

Religion 10: Christ and Culture Course Framework

School Name: Vanier

Developed by: Canadian Conference of Catholic Bishops

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Principal's Name: Edward Frison

Department Authorized Approval Date:

Department Signature:

Course Name: Christ and Culture

Grade Level of Course: 10

Number of Course Credits: 2

Number of Hours of Instruction: 50

Prerequisite(s): None

Special Training, Facilities or Equipment Required:

The teaching of Religious Education requires a **teacher** whose qualities and skills include:

- knowledge and respect for the Catholic faith tradition;
- educational training in the discipline of Religious Education;
- communication skills relevant to working with youth;
- sensitivity to the religious needs and questions of individual students;
- ability to use various instructional strategies;
- skills in assessment and evaluation;
- participation in a Catholic faith community.

Course Synopsis:

This course will examine the relationship between the person and the message of Christ and the dominant attitudes of contemporary culture. Beginning with a contextual exploration of scripture, students develop a number of skills relating to textual exegesis. We will use our scriptural analysis to challenge the restrictive and limiting definitions that our mainstream culture and media use to shape, define and prescribe us. Discussions will also seek to challenge the pervasive ethic of consumerism and materialism in order to emphasize the inherent value, majesty and mystery of our humanity.

The exploration of these principles starts with the Scriptural foundations to the questions of what it means to be human and how God has and continues to shape our humanity through culture. The principles are then developed through the Gospel themes that reveal how Jesus' Kingdom of God is expressed in all of our relationships: to ourselves, to others, to our civil society, to our Church, and to our Global community.

The central aim of this course is to encourage the kinds of questions that will broaden our perspectives and values to include others who live on the periphery of our comfortable and familiar world, particularly the poor and marginalized. Lastly, the students will also have the opportunity to experience first hand the call and response to "Community Service".

Organizational Structure: *(units, topics, modules)*

Unit/Topic	Title	Time
Unit 1	To Be Human is...?	7
Unit 2	Who has culture?	8
Unit 3	The God Question	5
Unit 4	Relating to oneself: Who am I?	10
Unit 5	Relating to the other, civil society and the church	10
Unit 6	Relating to the World: Discipleship and Witness	10
	Total Hours	50

Unit/Topic/Module Descriptions:

Although divided into Units, the religion program and its learning outcomes are based upon 6 strands which are built upon at each grade level within each unit. The learning outcomes at each grade level build on one another. A chapter summary / overview is attached as Appendix A.

1. Scripture
2. Profession of Faith
3. Christian Moral Development
4. Prayer and Sacramental Life
5. Family Life Education
6. Research and Inquiry Skills

Course Expectations: Grade 10**1) SCRIPTURE**

Our hope is that Religious Education will help students:

- respond to the Gospel invitation to live justly with God and neighbour and to challenge all forms of injustice;
- use Scripture in their prayer and worship;
- read the Gospels as a way of coming to know Jesus more deeply;
- appreciate the Gospels as testimonies of faith in the risen Lord Jesus.

OVERALL EXPECTATIONS

By the end of this course, students will:

- identify the four Gospels as the heart of the Christian Scriptures and the primary source of knowledge about Jesus (CCC §125);
- recognize the Gospels as testimonies of faith in Jesus and an invitation to grow toward wholeness by living as his faithful disciples;
- develop appropriate skills for interpreting Scripture through a harmony of the methods of exegesis and the guidance of the Teaching Authority of the Church;
- explain the “good news” of the Gospel story as a way to know God’s saving love for humanity.

SPECIFIC EXPECTATIONS

By the end of this course, students will:

- demonstrate how the Gospels are the primary source of information and understanding about the person of Jesus;
- demonstrate an understanding of the Christian community’s growing appreciation of the divinity of Jesus (expressed in such titles as Christ, Son of Man, Lord, Son of God, Saviour), as a foundation for the process which would lead to the great Christian creeds (CCC §430-662);

- demonstrate the similarities and differences between the various Gospel portraits of Jesus;
- demonstrate the stages of Gospel formation (e.g., the life and teachings of Jesus, the oral tradition, the written tradition);
- demonstrate a knowledge of the Gospel call to right relationships with God and neighbour as a way to live as disciples of Jesus;
- use the tools of exegesis to interpret the Gospels (e.g., author's community and purpose, literary genres employed, effects of oral tradition);
- retell the parables of Jesus in relation to contemporary times;
- use various artistic forms to describe the Gospel portraits of Jesus.

