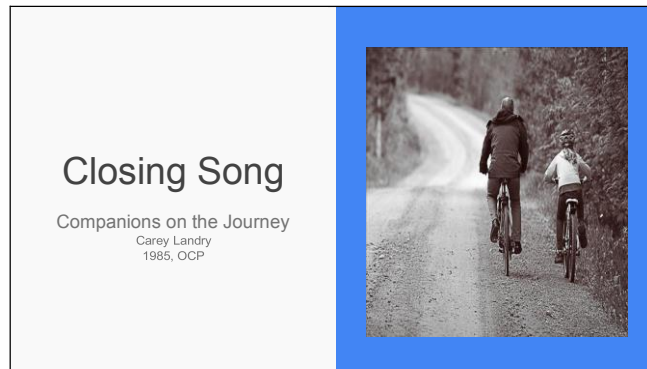
Open my eyes to your faith filled stories, experiences and rich diversity of all the people in my community, that I may perceive the wonders of Your teachings, walking with others.

You are enlightenment for those who lie in darkness, and from You comes every good deed and every blessed gift. Bless us with loving hearts.

Amen.

Slide 12

Leader: Let us join our voices together in song.



Slide 13



Please push play on the video that is embedded on Slide 13 or you may prefer to have musicians and vocalists on staff who may wish to lead the community in the Closing Song. The following Songs may also be substituted:

- Lift Up Your Hearts ~ Roc O'Connor, SJ
- Blessed Be the Lord ~ Dan Schutte
- Bring Forth the Kingdom ~ Marty Haugen

Leader: Let us end by sharing with one another a sign of Christ's peace.

"Do Justice, Love Kindness and Walk humbly with your God" Micah 6: 8

15

B. Minds On Activity: Lectio Divina

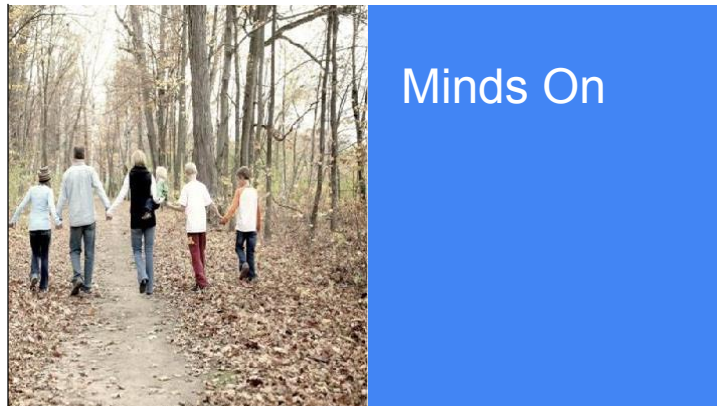
This portion of the day can be led by the school administration team and/or Faith Ambassadors or other staff who have volunteered to help with organizing the day.

The following is an example of how this portion of the day may be introduced.

Leader: Today we have been given a gift: the opportunity to join together in community to share our faith and to celebrate the ways in which our Catholicity and diversity are at the core of who we are and what we do in our school and in our classrooms. The theme of our morning is *Walking Together in Faith*.

Today we recognize that our society in Ontario and Canada, and our Church, is made up of many people from many parts of the world. Yet we still hear stories of people hating each other, fearing each other, and harming each other. Christ asks us to love, not fear. "Perfect love drives out all fear." (1 John 4:18)

Let us listen and reflect on how we are called to walk with our brothers and sisters of many backgrounds and experiences..



“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

C. Lectio Divina

Slide 15



Please refer to the handouts on the next pages for Background information on Lectio Divina, Instructions for Practicing Lectio Divina as a Group, and Readings pertaining to the theme. You may wish to divide staff into groups of 5-6 for this activity. Each group will need a separate area to gather. They may all have the same reading or you could select different readings for each group.

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

D.1 Background on Lectio Divina

Lectio divina, translated as sacred reading, was likely brought to the Western Christian Church from the desert fathers of Egypt, Syria, and Palestine in the early fifth century. It continues to be recommended by the Church for both lay persons and monastics. Lectio divina is closely associated with St. Benedict and Benedictine spirituality, and is highly recommended today by the Benedictines and Cistercians. Many later forms of Christian prayer are based on lectio. Lectio divina, as it is traditionally taught, has four parts or elements. The form works well with small groups where more than one voice can be used to proclaim the word.