2) PROFESSION OF FAITH

Our hope is that Religious Education will help students:

- ground their personal identity in the Gospel of Jesus;
- acknowledge that the love of God for all people demands justice;
- see the spiritual and sacramental dimensions implicit in their own experience and in the created world;
- engage in community service and appreciate that experience in light of the Christian call to discipleship;
- appreciate their own personal development and discern their personal values, commitments and goals in light of the teaching of Jesus as expressed in the Gospels.

OVERALL EXPECTATIONS

By the end of this course, students will:

- recognize that there is an absolute truth and God is its source (CCC §2465-2470);
- demonstrate a profound respect for the dignity and mystery of the human person, as both blessed and broken (CCC §356-412), created, loved and redeemed by God (CCC §599-618, 651-655);
- demonstrate an understanding of the role of the Church in God's plan for salvation (CCC §770-776);
- identify various ways in which the Church expresses itself as the "people of God" (CCC §781-786);
- demonstrate an understanding of the main creedal forms of the Catholic Church (Apostles' Creed, Nicene Creed, baptismal liturgy).

SPECIFIC EXPECTATIONS

By the end of this course, students will:

- demonstrate what it means to consider Jesus as revelation of the Father's love;
- demonstrate the Christian meaning of personhood as being created in the image and likeness of God;
- demonstrate the Christian meaning of the terms "Incarnation" and "Christology";
- demonstrate that the work begun by Jesus continues in the world through the Church and its members;

- demonstrate a knowledge of the Church's teachings on the dignity and worth of the material world;
- demonstrate ways in which openness to the Holy Spirit in prayer, and attention to sacramental life strengthens Christians to meet the challenges of discipleship;
- demonstrate an understanding of Mary as Mother of God and Mother of the Church (CCC §963-975);
- demonstrate an understanding of the importance of the communion of saints within Church history (CCC §946-962);
- realize the Father's desire to be known and loved through Jesus Christ.

3) CHRISTIAN MORAL DEVELOPMENT

Our hope is that Religious Education will help students:

- respond to the challenge of God's preferential option for the poor;
- acknowledge that the love of God for all people demands justice;
- recognize that there is absolute truth, and that God, as revealed in Jesus Christ, is its source;
- recognize that justice is an essential ingredient in the liberation of human beings and a key expression of Christian love;
- let the Holy Spirit guide and strengthen them in applying Christian moral principles in making moral decisions and living a life of virtue;
- participate, and encourage participation, in community service as a primary way for developing the common good.

OVERALL EXPECTATIONS

By the end of this course, students will:

- 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);
- demonstrate how justice is a demand of natural law (CCC §1954-1960);
- recognize that justice is an essential ingredient in the liberation of human beings and a key expression of Christian love;
- demonstrate a knowledge of the social teachings of the Church (CCC §2419-2425);
- use the preferential option for the poor as the criterion for analysing social injustice issues (CCC §2443-2449).

SPECIFIC EXPECTATIONS

By the end of this course, students will:

- demonstrate a knowledge of the life and teachings of Jesus and the social teachings of the Church and identify their importance for moral decision making;
- demonstrate that salvation history teaches that all of God's creation is good, that human beings are responsible stewards of creation, and that sin (both personal and social) is present in the world;
- define justice in terms of respect for the integrity and balance of creation;
- identify justice as an essential ingredient in the liberation of human persons and a key expression of Christian love;
- employ Christian moral principles to issues concerning the media;
- define responsible stewardship;
- define envy and understand why envy may be sinful;
- acknowledge that the love of God for all people demands justice;

- 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;
- explain what makes authority legitimate (i.e., the common good);
- explain how justice is a demand of natural law;
- identify the balance between the right to own and the requirements to share in specific situations (CCC §2402-2406);
- explain how the Church's social teachings provide criteria for moral judgement and action.

4) PRAYER AND SACRAMENTAL LIFE

Our hope is that Religious Education will help students:

- recognize how the whole person (mind, body and spirit) is involved in prayer;
- appreciate the contribution of prayer to the life journey of Catholics;
- reverence and use the traditional prayer forms of Catholicism;
- understand and appreciate the importance of religious symbol and ritual in the sacramental life of the Church, particularly the Eucharist;
- appreciate charitable giving and tithing as an offering to God and a form of prayer.

OVERALL EXPECTATIONS

By the end of this course, students will:

- recognize the spiritual and sacramental dimension implicit in human experience and the created world;
- explain the meaning and role of Eucharist and Anointing of the Sick in the life of a Christian;
- demonstrate a knowledge of the various purposes of prayer (CCC §2623-2643);
- identify and assess the value of both personal and communal prayer within Christianity;
- identify and describe the role and history of the sacraments in the life of Catholics with special emphasis on the sacraments of Eucharist (CCC §1322-1405) and Anointing of the Sick (CCC §1499-1525).

SPECIFIC EXPECTATIONS

By the end of this course, students will:

- demonstrate an understanding of the role of religious symbol, celebration and ritual in revealing the significance of important passages in the life journey of human beings;
- identify the seven sacraments of the Church as visible signs of God's invisible presence and action;
- understand the importance of the main traditional prayers of the Church (Our Father, Hail Mary, Glory to the Father);
- recognize the spiritual and sacramental dimensions implicit in human experience and the created world;
- explain the role of the sacraments in the life journey of Catholics with special emphasis on the sacraments of initiation and healing (CCC §1212-1314), (CCC §1145-1162);
- identify and explain the meaning and structure of the Eucharist (CCC §1322-1405);
- understand the reasons for Sunday Eucharist obligation in Catholic Church

tradition (CCC §2174-2188);

- identify and assess the value of both personal and communal prayer for a life of faith;
- demonstrate a knowledge of the various purposes of prayer.

5) FAMILY LIFE EDUCATION

Our hope is that Religious Education will help students:

- choose and promote chastity as the personal integration of sexuality in the service of love;
- respect the dignity of all forms of life – and in particular, of human life – at every stage of its existence;
- demonstrate sensitivity and compassion for persons with HIV/AIDS.

OVERALL EXPECTATIONS

By the end of this course, students will:

- demonstrate an understanding of the sacredness of the human person, body and spirit (CCC §2258-2262), from conception until natural death (CCC §2268-2283);
- recognize and explore the meaning of integrity and belonging in human life;
- describe the stages of cognitive and affective development throughout the life span;
- understand the family life cycle;
- examine healthy patterns of relating with a focus on friendship, intimacy, sexuality and communication.

SPECIFIC EXPECTATIONS

By the end of this course, students will:

- describe stages of cognitive and affective (emotional) development throughout the human life span, with a focus on adolescence;
- demonstrate awareness of the experience of anger, its expression, management strategies and sources of help;
- describe the ways in which human growth is distorted by relationships that involve exploitative, harassing or abusive behaviours;
- explore the issues of sexual attraction and sexual decision-making in the light of chastity and the consequences of pre-marital sexual activity (CCC §2337-2359);
- explore aspects of the family life cycle (including marriage, birth, raising children, children leaving home, old age, death), as well as the impact on families of premature death, separation or divorce, and the situation of blended families;
- demonstrate an understanding of the skills needed to resolve conflict in a Gospel-centred manner;
- articulate the qualities which are essential to the building of healthy relationships, with a particular focus on the positive impact of intimacy and mutuality;
- evaluate healthy and unhealthy attitudes to the human body and physical appearance;
- define and discuss the importance of sexuality and sexual attraction as gifts from God;
- explore the meaning of respect for life from conception until natural death;
- explore the effects of HIV and its potential stages of infection;
- describe how sexual decision-making is guided by the virtue of chastity, with a

particular focus on identifying the physical, emotional, social and spiritual consequences of pre-marital sexual activity;

- explain the moral implications and the unadvertised risk involved in the use of condoms to fight HIV

6) RESEARCH AND INQUIRY SKILLS

Overall Expectations

By the end of this course, students will:

- demonstrate knowledge and skills necessary for research;
- effectively communicate the results of research;
- build collaborative work skills through self-reflection.

Specific Expectations

By the end of this course, students will:

Using Research and Inquiry Skills

- analyse research information to identify bias, prejudice and misinformation;
- use primary and secondary sources appropriately in conducting research;
- organize, interpret, and evaluate information gathered through research (select relevant and up to date information for their topic or product, develop logical and supportive conclusions).

Effective Communication

- summarize key ideas from research and document sources accurately;
- effectively communicate research results using a variety of modes (e.g., graphic organizers, recorded interview, storyboards, summary reports, independent and/or group oral presentations);
- incorporate various forms of technology (e.g. audio recording, videos, PowerPoint, slide projector, photo camera) as part of presentations, as appropriate;
- communicate ideas using a variety of strategies (oral and/or written presentations, group discussions, debate).

Collaborative Work Skills

- work effectively in small collaborative groups;
- use self-assessment to strengthen cooperative learning/working skills.