Activity	Description	Purpose
Lectio	Read the passage; seek the word of God. The passage should be repeated, slowly, more than once.	Listen
Meditatio	Meditation, an effort to fathom the meaning of the text and make it personally relevant to oneself in Christ.	Reflect
Oratio	Prayer, taken as a personal response to the text, asking for the grace of the text or moving over it toward union with God.	Integrate
Contemplatio	Contemplation, or gazing at length on something. The idea behind this final element is that sometimes, by the infused grace of God, one is raised above meditation to a state of seeing or experiencing the text as mystery and reality; one comes into experiential contact with the One behind and beyond the text. It is an exposure to the divine presence, to God's truth and love.	Receive

Note: Please copy the readings for Lectio Divina ahead of time in sufficient quantities so that each member of the group will have a copy. You may also wish to photocopy the handout, Practicing Lectio Divina as a Group or the bookmarks on the following page so that each staff member will have a copy of the instructions.

D.2 Reading(s) for Lectio Divina

READINGS

Lecto Divine: chose one of the following



Lectio divina, translated as sacred reading, was likely brought to the Western Christian Church from the desert fathers of Egypt, Syria, and Palestine in the early fifth century. It continues to be recommended by the Church for both lay persons and monastics. Lectio divina is closely associated with St. Benedict and Benedictine spirituality, and is highly recommended today by the Benedictines and Cistercians. Many later forms of Christian prayer are based on lectio. Lectio divina, as it is traditionally taught, has four parts or elements. The form works well with small groups where more than one voice can be used to proclaim the word.

Matthew

Then Peter came and said to him, "Lord, if another member of the church[s] sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven[ty] times."

Luke 7

"But I say to you that listen, Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who abuse you. 29 If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. 30 Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. 31 Do to others as you would have them do to you."

Sirach 18:11-13

That is why the Lord is patient with them and pours out his mercy upon them. He sees and recognizes that their end is miserable; therefore he grants them forgiveness all the more. The compassion of human beings is for their neighbors, but the compassion of the Lord is for every living thing. He rebukes and trains and teaches them, and turns them back, as a shepherd his flock.

"Do Justice, Love Kindness and Walk humbly with your God" Micah 6: 8

D.3 Practicing Lectio Divina as a Group

Begin by identifying an individual to lead the process. This person will lead the process by reading the selected text three times. Each reading is followed by a period of silence after which each person is given the opportunity to briefly share what they are hearing as they listen to God.

First Reading During the first reading, read the text aloud twice. Read through slowly. The purpose of the first reading is for each person to hear the text and to listen for a word, phrase or idea that captures their attention. As group members recognize a word, phrase or idea, they are to focus their attention on that word, repeating it.

Second Reading During the second reading, read the text again. This time, listeners are to focus their attention on how the word, phrase or idea speaks to their life that day. What does it mean for you today? How is Christ, the Word, speaking to you about your life through this word, phrase or idea? What is Christ, the Word, speaking to you about your life through this word, phrase, or idea? After the reading, allow a brief period of silence and then invite group members to share briefly what they have heard.

Third Reading Read the text again. This time, listeners are to focus on what God is calling them to do or to become. Experiencing God's presence changes us. It calls us to something. During this final reading, what is God calling you to do or to be as a result of this experience? After the third reading, allow a period of silence, and then invite group members to share what they are being called to do or to be.

Finish the exercise by having each one pray for the person on his or her right.



“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

Practicing Lectio Divina as a Group

Begin by identifying an individual to lead the process. This person will lead the process by reading the selected text three times. Each reading is followed by a period of silence after which each person is given the opportunity to briefly share what they are hearing as they listen to God.

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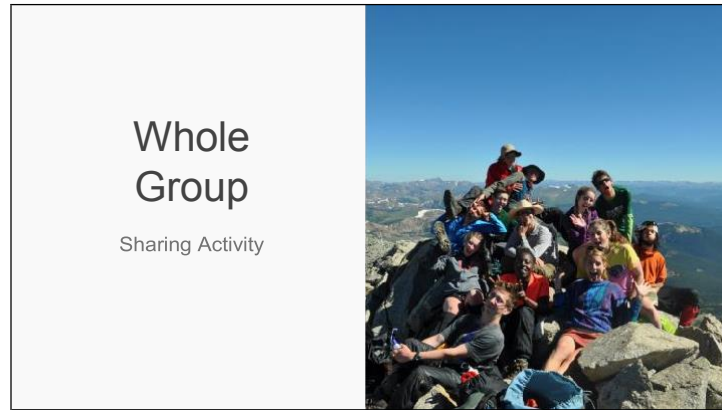
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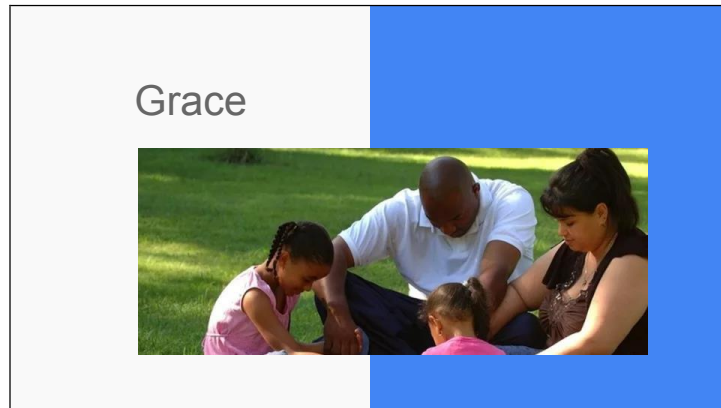
When you have completed the Lectio Divina activity, gather the groups so that they can share and discuss what was experienced in the small groups. If different readings were used, each group may have to give a brief synopsis of the reading.