Teaching and Learning Strategies

Critical to any process of meaningful learning in Religious Education are the following:

- content relevant to the student's life experience;
- learning activities that engage the interest and imagination of the learner;
- learning opportunities that link new concepts, ideas, and skills to previous knowledge;
- time to reflect on new ideas and concepts, both individually and as a group;

- relevant connections to assist the assimilation of new knowledge, attitudes and skills into the student's learning;
- activities that challenge students to construct new knowledge;
- ways to assess and evaluate the student's growth and development.

Other strategies include,

- Differentiated learning
- Pedagogical approach that incorporated 'multiple perspectives'.
- Inquiry based approach
- Use of computer technology
- Exploration of world issues.
- direct instruction
- indirect instruction
- interactive instruction
- independent instruction
- modelling
- practical creativity
- brainstorming
- group work
- videotape
- analysis of commercial film and video works
- self evaluation
- experiential opportunities – ie. Social justice retreat and participation in a teaching mass.

Assessment Component

Those expectations which are to be evaluated fall under the following categories:

- Knowledge and Understanding
- Thinking
- Communication
- Application

General guidelines to be followed in Religious Education assessment and evaluation include the following:

- The ultimate purpose of assessment and evaluation is to improve student learning.
- Assessment strategies must align themselves with student curriculum expectations.

Therefore, assessment strategies must be planned alongside learning activities.

- Strategies in assessment and evaluation must be free of bias.
- Strategies must respect the worth and dignity of all students.
- Assessment strategies must take into account program modifications, which address students' specific learning needs and styles of learning.
- A variety of strategies should be employed, because many of the learning expectations cannot be translated into an item on a test or a mark/grade on a

report card.

- The criteria for assessment and evaluation must be communicated from the outset to students.

	Diagnostic Assessment	Formative Assessment	Summative Evaluation
Occurance	occurs at, or near, the beginning of a unit when new skills and concepts are being introduced	occurs in an ongoing manner throughout each unit, term, or course	occurs at, or near, the end of a unit, term, or course
Purpose	<p>informs the teacher about what students already know and can do before instruction begins</p> <p>informs the teacher about what students are unfamiliar with or unable to do in order to help make appropriate instructional decisions</p>	<p>provides the most useful information to direct students toward improvement and growth</p> <p>most helpful when it takes the form of constructive feedback to students on what they are doing well and what they need to improve</p>	<p>provides opportunities for students to synthesize their knowledge and skills in more complex ways and to demonstrate the full extent of their learning</p> <p>represents the essential learning or enduring understandings from a unit, term, or course</p>
Link to Grading	should never count toward a report card grade	can provide some data for report card grades (such as a performance pattern over time) but grading is not its primary purpose	counts toward report card grades (for this reason it is accurately referred to as summative evaluation, since it will be used for judging individual performance against provincial standards)

Achievement Chart – Religious Education (Gr. 8 to 12)

Categories	50-50% (Level 1)	60% - 69% (Level 2)	70% - 79% (Level 3)	80% - 100% (Level 4)
Knowledge and Understanding - Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding)				
	The student:			
Knowledge of content (e.g., Scripture, creedal statements, facts, terms, definitions)	– demonstrates limited knowledge of content.	– demonstrates some knowledge of content.	– demonstrates considerable knowledge of content.	– demonstrates thorough knowledge of content.
Understanding of content (e.g., dogma, doctrine, theories, concepts, ideas, methodologies, procedures, processes, technologies)	– demonstrates limited understanding of content	– demonstrates some understanding of content	– demonstrates considerable understanding of content	– demonstrates thorough understanding of content
Thinking – The use of critical and creative thinking skills and or processes.				
	The student:			
Use of processing skills (e.g., discerning, selecting, analysing, synthesizing, evaluating, detecting point of view and bias, forming conclusions)	– uses processing skills with limited effectiveness	– uses processing skills with some effectiveness	– uses processing skills with considerable effectiveness	– uses processing skills with a high degree of effectiveness
Use of critical/creative thinking processes (e.g., theological reflection, inquiry, problem solving, and research processes)	– uses critical/creative thinking processes with limited effectiveness	– uses critical/creative thinking processes with some effectiveness	– uses critical/creative thinking processes with considerable effectiveness	– uses critical/creative thinking processes with a high degree of effectiveness

Achievement Chart – Religious Education (Gr. 8 to 12)