Leader: As we finish our exploration of the Reading(s) on the Theme of *Walking Together In Faith* how might what we read and what we heard in our discussions inform our efforts to celebrate our diversity and integrate our Catholicity into all that we do here in our school?

Provide staff members an opportunity to share their ideas with the whole group.

D. Grace Before Meals

Slide 17



**For food in a world where many walk in
hunger;
For faith in a world where many walk in
fear;
For friends in a world where many walk
alone;
May all be fed.
May all be healed.
May all be loved**

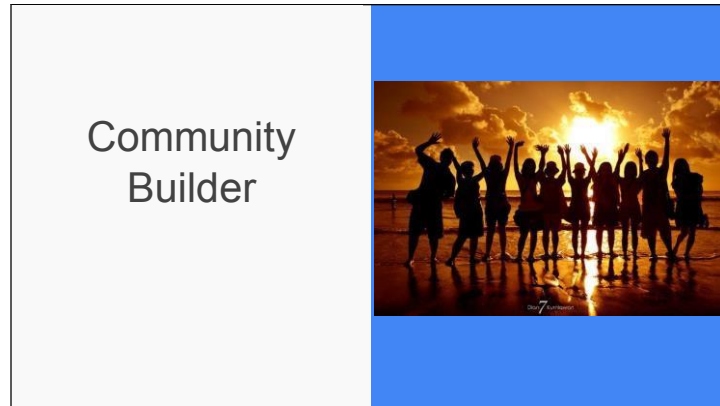
We give You thanks, O Lord.

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

28

Afternoon Session

E. Community Builder (15 mins)



For the *Walking Forward Together with Others* subtheme staff are invited to begin the afternoon with the following Community Builder which will set the tone for the rest of the afternoon's activities:

Please watch the following clip and partake in the activity bellow. Please read the intro before you watch the Clip "I am not Black". <https://www.youtube.com/watch?v=q0qD2K2RWkc>

Introduction

After watching this video, Chief Justice Murry Sinclair address you are asked to get in groups of four and walk around your school block and discuss why we need to be aware of how we treat other people because of their culture, race, beliefs, etc? Why should this matter to us as members of the Catholic Church and School Communities. .

After returning to the larger group and sharing the groups conversation. Groups will discuss two ways we can celebrate our diversity in our schools.

"Do Justice, Love Kindness and Walk humbly with your God" Micah 6: 8

F. Strategic Planning: Integrating Our Catholic Faith

Slide 19



Leader: This morning we have engaged in activities that reflect the theme of *Walking Forward Together with Others*. Now, you are invited to consider what we are already doing to:

- Nurture the Catholic faith and spirituality of all through relevant and engaging religious education programs and experiences.
- Foster a culture in which daily interactions and practices are respectful and inclusive, and inspired by Gospel Values.
- Support members of our community on their faith journeys.

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

G.1 Celebrations: What Are We Already Doing?

(30 mins)

Slide 20

Integration of Our Catholic Faith			
Strategic Commitment	Nurture the Catholic faith and spirituality of all through relevant and engaging religious education programs and experiences.	Foster a culture in which daily interactions and practices are respectful and inclusive, and inspired by Gospel Values.	Support members of our community on their faith journeys.
Celebrations What Are We Already Doing Well?			
Goals for Improvement How do We Walk Forward Together?			