Categories	50-50% (Level 1)	60% - 69% (Level 2)	70% - 79% (Level 3)	80% - 100% (Level 4)
Communication - The conveying of meaning through various forms				
	The student:			
Expression and organization of ideas and information (e.g., clarity of expression, logical organization) in oral, visual, and written forms (e.g., prayers, reflections, presentations, reports)	– expresses and organizes ideas and information with limited effectiveness	– expresses and organizes ideas and information with some effectiveness	– expresses and organizes ideas and information with considerable effectiveness	– expresses and organizes ideas and information with a high degree of effectiveness
Communication for different audiences (e.g., peers, adults) and purposes (e.g., liturgies, to inform, persuade) in oral, visual, and written forms	– communicates for different audiences and purposes with limited effectiveness	– communicates for different audiences and purposes with some effectiveness	– communicates for different audiences and purposes with considerable effectiveness	– communicates for different audiences and purposes with a high degree of effectiveness
Use of conventions (e.g., religious language, religious symbols, media usage), vocabulary, and terminology in oral, visual, and written forms	– uses conventions, vocabulary, and terminology of the discipline with limited effectiveness	– uses conventions, vocabulary, and terminology of the discipline with some effectiveness	– uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness	– uses conventions, vocabulary, and terminology of the discipline with a high degree of effectiveness
Application: The use of knowledge and skills to make connections between Religious Education and the world outside of school				
	The student:			
Transfer of knowledge and skills (e.g., concepts, procedures, processes) to new contexts	– transfers knowledge and skills to new contexts with limited effectiveness	– transfers knowledge and skills to new contexts with some effectiveness	– transfers knowledge and skills to new contexts with considerable effectiveness	– transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections between Religious Education and the world (e.g., moral issues; ethically based problems; social justice issues)	– makes connections between various contexts with limited effectiveness	– makes connections between various contexts with some effectiveness	– makes connections between various contexts with considerable effectiveness	– makes connections between various contexts with a high degree of effectiveness

Grading Scheme:

Evaluation of Student Achievement in Christ and Culture				
Term Work – 70%		Final Evaluation – 30%		Final Grade Calculation
Weighting		Weighting		
Knowledge	17	Community Service Project	15	Term Total + Final Evaluation = Report Card Mark
Inquiry	18	Final Exam	15	
Communication	18			
Application	17			
TOTAL	70		30	

Learning Resources

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Good News Bible (with Deuterocanonical and Apocryphal books)

Catechism of the Catholic Church

Appendix 1: Overview of Units



CHRIST AND CULTURE

Program aim: to assist young persons, with the help of the gospel, to participate as Catholics in the shaping of our culture

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Section I: Christ and culture – Foundations

Section aim: to name the principles that guide Catholics in understanding their role in shaping culture

Unit 1. To be human is...?

Unit aim: to understand what it means to be human from a Catholic perspective

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2. to explore the implications of our communal nature	

Theme 3: Are we good?46

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2. to reflect upon the impact of the disorder of sin and evil on the good creation

Unit 2. Who has culture?

Unit aim: to examine the dynamic nature of culture as a context for meaning

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Aims:

1. to explore our experiences of culture
2. to understand the dynamic nature of culture

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Aims:

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Aims:

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2. to understand how religion is a mediator of meaning within culture

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Unit aim: to understand that Jesus' proclamation of the 'Kingdom of God' transforms lives and cultures

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Aims:

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2. to recognize how faith in God shaped the culture of the Chosen People

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Aims:

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2. to recognize how God has spoken to us in person through time

Theme 9: Christ and culture in conversation118

Aims:

1. to identify where the Lord Jesus is in culture
2. to recognize the goodness of God in time

Section II: Christ in our culture

Section aim: to explore our culture in light of the promises contained in Scripture

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Unit aim: to understand that each individual becomes fully a person through relationship with God and others

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 2. to explore our responsibility to institutions and their responsibility to us

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Unit aim: to explore our relationship to civil society from a Catholic perspective

Theme 16: Let's celebrate time204
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 1. to examine the influence of culture on our understanding and use of time
 2. to explore a Catholic perspective on time and its implications for our lives

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 2. to explore the call to live in just societies

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 1. to identify the culture of violence in our society
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 2. to understand service as the Christian expression of power

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 2. to understand how the work of Jesus continues in the world through the Catholic Church

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Aims:	
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Section aim: to pull together the year's work, and to celebrate Christ in our culture

Unit 9. Celebrating Christ in our culture

Unit aim: to celebrate Christ's promise in our lives

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