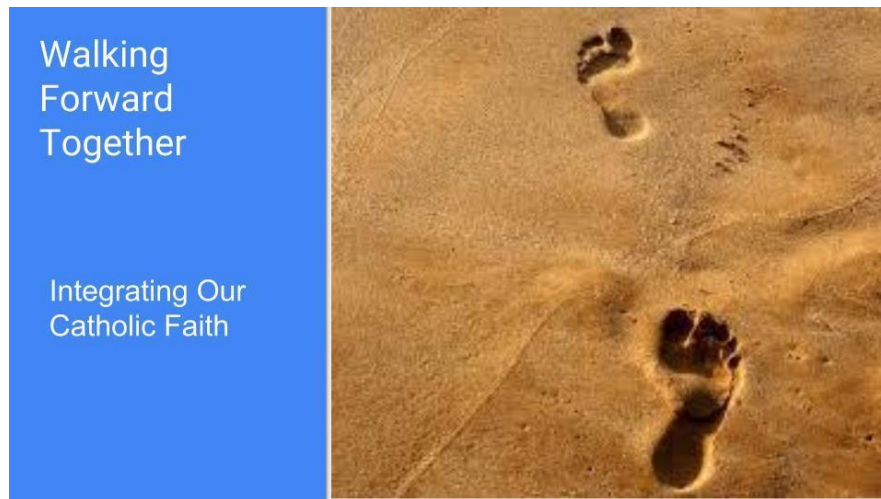
To complete the first row of the chart, staff members are invited to popcorn out answers which will be recorded on the chart, projected on a whiteboard.

Alternatively, staff can be given opportunity to use their devices to go around the school in search of 3 images which showcase how these aspects of the strategic commitments are celebrated in the school. These can be shared via the Padlet or PicCollage apps or simply projected and discussed.

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

G.2 Walking Forward Together: Setting Goals (50 mins)

Slide 21



In order to create goals to complete the 2nd row of the chart, staff should divide themselves into heterogeneous groups (5-8), representing the various departments and groups in the school.

Each group can complete the paper copy of the chart that has been provided. At the end of the session, the charts can be collected so that the ideas of the various groups can be consolidated.

Finally, each group will share how they hope to Walk Forward Together this year. Their presentations must include some of the specific actions that the group hope to accomplish this year in order to Integrate Our Catholic Faith. They can share in one of the following ways:

- Create a School "Rant" based on the "I am Canadian" piece found at: <https://www.youtube.com/watch?v=RuNQwwIK3xg> It will start with We are St. N Catholic School and We. . .
- Create a brief commercial to be presented live or using iMovie
- Create a Poster
- Create a Rap

"Do Justice, Love Kindness and Walk humbly with your God" Micah 6: 8

G.3 Strategic Planning: Integrating Our Catholic Faith

Strategic Commitment	· Nurture the Catholic faith and spirituality of all through relevant and engaging religious education programs and experiences.	· Foster a culture in which daily interactions and practices are respectful and inclusive, and inspired by Gospel Values.	· Support members of our community on their faith journeys.
<u>Celebrations</u> What Are We Already Doing Well?			
<u>Goals for Improvement</u> How do We Walk Forward Together?			

“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8

H.End of Day Prayer

Slide 22

Leader: Let us end our day in prayer

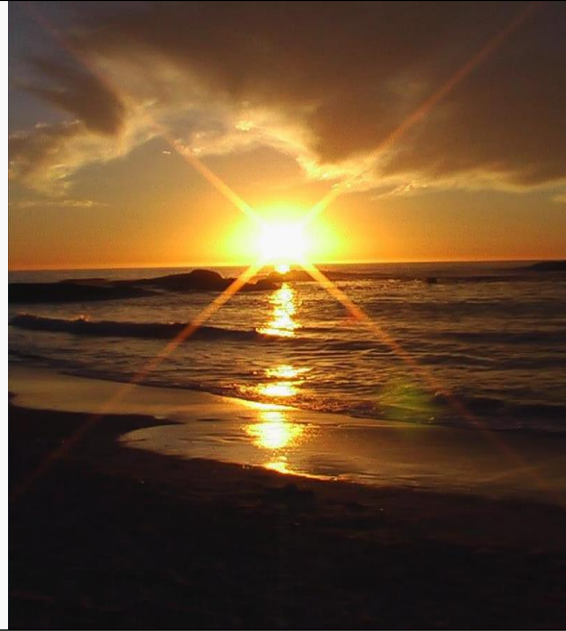
End of Day Prayer

In the name of the Father, and the Son
and the Holy Spirit

May the Father's hand
keep you from stumbling,
the footprints of Jesus
give you confidence to follow,
and the fire of the Holy Spirit
keep you warm and safe
as you walk with God.

Amen

In the name of the Father, and the Son,
and the Holy Spirit



“Do Justice, Love Kindness and Walk humbly with your God” Micah 6: 8